

# The Catholic Record.

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

VOL. 3.

LONDON, ONT., FRIDAY, SEPT. 16, 1881.

NO. 153

## CLERICAL.

**WE** have received a large stock of goods suitable for clerical garments.

We give in our tailoring department special attention to this branch of the trade.

**N. WILSON & CO.**

### Unheeded.

BY LOUISE IMOGENE GUINNEY.  
A young soul came once,—twas the golden age then—  
A fair lofty soul that will come no again;  
It met a wise master, who fattened its need,  
And into its hold put the wisdom of men.  
It floated down on the wind's gentle breath,  
An angel, as peaceful and mighty as death;  
A torch, silver-clear, to its keeping he gave,  
And the fair soul passed on with its beacon of faith.  
At the gate of the city, thro' summery days,  
The noisiest were clustered with songs in its praise;  
They wreathed its white temples with laurel and rose,  
And glad for men's honor, the soul went its ways.  
It opened the volumes and held the torch high,  
It wore the crown ever with proud grace and shy;  
A maiden cried "Hail!" her heart full as wine,  
And the soul flattered not, but went dreamingly by.  
Patiently, bravely, it faced to and fro,  
But dropped all its treasures one night in the snow,  
Then vaguely strayed, sighing by land and by sea,  
"I will search for Love only wherever I go!"

### CATHOLIC PRESS.

The New York Tribune announces as "the most important religious event of the year," the Methodist Ecumenical Conference, to take place in London, early in September. All shades of Methodism are to be represented at it. Of course, this "Ecumenical" will culminate in no decrees as to doctrine or discipline. The delegates meet simply to exchange "views." All topics of discussion likely to cause inharmonious excitement, are rigidly excluded from the programme of exercises. The variegated assembly will confine itself to such safe generalities as "modern scepticism," "wordliness," "formality," &c., besides—and hereupon we have scant doubt that the delegates will exhibit an edifying unity of sentiment—"Possible Perils from the Papacy."—Buffalo Union.

JAMES KELLY preached a startling temperance sermon at Tolchester Beach one day last week. He took a bottle of whiskey with him on an excursion down the Bay, drank half the contents, became intoxicated, and, when the vessel reached the grounds, went in bathing. In his drunken folly he went out far beyond his depth, laughed and shouted at the people on the shore, sported awhile in the water, and then—sank and was drowned before help could reach him. In the midst of his sin—tuddled with liquor—he was carried off. What a death! Think of it! From his grave, as it were, a voice speaks trumpet-tongued to men, warning them to be temperate in the use of strong drink when they do not abstain from it teetotally. —Baltimore Mirror.

ANOTHER instance of genuine "boy-cotting" has occurred in England. An Anglican clergyman seized some hay at Halstead in payment of "extraordinary tithes." The "Farmers' Alliance" at once organized a "boy-cotting" demonstration against the sale. Special trains brought to the place crowds of the Alliance men, and when the hay was put up for sale by the auctioneer there were no bids except from persons friendly to the owner of the hay, and it was finally knocked down to the owner at a nominal price. Mr. Gladstone will have to frame, for presentation to Parliament, immediately upon the opening of its next session, a special bill, following the lines of the Coercion Law for Ireland, to prohibit such "unlawful assemblies preventing the progress of sheriff sales." —Phila. Standard.

"WHAT shall we do with our boys?" is a question which parents ask earnestly whenever a boy shows signs that his brain will not work at book-knowledge, and grows restive because his hands are idle. No American father now-a-days will consent to have his child "bound" for a term of years to any "boss" artisan—much less will any freeman

American lad submit to this indignity; consequently, skilled artisans of native birth are rare. It is "ungentle" for an American to work with his hands; he revolts from the blacksmith's apron or the baker's cap with inexpressible loathing. He may be induced by hard pressure to drive a very light express-wagon, but his free soul shrinks at the thought of a milk-wagon. He draws the line at anything "ungentle."—Freeman's Journal.

Those well-fed people, "The Irish Society" of London, are now also making their annual visitation to the broad lands once ruled by the O'Neills and the O'Donnells, the O'Loughlins and the O'Kanes. Confiscated by a Scotch King of England to a City Company—a company which actually gave the name of its city to the county and town of Londonderry—for now high 300 years these princely pastures have brought in a splendid income to a Board of English Aldermen, have feasted them with more than regal luxury, have given them annual pleasure-trips which are a royal progress and a round of banquets. Diminished by sales and otherwise as the income of the (English) Irish Society is, according to a recent Parliamentary return, they yet derive £25,000 a year out of these estates. Of this £25,000 only £6,000—less than a fourth—is spent in Ireland, £14,000 a year goes to enrich London coffers. The members of the Committee of Management are in the habit of paying themselves large fees. In 1874 the fees amounted to £761, for what service we are at a loss to know! In four years—from '70 to '74—the annual trips of the committee cost £1,000, and fees and trips united for that brief period totted up to over £6,000. The expenses of management are put down at £5,000 a year. Why this anomaly should be allowed to last a day is one of the standing puzzles of Irish life and English rule! Why a well-fed party of English aldermen should be enriched and amused to the tune of £25,000 a year out of a poor country always on the verge of beggary is the saddest emblem of this or any other age. If all the money drawn out of Ireland by those City Companies were lumped together, it would buy the fee-simple of every estate in the country, and set up a peasant proprietary without the cost of a single piece of red tape to the Treasury. And all this to be swallowed up by strangers, the majority of whom probably, if examined on the geography of their Irish property, would be found to have very hazy ideas indeed on that branch of knowledge. We wish not to arouse any agitation on the occasion of the visit of our honored countrymen. But we put it to himself, how could any country feel satisfied at such a state of things?—Dublin Freeman.

The London Telegraph is very much concerned about the perpetuity of our republican institutions, and offers some pertinent advice as to the management of the foreign vote. It instances New York as a fair sample of the workings of universal suffrage where the "low Irish" largely predominate. The population of the American metropolis, it says, "consists, as is the case all over the world, of some very rich men at one end of the scale and of many very poor men at the other. Between these two extremes is included a vast mass of individuals who have to work hard one way or the other, and are neither very rich nor very poor. Given such a population, in which there is a multitude of adults with Milesian blood in their veins, who often for the first time find themselves in possession of manhood suffrage, and it may well be asked, "How is an efficient and tolerably honest municipality to be compacted out of such materials." There is no disguising the fact that there are tens of thousands of Irish in New York City living in wretchedness, poverty and crime. But the same can be said of the Irish in London and Liverpool, with the addition that in the two latter cities the poverty and vice are not confined to the Irish nor are these social conditions chiefly developed among them. Would it not be better to squarely admit the fact that all large cities have their *canaille*. In Paris the *canaille* are French; in London they are chiefly English; while in New York they are Irish, simply because by some unfortunate chance, New York has become an Irish city. The Irish do not exhibit any special adaptation for low life; on the contrary they have proved both their fitness for all the higher social walks and their ability to force their way into them. In large cities poverty gravitates into crime very rapidly; and it is the misfortune of our race that too many of them show a lamentable partiality for city life. As to the prevalence of political corruption in New York, we would simply refer to the late election of Belleville, France, as an offset. In England, where the franchise is more restricted, we fail to discover any political edification. The remedy for municipal corruption is one of the problems of the future. The most corrupt city on the continent, politically, is Philadelphia, and the Irish there are in a very decided minority. Quack doctors for the ills of the body politic we always have in plenty, and there is, happily, no need of importing English political nostrums.—Cincinnati Telegraph.

"CARDINAL MANNING, in a recent address, spoke of the cant of using moral means to put down drunkenness," and earnestly insisted on the necessity of legislation to uproot this enormous evil. Thus speaks the Baptist Weekly. Cardinal Manning stands, in the eyes of Catholics and non-Catholics, as the representative of good sense, thoughtfulness and, above all, piety; and it seems impossible that he could have used the words which the Baptist Weekly quotes, without some qualifying context. Legislation can never keep a man from drinking, as it can never keep a man from lying. The law of God and the grace of God can. A man may be temperate, in spite of his desire and appetite, through the grace of God reinforcing his will; but human laws cannot make them temperate. Prohibition has never prohibited, except in form, and very soon sensible people will understand that total abstinence, like all extremes, causes reaction.—Freeman's Journal.

When we read of Pope Leo bidding three men, ignorant of the language, the islands, and the people, to go forth from the Vatican to win to its spiritual sway the sixteen millions of Polynesians, we are tempted to ask, is this madness, and are they who accept the order, not more demented than even the Pope who sends them? Asking the question, there comes to the tips the names of Cyril and Methodius, whom this same Pope, so to speak, re-canonized the other day, and who went at the bidding of another Pope to the Chersonesus, as distant and as hostile there rises to the lips the names of Patrick, of Brendan, of Augustine and a score of others, who to-day on the altars of the Church, were, when in the flesh, simple presbyters or bishops, or it might be plain monks without orders, went at the bidding of Peter's successors. Leo's predecessors went to the islands of the sea, to preach the Gospel of peace. The human doubt of the moment is therefore answered by the history of the apostolic past. Pope Leo, in bidding Father Durin of Watertown, N. Y., and his fellow missionaries of the Sacred Heart, to "set sail for New Guinea," does nothing more novel, nothing more venturesome than what Celestine did when he sent Patrick to Tara. If the fortunate missionaries who have thus been sent to the dangerous and toilsome front, have made the preparation and will do the work, night and day, of their French ancestors in the apostolate, the age may come, when the civilized and Christianized millions of the swarming Celebes may bless their names, as to-day the names of Patrick and Boniface are honored. We have no record of the interview of these earlier apostles with the then holder of the Keys, but it cannot have varied much from the touching conversation of Leo to his Polynesian apostles. This we find in a letter of Father Victor Jonez, H. S. H., in the *Annals of Our Lady of the Sacred Heart*.—"When our Holy Father, Pope Leo XIII., had informed you, he writes, 'through the beautiful rescript of Cardinal Simoni, of the intense joy he experienced at your acceptance of the missions of Oceania, I had the favor to be admitted to a private audience. His Holiness addressed me first on the subject of the mission. 'Yes,' he said, 'I wished to see you about the mission of Oceania. Fear nothing. When one sets out, with God's and the Pope's blessing, he has nothing to fear. I bless and thank you, good Superior General, and as you are few in number, I ask only two or three missionaries—let them

set out without fear. God will be with them; however, let them be prudent; let them not expose themselves too much without necessity; the mission is a hard one, the savages are numerous. Let other Fathers prepare themselves to follow those who are about to depart, or to take their place in case they find their reward.' At these words the Pope remained silent, overcome for a moment, and continued again, he said with an accent of voice that I shall never forget, 'I hope that divine providence will open to your society in those distant countries a vast field where the Sacred Heart of Jesus will reign over multitudes of souls! The harvest is abundant, prepare laborers. I know that your scholastics work with zeal, and are regular and fervent, and that the Sacred Heart blesses your home in Rome. I bless it myself also, and I also bless your good Father General, and yourself, and all your Fathers and children.' I bowed with reverence to receive the Holy Father's blessing, I kissed the hand which the Pontiff deigned to present to me, and I arose feeling a holy jealousy from the bottom of my heart towards those of our dear confreres who will soon have the happiness to set out for this mission, and thence to Paradise."—Catholic Review.

"Yes; we're going to call her Florence Belle. Frank has made up his mind to get away from all the old-fashioned Marys and Johns, in his family." "He's quite right. My niece's baby is Mortimer, after her husband's employer, you know. Nice name, don't you think so? To be sure, her oldest is Paul. Now that's an old-fashioned name, but I like it, somehow. I've known very elegant families that have called a child Paul." Right here, we came to C—St., and the younger lady pulled the bell. Presently, she and her companion descended from the car, and disappeared round the corner; doubtless descending on the demerits of the "old-fashioned names" all the way home. Away from the old-fashioned names! And how often that means away from the "old-fashioned virtues of the simple, God-fearing ancestors, who bore these names with some sort of reverence to the old-fashioned Saints of God! But the devotees of modern culture have changed all that. Name the children—taking care of course, that there be not a vulgar plenty of them—after the father's employer or the mother's wealthiest friend. Go back to old headstrong names, or choose from among the fancies of the novelist's fevered brain. Let us have Randolphs and Mortimers, Jeffersons and Gordons, Floras, Hebes, Minervas, Pearls, Violets and Daisies, but no more Johns or Marys, Patricks or Josephs, Ellens or Bridgets. How could the scion of the house of Smith or Jones move on to fame and fortune under the embarrassing burden of an old-fashioned name! But it, unluckily, parents have been derelict in consideration for the future of their offspring, and entailed on them, along with some very common-place or race-revealing patronymic, some of the old-fashioned names referred to, then must the aspiring youths and maidens take the matter of rectification into their own hands. Patrick or Peter can be condoned into P. Clarence or P. Adolphus. Birdie, Jettie, and even Louise have done duty as synonyms for Bridget, Ann or Joanna can be softened into Annette or Josephine, and so on. Then what musical combinations often result from these improvements! Birdie O'Shaughnessy, Minerva McMonagall, Hebe Schutzenschneider, P. Adolphus O'Riarty, &c. For the girls, besides, there's the nuptial chalice of a further toning down of nomenclature, and for P. Adolphus, *et al.*, well, "A man's man for a that." But anyhow, it's a great gain to have escaped even in part from the occurrence of an old-fashioned name.—Buffalo Union.

For a smart verbal tactician, Gladstone showed off to rather poor advantage in one of his latest Irish speeches. There were several interruptions, and when he touched on the disestablishment of the Church, one of the Irish members, Mr. Healey, cried out "Clerkenwell!" Gladstone turned savagely on him: "Do you really believe that the Clerkenwell explosion inspired the people of this country with fear and cowardice?" A defiant cheer from the Irish benches nettled him further. "Clerkenwell," he went on, "was no more the cause of the disestablish-

ment of the Irish Church than when you hear the bell of your chapel ring to call you to public worship on the Sunday is the cause of your going to public worship. It was simply that which drew attention." Ironic laughter greeted this bungling conclusion, which carried an admission that Gladstone probably did not intend. Then he got savage again. "Is attention the same thing as fear?" he exclaimed. "No," answered O'Gorman Mahon. "Very well, then, why am I interrupted?" and he went on with his speech.—Pilot.

On the fertile theme of "Irish Enterprise Abroad," the Derry Journal has these apt and timely remarks: "It has been frequently pointed out, and is supported by too many historical illustrations to admit of dispute, that the Irish race abroad, in a fair field and being equally handicapped with their competitors, prove themselves second to no other people in the world in the struggle for success. At home it is different. But then at home the 'mere Irish' are looked upon by many, and treated accordingly, as only fitted to be the servile hewers of wood and drawers of water, while they are, moreover, subjected to laws of no means on a level, in point of justice and fair play, with their brethren of Great Britain. In many foreign countries, however, all subjects are treated alike, and then it is that the Irishman rushes to the front. A forcible instance of this has just been reported from the Argentine Republic by the Secretary to the British Legation at Buenos Ayres, Mr. Egerton. This responsible official declares that of the immigrants, and there are many, the Irish are the most pushing and prosperous. And, as a contemporary observes:—'When it is remembered that the most of these arrived with little or no capital, and set to work and saved as shepherds, we think it will be acknowledged that the cry of 'Irish' is so often flung by prejudiced folk in the face of our poor countrymen, is a most unjust slander, and has no foundation in fact. What peculiarly accentuates this success of the patient Celt in South America is the circumstance that the English immigrant has not, as a rule, to a similar degree covered his way to wealth and position. In fact, the English colonists, if they may be called such, are become rather failures in the social scale when compared with their friends from the lands of the shamrock and the thistle. The Irish are owners of some of the best locations, possess some of the finest estates, and exercise the most powerful influence in the communities, in some of the most progressive centres of the Argentine Republic. Not the least noticeable example of this great success is, that the proprietor of the *Standard*, an old-established, respected, and guiding organ of public opinion in Buenos Ayres, is of Irish birth. He is a man of very high attainments, and his success is a most convincing proof of the fact that the Irishman can accomplish what is not hampered by unequal legislative restrictions. Surely it ought to impress the English Government with the advisability of granting Ireland equal laws with Great Britain, that the Irish people by a consequent career of prosperity and contentment might add to the wealth and stability of the Empire, instead of being in an almost chronic state of poverty, dissatisfaction and political or religious dissension. This late lesson from the Argentine Republic ought to be read to some advantage."

"How many religions Mr. Hepworth Dixon discovered in America it is not worth while to try to remember," thinks the Boston Pilot, "as there was prejudiced to go around and a few to spare, but one of them was quite so funny as the religion that a Frenchman will invent for himself after persons have ceased to take any interest in his loudly shouted declarations that he has no religion at all. M. Loysen, for instance (M. Loysen, whose circulars are out for a collecting tour in the United States for himself and the other two members of his church, Mme. Loysen and Loysen *filia*) M. Loysen has built up a very neat religion indeed, although it is sad to see how few persons appreciate its beauties, and now M. Henri Loysen is trying his hand at the work of constructing a church. He begins at the beginning, and presides pontifically, whatever that may be, at a 'civil baptism.' This is a very interesting ceremony, in which a kiss by the pontificating president, or the presiding pontiff, is impressed upon the child's forehead in place of any rites which deluded persons may hold in reverence, because they have been handed down from the earliest Christian times and are sustained by divine authority. Two sponsors solemnly promise to act as father and mother to the infant in case its parents die, although it is not easy to see how persons who believe in nothing can solemnly do anything; blood-red ribbons are bound around the baby, and—that's all. Naturally, the French papers call it thrilling, and it is. Nothing out of Mark Twain was ever more thrilling. Why should not the Ingersollians get up something like this in the United States? 'Civil' funerals have ceased to be novel and broken with easy grace, and why should not they try civil baptism?"

For want of a nail the shoe was lost, for want of a shoe the horse was lost, for want of a horse the rider was lost, being overtaken by the enemy. It is seldom that any soul goes alone either to heaven or hell; it generally draws other souls after itself.—Comtesse Hahn-Hahn.

Chicago, Sept. 1st.—The St. Francis Convent at Silver Lake, five miles from Monticore, Wis., was struck by lightning this morning and entirely destroyed by fire. The building was worth \$60,000. The only insurance was \$3,500 in the German American of New York. Over eighty persons were in the building, but all escaped with their lives, although several were injured.

Milwaukee, Sept. 8.—John Martin Heind, Archbishop of Milwaukee, died yesterday at 11:45 a. m., aged 76 years. Archbishop Heind was consecrated Bishop of Milwaukee in 1844, and Archbishop in 1876. He was the up-builder of the Catholic Church in the North-west, and was revered by all who knew him or his works, regardless of sects and creeds. He was a man remarkable for his learning, energy and goodness.

Rev. Father William, a Dominican missionary, now sojourning among the Digger Indians, among other interesting facts relative to Indian manners and customs, says that for all kinds of sores and cancers the Indians use suction as a means of cure. "I saw one case," he says, "where the doctor cut up a cancer on a man's jaw with a piece of broken bottle, and sucked the blood out of it. The patient got better, and seemed to suffer no inconvenience from it."

A Russian editor, M. Cytovich, who lately became a Catholic, has entered the Society of Jesus. The entire Russian press is occupied with this conversion, but the words of one journal are remarkable: "For M. Cytovich, as well as for many other Russians, Catholicity satisfies the religious sentiment much better than Orthodoxy, and it gives complete satisfaction to the soul. Hence, we are hardly surprised at the conversion." This is the first time, it is said, that such an expression has emanated from the Russian press.—Annals Catholics.

Mr. A. M. Sullivan, M. P., while hearing Mass with Mrs. Sullivan and his family, at St. Mary's Church, Clapham, London, on Monday morning, August 15th, complained of feeling sick, but remained in his seat till after the service. As he was leaving the church he suddenly fainted, staggered and fell into the arms of one of the attendants of the church. He was carried into the presbytery of the Relemporist Fathers adjoining St. Mary's, where he was attended by two medical men. Mr. Sullivan remained in a most precarious state till nearly three o'clock in the afternoon, when he recovered consciousness. The doctors say that his deathly appearance of the heart. He was taken to his own residence on Tuesday evening. The latest accounts state that he is now out of danger.

On Wednesday morning last an interesting event took place at St. Peter's (R. C.) church, Godesch, in the joining in the holy bonds of wedlock of Mr. Thomas Kieley, of Toronto, and Mrs. O'Loane, nee Miss Lizzy McMonagall, of Godesch. The ceremony took place shortly after one o'clock in the presence of a large congregation, principally composed of ladies, and was celebrated by Rev. J. B. Watters, pastor of St. Peter's, assisted by Rev. P. J. Shea, of Seaforth, and Rev. Mr. O'Connor, of Wawanosh.

On the entrance of the bridal party the organ, played by Miss Kieley, and the choir, sang the "Glorious March" by Schott, with violin obligato by Prof. Peter. The bride was arrayed in a sage green lady's cloth dress, with hat to match and diamond jewelry, and was attended by two bridesmaids, Miss McDougall, (sister of the bride) of Godesch, and Miss Smith, of Toronto, who were attired in brown satin de Lyons, with brocaded satin overbusts and hats to match, with cream feathers. The groomsmen were Mr. J. A. McDougall, brother of the bride, and Mr. P. Smith of Toronto. There were also present with the bridal party, Hon. Frank Smith, Toronto, Mr. and Mrs. Jas. O'Loane, Seaforth, Mrs. Smith, Toronto; Mrs. W. Seymour, Detroit.

After the ceremony a wedding breakfast was partaken of at the residence of J. S. McDougall, Esq., uncle of the bride, which was participated in by a number of friends and relatives. A number of handsome and costly presents were also made on the occasion.

The happy couple left on the noon train en route for Europe, on Montreal and Quebec. It is understood that they will pass the winter in Italy.—Huron Signal.

### CATHOLIC NEWS.

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### THE BUSH FIRES.

All through Michigan bush fires have raged to an alarming extent, and thousands of lives have been lost. At Marquette, Mich., 17 persons are known to be lost and hundreds of families rendered homeless. In Tuscola, Sanilac and Huron counties, the details which come in constitute a most pitiful story. About 200 have been burned to death and about 200 families rendered destitute. A messenger from Sandusky reports the entire central portion of the county burned, twenty-three dead bodies were found along the roads in Moore, Argyle, Custer and Water-town townships. Within fifteen miles of Minden over 200 persons are dead. Thousands of people are destitute and must be supported. The villages of Bay, Axe, Verona, Huron City, and Forest Bay, are in ashes and hundreds of people are wandering around homeless with nothing saved except their clothes. The township of Paris, containing a population of about 2,000 is entirely burned up, with great loss of life. Sandusky village is saved, but the whole surrounding country is completely consumed. It is estimated that five hundred beings have perished, and 5,000 people are destitute.



et, staunch, massive all head, small, gray, blue small lips, features not, under the straying a lurking and a consciousness onnell! He himself uttered in the spring of 1843... Catholic Record Office, London, Ont.

A Message. (It is related that a bird is accustomed to visit Michael Davitt in Portland, and to perch affectionately on his shoulder.) Last! Through the sunburnt wall, Chilly with ghosts of unshaven sin, Dark as the hearts that are breaking within, Where the jailer's curse and the clanking chain, And brows that shall brighten never again, Wake sighs for the coffin to silence all: Hark! through the dead of the prison (hall), Rich as a liquid stream of pearl, Soft as the love of an Irish girl, Gushes in glad and glad white, The song of an Irish bird! A song for the cell in the stranger's land— For the latest note of the restless line, That suffer and die at the high command Of still unconquered modernism, And light the English republicans, Bright as an Irish shrine!

MAGNIFICENT SPEECH OF CARDINAL MANNING AT CARDIFF. On Tuesday evening the annual meeting of the Cardiff Catholic School Board was held in the Circus, Westgate Street. The Mayor presided, and amongst those present on the platform was Bishop Healy.

Cardinal Manning, after the cheering with which his rising was hailed had subsided, said: Mr. Mayor, Ladies and Gentlemen.—The just and generous words with which you, Mr. Mayor, opened your speech greatly relieved me; for when I accepted the invitation of my right reverend brother on the left (Bishop Healy) I thought to find myself to-night in a meeting entirely composed of his own flock. I confess that I am glad that it is not so. I am very happy, sir, to find that the Mayor of Cardiff—the chief magistrate of this town—is come to take the chair and preside over a meeting which I am called upon to address (loud cheers). I am glad also that here are present not only the members of my flock, but members of every communion in Cardiff, of every form of opinion, of all diversities—it may be of many contradictions; and, though that makes my position more difficult, I confess I am more pleased to undertake the task of endeavouring to speak as an honest man to-night, without assuming any pretence of my conviction, if I may only speak it openly and plainly, without moderation in the statements of truth, which are a betrayal of truth, but with moderation in the spirit of charity, which is the spirit of the Gospel. Let me now say to you (applause). Let me now say to you (applause). I do not believe in a "Yan" put me in mind of a man I have seen at the corner of the street in London. I have seen him a great many times, and he has got upon his breast a board, on which is written, "Stone blind." Well, a man comes and makes a confession—he does not believe in the existence of a God. I say at once I pity you immensely, but I have no respect for you, none for your brain, and none for your intellect, and for this reason.

THOS. COPPEY, Catholic Record Office, London, Ont. want that Staff." edy of Boston said to be he brought home some he of sick headache and a had made her miserable cars. At the first at seek as admitted to her with its, that she continued its and made so enthusiastic ad she induced twenty two dities in her circle to adopt r family medicine. That Bitters."—Standard. ers, Bracebridge, writes: Electric Oil is the best medi- always gives satisfaction, coughs, colds, sore throat, relief has been received by it."

you. We will meet in private, if you please. And I think here we are speaking to a multitude who are not likely to partake of your idiosyncrasy, and, therefore, for the present, we will go on. Ancient civilisation was swept away by the scourge of God, and the world was purified before the Christian civilisation spread throughout it, and a new creation arose upon the chaos of the old world, a new world arose. Christendom—the Christendom of 1800 years I may say of it—but to reduce it within compass, the Christendom of that Europe of which we are so proud, of 1000 years' duration—was the creation of Christianity. Christianity first formed Christian men, illuminating the reason, guiding the conscience, sanctifying the heart, strengthening the whole—making the whole man a new creature (applause).

Then, creating Christian heroes by the indissoluble law of Christian marriage, spreading the Christian character throughout the people, so that they became Christian nations, and Christian nationalities arose until they became the great Christendom, one and complete, of which we are members, and which arose under the operations of Christianity (applause). This civilisation bore out and elevated man. Educate man in childhood and he will sustain that Christian character through life. This, and this alone, is to be trusted (cheers). Only one power can keep human nature, that is the power of Christianity. This is the power to kindle and elucidate life, and teach men to use their own freedom and live according to the law of liberty. This great Christendom, which has been imperial, royal, and majestic, was not made by the great statesmen of the Middle Ages; it was not made by the statesmen who rule over Europe at the present hour. They are not the makers of this Christendom, they did not put it together; they have not the power to build it. They have not the power to keep it up, but they have an immense power to pull it down. There are statesmen of the present day pulling things down, some of them, I believe, quite conscious and others not; but I believe that those who said: *La civilisation est l'enemi, et il faut detruire le Catholicisme* (Catholicism is the enemy of the human race, and that they must destroy Catholicism) are conscious of it, and are, therefore, undoing what FOR 1800 YEARS THE WHOLE WORLD HAS BEEN TRYING to do and has never been able to accomplish. They are doing the work in Italy, trying it in Germany and in France, and they are likely to do something in Spain; but I believe other statesmen are pulling it down without meaning to do so, and, indeed, have the very reverse intention. But one false opinion is like one drop of chemical solution, which will work its way through a solid substance, or, like the lever placed upon a fulcrum, will overturn a great mass. There are statesmen who are unconsciously pulling things down. There is one, especially, whom I may, perhaps, name, and for him I have a very great respect. I am perfectly confident that he had no intention of undoing, or of trying to undo, the great Christian education of England. Amongst those who are Nonconformists in religion there are men who would rather put their hands in the fire than contribute to bring about that result (loud applause). I ask you plain men to answer this question: Children brought up in a school where they have never been taught the doctrine of a Christian religion, will they go into Christian places of worship which grown-up men? Why should they? Perhaps you will tell me they have been educated at home, or in private, or in the Sunday school. I have a very great love for the Sunday school, and that love and veneration springs among many of us from the fact that that great saint, Borromeo, was the founder of Sunday schools. A very great lawyer, and LORD CHANCELLOR OF ENGLAND—Lord Atherton—through his long life, and with all the heavy duties of office, and in the midst of the most laborious duties, spent his Sunday afternoons in teaching the children in the Sunday school. I wish all laymen would follow his example. I wish they were a little more self-denying, and instead of taking the full rest on the Sunday afternoon they would give a few hours for this work (loud applause). Therefore, do not think for a moment that I undervalue Sunday schools. But if you think you can adequately educate the children there on one day out of the seven you surpass my understanding. Education is a daily, hourly work. Once more. Sometimes we are told that religion will be adequately taught at home. Now, I must say, Mr. Mayor, that it is rather difficult for me to talk about this with patience. I hope I shall not say anything for which I will call me to order (laughter). WHEN I LOOK AT THE FAMILIES OF THE RICH, I ask whether they educate their children in religion? They get tutors and governesses, or they send their boys and girls to schools and universities. They do not attempt to teach them religion, and they do the worse for their children. Very few, indeed, are those who, living the life of riches and indulgence, and ease and luxury, have enough self-denial and reflection to study the character and the patience to educate the child in religion. So I come to the middle class. Those who hear me perhaps can speak of it better than I can. You know what your lives are—you know how continually you are occupied from morning to night—you know your anxieties—you know it is enough for you to labour for the maintenance of your families—the food and clothing and all things necessary for the children of the family. Can you go home to-night—can you from a lawyer's office, or from the bank, or from other kinds of employment—can you sit down and say, "Now, come; I will teach you your religion?" Do you do it? Well, now, I will go further, and this is what, I confess, tries my patience the most. I have been told by some of the theorists and pedants of education that the children of the poor are to learn their catechism and Christian doctrines when they go home from the lips of their father and their mother. What! THE FATHER AND MOTHER WHO ARE OF BEFORE THE SUN, and labour the whole day, and are wearied out—the father and mother who, perhaps, in their own childhood have hardly ever

been adequately taught, are they the teachers upon whom the poor children are to depend for the knowledge of their own religion? I call this hard-hearted cruelty. I call it a mockery of the noble poor—no noble in their poverty—for it is the Providence of God has assigned them; and if in that lot they are honest and upright they are noble in their generation (applause). Well, Mr. Mayor, I am coming towards tender ground, but I must speak out as I said I should at first. England is a Christian country. The English are a Christian people. Scotland and the Scots are eminently so. Of Ireland and the Irish I need not say anything (cheers). They had the traditional education of St. Patrick; and if there is any Scot here he will say that he has the tradition of St. Andrew, and I will give it him. And the greater part of those who are listening to me, and who may not be of my own flock, will say, and will be glad and rejoice in saying, that they have the tradition of St. Augustine of Canterbury. Well, these three Kingdoms, which are the United Kingdom in its highest region, the very copy of the whole edifice—the national universities—have been stripped of the Christianity which was their inheritance, and they are thrown open to anybody, to all doctrines, to the four winds of heaven, to all conflicting opinions in philosophy and in religion (applause). And the more they are educated in our universities will be the fathers of the families of the next generation; they will be the legislators who will make laws on education for the United Kingdom. And if they have been trained, formed themselves in the higher regions of education without Christianity, I ask you, when they come to deal with the question of the education of the English people, what will be their judgment of the relation between Christianity and what they call culture? Well, sir, I leave this part of the subject. But the education of the people of this United Kingdom has been struck at even in its lower foundation. I will not attempt now to have returned you for long time—(cries of "No, no")—I will not attempt now to go over the history from the years 1838-39, of which I have a vivid memory, for I WAS MYSELF A PART OF THE MOVEMENT OF THAT DAY (applause). I will not go back so far, but I will content myself for the moment by saying this: Down to the year 1870 the national education of England was a Christian education throughout. There were various modifications in the system. There was a conscience clause, and there were other changes which, in some degree, began to introduce a new system of education. As a whole, the schools of the Church of England, the schools of the Catholics, the schools of the Wesleyans, and the schools of the Nonconformists generally were Christian in their character. There was no legislation or legal hindrance to the full and perfect teaching of Christianity in those schools, and all the books they used were pervaded and quickened throughout by the recognition of the revelation of God (applause). As I said before, a statesman who holds in reverence—I mean Mr. Forster, a man whom I know intimately, and with that personal knowledge I have of his character, I declare a more upright and benevolent man I have never met—(applause)—a man who, to my knowledge, risked his return to parliament, risked his position, perhaps his life, because at a given moment a crisis of great excitement in the question of education, he absolutely refused to give way in permitting the Bible to be read in all schools. He introduced a measure, and that measure came out of Parliament, not in the form in which he introduced it. 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LETTER FROM HIS LORDSHIP BISHOP WALSH.

LONDON, ENGL., May 23, 1878. DEAR MR. COFFEY.—As you have become proprietor and publisher of the CATHOLIC RECORD, I deem it my duty to announce to its subscribers and patrons that the change of proprietorship will work no change in its name and principles.

Mr. JOHN WALTER, M. P., proprietor of the London Times, is in New York, where a Herald reporter interviewed him.

THE GREAT BAZAAR.—Parks and Sewers.—Putting Sugar on Bread and Butter.—Ulysses and Telemachus.—Local Items.—Dust and Smoke.—Facts and Fancies.—Dundas Notes.—Haugs.—Miscellaneous.

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BISMARCK.

It is now evident that Bismarck has shown the white feather in his quarrel with the church.

IRISH INDUSTRIES.

The Dublin Nation says: The country is stirring itself in the matter of the revival of Irish industries.

EDITORIAL NOTES.

THE learned Dominican preacher is now in retirement for the purpose of preparing his next series of conferences. His latest sermon was on the "Errors of Spiritualism," which he proved to be pernicious in its results, and fertile only in a kind of Satanic buffoonery.

A circular from the Secretary of the Sacred Congregation of Rites calls attention to the material of which vestments continue to be made, and says that although the Sacred Congregation has often forbidden the use of chasubles made of cotton, linen or wool, still vestments of this kind are frequently offered for sale.

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ship of his heart into the full chord that swelled to heaven; each unaware of clever individual performance, but fully and humbly conscious of the reverence, fear, and love due from him to the Being whom he addressed.

The knowing ones soon discovered that the yellowish-red appearance of the sky with its weird reflection on the earth, was owing to the absorption, by the calorific charged clouds, of all the colors of the sun's light except those referred to above.

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The knowing ones soon discovered that the yellowish-red appearance of the sky with its weird reflection on the earth, was owing to the absorption, by the calorific charged clouds, of all the colors of the sun's light except those referred to above.

HAMILTON LETTER.

The Great Bazaar opens on Thursday the 15th. Grand illuminations, handsome decorations, a gallery of art, palatial finery, a first class musical concert—all for ten cents.

PARKS AND SEWERS.

The Town still advocates the purchase by the city of one or more parks for free public use.

PUTTING SUGAR ON BREAD AND BUTTER.

Ulysses and Telemachus.—Local Items.—Dust and Smoke.—Facts and Fancies.—Dundas Notes.—Haugs.—Miscellaneous.

FACTS AND FANCIES.

The Police Magistrate has decided that foot passengers have rights which even bicyclists are bound to respect.

DUNDAS NOTES.—Haugs.—Miscellaneous.

INTERESTING INFORMATION.

It is interesting to learn from a Mr. Forhan, who is an authority on Poly-

BRANTFORD LETTER.

Our picnic came off on the 7th, and has turned out fairly successful.

QUEBEC LETTER.

The festival of St. Patrick's Congregation in aid of the funds of the

LOCAL ITEMS.

The City Post Office is now open to the public at 7 o'clock a.m. instead of 8 as heretofore.

THE FOLLOWING INTERESTING ITEMS FROM MANITOBA ARE GIVEN IN A LETTER WHICH WE RECEIVED A FEW DAYS SINCE FROM AN EMINENT PRIEST STATIONED AT BATTLEFORD.

BISMARCK.

It is now evident that Bismarck has shown the white feather in his quarrel with the church.

IRISH INDUSTRIES.

The Dublin Nation says: The country is stirring itself in the matter of the revival of Irish industries.

AN EVICTION

Cavalry, Police, and a... out a...

The latest sensation was presented in a place called Lhulough, near a county of Westford.

The scene is well "set" in extent; infantry, sold a mixture in front of a fringe of cavalry.

The honor of forming a portion of the British Empire, on which the "sua never sets" it is undoubtedly a high honor.

ORDINATION OF AN IRISH-BRAZILIAN PRIEST.

A correspondent writing from Brazil, says:—On June 11th, the Right Rev. Father in God, Victor Joseph Drouot, Bishop of Lige, worthy successor of the great Prince-Bishop of the Wallonian country.

LOCAL NEWS.

The Provincial Exhibition this year promises to be the largest held for a number of years.

AN EVICTION DRAMA.

Cavalry, Police, and the Sheriff Turning out a Widow.

The latest sensation drama in real life was presented in a picturesque district called Lhoblogh, near New Ross, in the county of Wexford. At early noon a strong force of cavalry, infantry, and police moved along the high-road, evidently on serious business bent. In the rear of the little army there followed a number of bailiffs and "general utility men," carrying crowbars, pick axes, sledge-hammers, ladders, and other "properties." They were en route to the residence of a widow woman named Holden, who was a tenant on the property of Mr. Boyd, whose son was shot dead one Sabbath afternoon some time ago while driving along the road with his father, who by a miracle escaped with his life as if by a miracle. The widow Holden was under position. She, through her family, held possession of the farm-house, and the large civil and military force was proceeding to aid the sheriff in the execution of the law's decree by force of arms, if necessary. When the widow's house was reached, it was seen that "No surrender" was the order of the day, and that there was tough work to be done.

The scene is well "set" on a stage acres in extent; infantry, soldiers and police in a semicircle in front of the widow's cottage; a fringe of cavalry in their rear, and a background of excited peasantry—men, women and children. In front of the cottage are the "property men" and the officers in command of the expedition. There is heard the rattling of muskets as the soldiers bring their arms to the rest; the clanking of sabres, the clamping of bridle-bits, the light laughter of the troops, and the angry talk of the peasantry in their native tongue. Enter now the sheriff, with the original writ of ejectment in his hand; the door of the cottage is shut and the windows are barred from within. The sheriff knocks at the door with the handle of his riding-whip, and in a somewhat uncertain tone of voice, demands possession by virtue of the Queen's writ in his directed. There is no response save a derisive shout from the crowd grouped around the house as if it were deserted. But the sheriff knows that it isn't deserted, and this is the trouble with him. At a sign from him the "property men" advance and set to knocking in the door with sledge-hammers and crowbars. The first blow of a sledge is the signal for action from within. From an upper window comes a deluge of boiling water on the men beneath, who drop their implements, and run swearing from the scalding shower. A wild shout of triumph comes from the crowd, there is a short consultation among the chiefs of the expedition, and the "property men" again advance to the door, not at all with alacrity; again the boiling water leaps out at the windows on their heads and comes missing into their faces through every space in the gaping door. One powerful fellow, who has been badly scalded on the shoulders and back, takes up a great stone and with a giant effort, hurls it against the door, which shakes on its straining hinges, but doesn't give way. A long and heavy ladder is now used as a "clattering ram," and before some of its impetuous blows the enfeebled door groans, gaps still wider, and ultimately falls in.

But this is not much of a gain for the storming party, who find themselves face to face with a well-built barricade of stones and wood in the hall. The house is now surrounded by the military and police, who have orders to capture the garrison. The bailiffs set to work to tear down the barricade, and the boiling water does cruel execution upon their heads and faces. It seems as if they had been boiling water for a week in the cottage in anticipation of the siege; the supply appears to be unlimited. The barricade in the hall is at length torn down, when new trouble and danger present themselves in the form of the widow's stalwart sons and retainers holding the pass armed with pitchforks. The sheriff's men, regarding this obstruction as more serious than boiling water, refused to advance. The bayonets are ordered up. A party of police, led by an officer, comes to the men with the pitchforks, upon whom the officer calls to surrender or take the consequences. They won't surrender, they say, and they don't care for the consequences, and saying this they take up a strong position on the stair-ladder. "Prepare to charge," says the officer to his men, and the bayoneted rifles drop to the regulation angle for charging purposes. "Charge," shouts the officer, and away go the bayonets up the staircase. There is a struggle, short and sharp, and when it is over the men on the landing are in custody and disarmed. They are handcuffed and led out prisoners of war. The process of clearing out every article of furniture is now begun, and when it is completed the woman of the house and her daughter alone remain. They refuse to cross the threshold, which the law requires to be done, otherwise the entire proceeding would be abortive. The end of it is that the widow and her daughter are carried outside the threshold, and then the legal process is completed. There are loud lamentations from the women of the crowd, the men are excited, and, probably, but for the presence of what they call "the army" in such overwhelming force, they would plunge into the scene. The house is now garrisoned in the interest of the landlord, and the troops re-form and march off the ground with their prisoners. All this, I think, leads to the conclusion that if dramatists who now write "powerful Irish plays" would give up attempting to invent sensation scenes and stick to the facts as we have them now, they would produce plays intensely sensational and at the same time rigidly true to real life.—Dublin Cor. New York Times.

There has never been, since the creation, a period in which more has been written to disprove God, either in His essence or His attributes; and there never, since the creation, was a period when the sense of God was more universal, more profound, or more intense, than it is now. Nothing proves it so much as the effort to disprove. We do not attack myths and legends with the animosity, the acrimony, and the subtlety with which we attack truth. False philosophy is the inside-out of truth.—The Divine Sequence.

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A MODERN DISEASE.

Indiscriminate reading is a modern disease; any man who to-day thoughtfully considers the abuse of the art of printing, can hardly set down its discovery as an unmixed blessing. Everybody reads. The small boy on his way to school carries among his books a sensational story-paper, and dips into the adventures of "Billy, the Body-Snatcher" between lessons; the school girl has her novel of love and murder strapped up with her luncheon-box; and the young woman, fond on novels and cranberry, ruins her health, physical and mental, by a constant indulgence in romance-reading.

There are novels and novels; Mr. O'Connell, Ex-President of the Chicago Public Library, in an interview, republished in last week's Freeman's Journal, makes a proper distinction. He divides Scott, Thackeray, Gerald Griffin and Bulwer from a host of superficial scribblers who, under the guise of knowledge of men and the world, thereby disguise sensuality and materialism. And yet, Bulwer, clever as some of his books are, can not be recommended without reservation. His philosophy is false, though glittering and sentimental; and in several of his novels his aim seems to be to excite sympathy with interesting criminals, not because of their penitence, but because of their crime. But leaving out "The Last of the Barons"—in which there is a scene that would tarnish the mind of any young man or woman—and "Eugene Aram" and "Ernest Maltravers," Bulwer is comparatively harmless.

Of late there has come into the world a swarm of women-writers whose works are worse than the plague—whose effect is more blighting than that of the locusts which devastated the land of Egypt. They kill souls. They turn the blush of maidenhood into the flush of sinful excitement. They leave no freshness in the human heart. They inflame the imagination with sensual thoughts as everyday companions and passionate anticipations take the place of hope. They weaken the will and ruin the memory; and yet we find their works in almost every bookstore, in most parlours, sought for eagerly and displayed in every library. They are read until the eyes fall in the twilight, that no phrase may be lost. They are read until daylight grows dim and weary eyes close in restless sleep, to gaze upon dazed and drowsy dreams.

"Ouida," a prolific novelist, is a favorite with the young girls of our time. When a new book by this writer is announced, the public libraries can not supply the demand. The philosophy of this writer is that passion, which she calls "love," should know no law; that temptation was made for us to be embraced—or resisted, as we are able enough to keep up the interest of the story. Sensuality she condemns with such minuteness of detail that, after each paragraph against vice, she seems to lick her lips over the pleasure of describing it. Her work is all rakes at heart, attired in the luxuriance of modern life and painted in glowing colors, and her men are young girls in the country, grave and vivid of imagination—which she reinforces by the reading of translations from the most unspokeable vicious of the old Romans—she teaches them that a hero "with soulful eyes and a shimmering, subtle, tawny beard" will come to them one day, at whose feet they will worship, and find only of "joye." She has taught them that women are substitutes at heart, waiting only for the opportunity to sin, and that men are libertines—the more vicious, the more splendid and worthy of worship. All this she teaches in a high-wrought style, with a spurious show of scholarship, and with rhetorical ornaments after the manner of Froide. A spatter of an uncouth, and vivid imagination—which she reinforces by the reading of translations from the most unspokeable vicious of the old Romans—she teaches our vestals to know the world as she knows it. And yet, we repeat, her books are read openly by young women of our time, who pass them, with commendation, each to the other. Catholic girls—the daughters of thoughtful, cautious, or ignorant parents—read them, and these same parents, blissful in their apathy, would swear to you that their daughters take no harm from them. Why? Because they are their daughters! Soft, fond, foolish, soul-killing, parental logic! Her work is so thoroughly understood in America that girls are capable of taking care of themselves, that a properly educated girl, "abreast of the times," has learned to resent parental interference. Besides, this favorite novelist, if she have been a careful student, has taught her to suspect that each of her parents was no better, "when love was young," than the rest of the world. "Ouida" has given her reason to believe that her own like-father still cherishes the smouldering embers of a "soulful passion" for some female other than her mother; and that her mother probably has her regrets or remorse as she peels the potatoes or damps the family stockings. Believing this, she becomes more cynical. She knows that the world is dust and ashes, that duty is a sham, love for the coming man the one reality, and constant dreaming the only thing worth doing.

Roda Broughton is another infamous writer whose books should never be read by any pure-minded girl. Impropriety and an endless flow of words are her stock in trade. The excess of the indecency which Charlotte Bronte introduced into "Jane Eyre" was the signal for the rising of this vile swarm of *femmes-outers*, of which Roda Broughton is one. Recklessness, utter disdain of all that is good, pure and true, mark her pages with the devil's sign-manual. It is better that our daughters should read the books of Smollett and Fielding, of Sterne—even of Zola—than the works of this female and her class. They would shrink from Sterne in disgust. The poison would be too apparent—not presented in delicately-carved cups wreathed with flowers. But this she-Broughton, Mrs. Ross Church, Annie Thomas, Mrs. Edwards, and sometimes Miss Braddon, cover their materialism and sensuality with pretty words and falsehoods. The Broughton hero is licentious and brute in clothes of the latest fashion, the

heroine a low barnaid in aesthetic gowns, they embrace and caress each other, pass from one equivocal situation to another, until the writer—in fear, perhaps, of the police—is forced to draw the curtain, after a series of burning kisses, sensual longings and impure suggestions, which tell plainly what the *femmes-outers* does not dare to say openly. In Suetonius we read that Nero kept persons whose business it was to inflame the lowest passions. Novelists have taken the place of these wretches to-day. We pay for their books that they may inflame the passions of our children. Were any father thoughtfully to glance at the pages of these "popular" writers he would say this is true.

Mr. O'Connell's words, the text of the above article, ought to make parents think. Deep in business or domestic duties, the father or mother often leaves a girl too much to herself. She finds her own amusements, selects her own friends. Material comfort is the least thing that a parent owes to his daughter; and to-day, when the whole atmosphere of life is poisoned—when novels, the daily papers and materialistic schools are the chief educators—when society has so far forgotten the importance of duty to herself, to her friends, to her parents, and to her country, especially in the matter of reading, are prime necessities. We repeat Mr. O'Connell's words, based on observation: "This question has been discussed with intelligent gentlemen of the city, with physicians and lawyers and other men of thoughtful mind and character, who, for the most part, agreed in the conclusion that the effect of admitting such books as those referred to is mischievous to the present social and future home-life of those who read them, especially upon females who give themselves up to this class of sensational books, and that absorbing such literature creates an unhealthy condition of the physical organization; and many physicians in the city, I am sure, will personally testify to the truth of this fact."—Freeman's Journal.

Two Skillful Doctors Testify to Two Miracles. We have been requested to give publication to the following medical certificates containing two recent cures to which a miraculous character is attributed: No. 1. BELFAST, August, 1886. Some months ago my attention was first called to the case of Elizabeth Duffy, No. 1, Leeson street, Belfast, aged 16, a pale, fair, anemic girl hardly able to walk, and suffering almost incessantly from pain. The morphia sickened her, as indeed I feared it would, owing to constitutional and stomachic irritation. I did not see Miss Duffy again until nearly three weeks ago, on her return from Knock. The change in her condition was surprising. I had seen the girl occasionally, but not as a doctor, on my professional visits to her mother's house, while attending a younger sister, but declined to interfere unless the surgical examination were undergone. She had then become healthy and was looking, with red lips and full pulse, and the runnings healed. I have seen her three or four times since, and each time her condition is better. The lump in the groin is gone, and only the cicatrices of the three ulcers remain. During the entire time she did not take a particle of medicine, the carbolic oil having been used only at first, and the morphia but a few times. To-day I pronounce her well and fit for work. I learn from her mother that the runnings had never ceased since she was a mere child. To sum up, then, I regret that there was not a surgical examination of the limb made. Believing, as I did, that necrosis of the bone undoubtedly existed, I am confident that no medical treatment, change of air, or good food, could have brought about a cure so rapidly, or indeed at all, and I am forced to the conclusion, though sceptical about miracles, that the all-powerful intercession of the Blessed Virgin has operated upon Elizabeth Duffy, in a wondrous cure, while at Knock.

JOHN CAMELL QUINN, M. D., L. K. No. II. KILKENNY, July 25, 1881. I hereby certify that I have recently attended Ellen Waldron, Augnamore, aged 14 years, during an attack of chronic arthritis, with symptoms of formation of matter in subcutaneous cellular tissue, and tumors in right and left lumbar regions; and that these tumors, and all other signs and symptoms of disease, suddenly disappeared on the sixth of July, at a time when I had her life well-nigh despaired of; and that in my opinion this instantaneous recovery is due to miracle, as is stated by the father of the girl, who applied to her body, on this 6th July, sacred substance from the Chapel of Knock.

of those who fell, at the close of the period, struggling against eviction in Mayo, Sligo, and Clare.

Help! the help of England to Ireland—the help of a shark to its prey! We know it well; it has been profuse and persistent—that help to famine, help to banishment, help to depopulation and devastation. Let the accusing figures, which speak the number of the people, tell of the efficiency of that help. Look upon this list: In 1845 the population was 8,295,061 1848 " " " 7,639,800 1852 " " " 6,877,940 1857 " " " 5,972,851 Now it is little over five millions. Thus, during only thirty-six years, the help of England has driven three millions of Irishmen out of Ireland!—Dublin Irishman.

NEWS FROM IRELAND. WOLF TONE'S GRAVE. The annual visit to the Holy Cross Churchyard, wherein lies interred the remains of Wolf Tone, took place on the 15th inst. The Martyr's Band, headed by their president, Mr. Braken, left the Kingsbridge Terminus by an early train for Sallins. A large concourse of people awaited their arrival and formed themselves in procession the band playing the "Dead March in Sall." As they proceeded by Clane the procession increased in numbers, and when they arrived at the lonely and now almost unfrequented churchyard of Bodenstown the scene was indeed solemn and imposing—the whole assemblage knelt down and prayed for the happy repose of the dead patriot's soul. The Martyr's Band, having gone the circuit of the cemetery, again played the "Dead March in Sall," returned to town, followed by an unusually large number of people.

On Friday evening, at a place called Doonan, in the Queen's County, a lad named Leonard was shot and mortally wounded. He was one of a crowd engaged in hooting two laborers employed on the farm of a boycotted farmer, when one of the two men fired a revolver at the crowd. He was arrested, and was with difficulty saved from being lynched.

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The Kingdom of Heaven Suffereth Violence, and the Violent Bear it away.

BY FATHER FABER. We have often to take serious steps in life, involving this world, involving the other—for instance, as to vocation, and even things short of that: they sometimes come a cold doubt if we have not got entangled in some tremendous mistake, and to go the wrong road and have to get back into the right one. Now take the other thought. Saints, like the great St. Anthony, have been made Saints by one word of the Gospels: what if our Lord appeared and spoke to us? He is going to speak to us now: listen to His word. If we are in earnest, all our prayers, however various, must be the prayer of the jailor at Philippin to Paul and Silas: "Master, what must I do that I may be saved?" Jesus answers—1. The Kingdom of heaven suffereth violence and the violent bear it away. 1. What fullness in the world? 2. It is our world's misfortune, must be the prayer of the jailor at Philippin to Paul and Silas: "Master, what must I do that I may be saved?" Jesus answers—1. 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Life's Change.

BY JOSEPH M'CARNEY. The pride of the morn may be humbled at night...

MISCELLANEOUS.

"Women Never Think."

If the crabbled old bachelor who uttered this sentiment could but witness the intense thought, deep study and thorough investigation of women...

The Head Cannot Be Raised.

nor if your lungs are badly wasted away can you be cured by the use of Dr. Pierce's "Golden Medical Discovery."

Be Prepared.

Many of the worst attacks of cholera morbus, cramps, dysentery and cholera come suddenly in the night...

Boys are like railway carriages.

often-times they can only be kept upon the right track by judicious use of switches.

For diarrhoea, dysentery (bloody flux), cholera morbus, cramps in stomach, colic and other painful affections.

Dr. Pierce's Compound Extract of Smartweed—compounded from the best French brandy, Jamaica ginger, smartweed or water pepper, anodyne, soothing and healing gums and balsams...

Half pound to make money is to take a one day trout, fill it up with shot and then go and bet it weighs a pound and a half.

Lancaster, Pa., April 6, 1880. Day Kidney Pad Co., Buffalo, N. Y. GENTLEMEN—I never sold an article that gave better satisfaction than your Pad.

It cures backache, kidney and bladder affections, and "bed-wetting" in children.

Drugs, by druggists, or sent by mail on receipt of price.

It is said the German word "pungsten" comes from the old Greek "penetrate."

Yes, and dyspepsia comes from sauerkraut.

The five ancient orders of architecture are the Tuscan, Doric, Ionic, Corinthian and Composite.

Dr. Fowler's Extract of Wild Strawberry makes the Falcon, Bank, Engrossing, Extra Fine and School.

They'll carry you to Chicago for \$2 but it costs \$21 to get back.

Still, it is worth seven times as much to get away from Chicago as it is to get there.

Notice Acknowledged.

Mrs. Ira Mulholland, Oakville, writes: "For several years I have suffered from off-recurring bilious headaches, dyspepsia, and complaints peculiar to my sex."

Severe—Frustrated lady of boarding-house.

"Coming home to dinner, Mr. Brown?" Heavy boarder: "Well, perhaps, if I don't feel hungry."

A Safe Remedy.

Many medicines check too suddenly attacks of Bowel Complaints, inducing dangerous inflammation. Dr. Fowler's Extract of Wild Strawberry cleanses, strengthens and heals the diseased and weakened mucous surfaces of the Stomach and Bowels, and safely cures every form of Summer Complaint.

It could be nothing less than pure genius—the highest regard for the eternal fitness of things—that led the bill-poster to paste that "Notice to Milk Dealers" on the pump.

Delays are Dangerous. And none more so than to neglect the incipient stages of bowel complaints in infants or adults.

Dr. Fowler's Extract of Wild Strawberry is the most prompt and pleasant remedy to administer, and is always reliable to cure cholera infantum, dysentery, cholera, cramps, and all summer complaints.

For sale by all dealers. She was decorating her room with pictures, and she perched his photo on the uppermost nail; then she sat down to admire her work, and remarked quietly: "Now everything is lovely, and the goose hangs high."

The First Step.

Self-respect is the first step in all reformations; and when your blood is laden with impurities and you are suffering from biliousness or dyspepsia, the first step to a radical cure is to take Burdock Blood Bitters. Price \$1. Trial size 10 cents.

Do we believe man spring from the monkey? We do. At any rate we saw

a man at the circus the other day try to pull a monkey's tail, and the monkey put his teeth round there in a sudden sort of a way, and the man spring from the monkey over twenty feet.

For Bolls and Carbuncles.

From Rev. Richard Elos, of Bolton, Mass. "For years I was a sufferer from bolls, so that my life became wearisome through their frequent and persistent recurrence."

A carbuncle, which ultimately occupied a space of three or four square inches, formed in the small of my back. During its progress large pieces of decomposed flesh were every day or two cut away; and the excoriation and general distention of the system were great.

"I cannot sing the old songs," shrieked an amateur soprano the other night, and while she took in breath for the next time a young man, who had looked in for a moment, was heard to remark casually but emphatically: "You just bet you can't!" It broke up the concert on the spot.

Canadian Cholera.

This terrible disease is but little less fatal than real Asiatic cholera, and requires equally prompt treatment.

A Norwich couple who had a pet cat which had grown helpless from age put it out of its misery by the agency of chloroform. They buried it in the garden and planted a rosebush over its remains.

YELLOW AS A GUINEA.—The complexion, in a case of undischarged liver complaint, culminating in jaundice, is literally "as yellow as a guinea."

Public confidence are justified by ample evidence. Price, \$1.00. Sample bottle, 10 cents. Ask for Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure. The wrapper bears a fac-simile of their signature. Sold by all medicine dealers.

FLIRTS AND FLIRTIATION.

A Graphic Characterization of the Species—An Occupation Fit Only for Empty Hearts and Idle Hands.

Apparently one of the most delightful, certainly by one of the most dangerous and well as the most despicable occupations, is that silly waste of time and perilous playing with edged tools, called generally fliriting.

No country holds the monopoly of this questionable diversion—this cruel employment for empty hearts and idle hands—this fliriting of stones and arrows at a living mark, which, if sport to the one, is often death to the other, and both sexes sink alike in about equal proportions.

Male flirts, who do all but make the decisive offer, are matched with female coquettes, who lead men on to the consummation of passion, only to turn round blankly and say, "No, I never meant it!"

There are two kinds of flirts—the frivolous and the serious, the frothy and the sentimental—those who are merely light comedians throughout, whose proper costume would be petticoats and rattles, hoops and stomachers, powder and patches and red-heeled shoes, swords and love-knots, pug-dogs and rich brocade; and those who have a touch of tragedy and who talk largely of the hollowness of life, the affinity of souls, the sorrows of the heart, the miseries found in loneliness and their need of a sympathetic nature to understand their own.

The first are of course the least dangerous, if the most contemptible; the last are the most wicked. Two frothy flirts sailing round each other with manifold dipping and sautes, like two yachts which will neither race nor sail apart, make good fun for the bystanders who read the various signals and understand the whole of the by-play.

They see that it means nothing when he sits out with her for a whole evening under the pretence of a headache and she refuses to dance with any one but himself under the pretence of being tired. They are only fliriting as they lounge together on the settee in the dimmest corner of that little room and he plays with her fan while she twists her bracelets round her arms, or, if she is quite cool and knows her part to perfection, lets her hands lie idle in her lap, while only her lips and eyes smile unwares, but are sure to drift out of it again. The demest are made to feel that they are not wanted, and that their presence is an intrusion.

Though the room is nominally free to all, these two have usurped the sole possession, and if the dancing-room rings with indignant remarks or jeering commentaries the two sitting therein care nothing, absorbed as they are in the fascination of fliriting—which is to serious love-making what luring butterflies to acorn cups is to the capture of a siren or the where in failure is followed by death.—London Queen.

THE GREAT CONVENIENCE

of the new YORK CATHOLIC AGENCY is that by the writing of one letter, making one remittance, keeping one account, paying one freight or express charge, one can get any kind of goods wanted, and never pay more (generally less) than when ordering direct from the dealer.

Address: THOMAS D. EGAN, New York Catholic Agency, 33 Barclay street, and 38 Park Place.

CATHOLIC MUTUAL BENEFIT ASSOCIATION

The regular meetings of London Branch No. 4 of the Catholic Mutual Benefit Association, will be held on the first and third Thursday of every month, at 8 o'clock, in our rooms, Castle Hill, 202, King St., London. Private Residence, 264 King Street.

Professional.

WOOLVERTON AND DAVIS, Surgeon Dentists, Office—Cor. Dundas and Clarence Sts., London. (Over Brown & Morris').

DR. W. J. MCGUGAN, GRADUATE, of McGill University, Member of the College of Physicians and Surgeons, Physician, Surgeon and Accoucheur. Night calls to be left at the office, Office—Nitschke's Block, 272 Dundas Street.

L. McDONALD, SURGEON DENTIST, Office—Dundas Street, 3 doors east of Richmond Street, London, Ont. 4-ly

DR. WOODRUFF OFFICE—Queen's Avenue, a few doors east of Post Office. 3-ly

J. J. BLAKE, BARRISTER, AT-LAW, Office—No. 31 Dundas Street, London.

MISCELLANEOUS.

OCCIDENTAL HOTEL.—P. K. FINN, Proprietor. Rates \$1.00 per day. Entire satisfaction given. Opposite D. & S. Depot, Grand Rapids, Mich.

E. HARGREAVES, DEALER in Cheap Lumber, Shingles, etc., Georgian Bay Lumber Yard, 530 York St. 1-ly

NOW YOU CAN GET WINTER COAL

AT SUMMER PRICES FROM A. DENHOLM, JR., WILLIAM STREET.

MEDICAL HALL 115 DUNDAS ST.

Two doors west of Horner & Sommerville's grocery store.

TRUSSES, ELASTIC STOCKINGS, SHOULDER BRACES.

Every appliance for the sick room. Special attention to elastic trusses.

DR. MITCHELL, Office—Medical Hall, 115 Dundas St., Residence—North-East Corner of Telford and Maple Sts. 14-ly

EDY BROTHERS NOTICE—REMOVAL.

THE ELECTROPATHIC REMEDIAL INSTITUTE has been REMOVED from 24 Queen's Avenue, to 221 Dundas St., in the house formerly occupied by Dr. Goring, which has lately been fitted up expressly for the purpose of a Modern Institute for the treatment of NERVOUS & CHRONIC DISEASES by the various Natural Remedial Agents, viz—Electricity, in its Various Modifications, Electric Baths, Mollers and Turkish Baths, Swedish Movements, Massage, Compound Oxygen and Hygiene.

Specialties in the following—Diseases of the Brain, Nerves, Paralysis, Spinal Diseases, Nervous Complaints, Diseases of the Kidneys, Tumors and Ulcers, Skin Diseases, Female Complaints, Indigestion, Lumbago, Sciatica, Dyspepsia, Rheumatism, Neuralgia, Erysipelas, General Debility, and the various Deformities of the Body, together with diseases of the Eye and Ear, are all treated with uniform success, by the natural remedial agents—the only rational mode of cure.

J. G. WILSON, Electropathic and Hygienic Physician, Graduate of the Electropathic College, Philadelphia, and of the Hygienic College, Florence, New Jersey—Physician in charge.

FUNERAL FLOWERS WEDDING BOUQUETS

PREPARED IN A SUPERIOR STYLE BY MRS. OOLVILLE, 471 QUEEN'S AVENUE, LONDON, ONT.

UNDERTAKERS.

W. HINTON (From London England.) UNDERTAKER, &C. The only house in the city having a FIRST-CLASS HEARSE FOR HIRE.

202, King St., London Private Residence, 264 King Street.

KILGOUR & SON, FURNITURE DEALERS

UNDERTAKERS HAVE REMOVED TO THE CRONYN BLOCK Dundas St., and Market Square.

OFFICIAL.

LONDON POST OFFICE

MAILS AS UNDER

Great Western Railway, London, 10.00 a.m. to 1.00 p.m. Daily. 1.00 p.m. to 4.00 p.m. Daily. 4.00 p.m. to 7.00 p.m. Daily.

London & North Western Railway, London, 10.00 a.m. to 1.00 p.m. Daily. 1.00 p.m. to 4.00 p.m. Daily. 4.00 p.m. to 7.00 p.m. Daily.

London & South Western Railway, London, 10.00 a.m. to 1.00 p.m. Daily. 1.00 p.m. to 4.00 p.m. Daily. 4.00 p.m. to 7.00 p.m. Daily.

London & Chatham Railway, London, 10.00 a.m. to 1.00 p.m. Daily. 1.00 p.m. to 4.00 p.m. Daily. 4.00 p.m. to 7.00 p.m. Daily.

London & Tilbury Railway, London, 10.00 a.m. to 1.00 p.m. Daily. 1.00 p.m. to 4.00 p.m. Daily. 4.00 p.m. to 7.00 p.m. Daily.

London & Blackheath Railway, London, 10.00 a.m. to 1.00 p.m. Daily. 1.00 p.m. to 4.00 p.m. Daily. 4.00 p.m. to 7.00 p.m. Daily.

London & Greenwich Railway, London, 10.00 a.m. to 1.00 p.m. Daily. 1.00 p.m. to 4.00 p.m. Daily. 4.00 p.m. to 7.00 p.m. Daily.

London & Fenchurch Street Railway, London, 10.00 a.m. to 1.00 p.m. Daily. 1.00 p.m. to 4.00 p.m. Daily. 4.00 p.m. to 7.00 p.m. Daily.

London & Cannon Street Railway, London, 10.00 a.m. to 1.00 p.m. Daily. 1.00 p.m. to 4.00 p.m. Daily. 4.00 p.m. to 7.00 p.m. Daily.

London & Aldgate Railway, London, 10.00 a.m. to 1.00 p.m. Daily. 1.00 p.m. to 4.00 p.m. Daily. 4.00 p.m. to 7.00 p.m. Daily.

London & Whitechapel Railway, London, 10.00 a.m. to 1.00 p.m. Daily. 1.00 p.m. to 4.00 p.m. Daily. 4.00 p.m. to 7.00 p.m. Daily.

London & Shoreditch Railway, London, 10.00 a.m. to 1.00 p.m. Daily. 1.00 p.m. to 4.00 p.m. Daily. 4.00 p.m. to 7.00 p.m. Daily.

London & Highbury Railway, London, 10.00 a.m. to 1.00 p.m. Daily. 1.00 p.m. to 4.00 p.m. Daily. 4.00 p.m. to 7.00 p.m. Daily.

London & Finsbury Railway, London, 10.00 a.m. to 1.00 p.m. Daily. 1.00 p.m. to 4.00 p.m. Daily. 4.00 p.m. to 7.00 p.m. Daily.

London & Clerkenwell Railway, London, 10.00 a.m. to 1.00 p.m. Daily. 1.00 p.m. to 4.00 p.m. Daily. 4.00 p.m. to 7.00 p.m. Daily.

London & Islington Railway, London, 10.00 a.m. to 1.00 p.m. Daily. 1.00 p.m. to 4.00 p.m. Daily. 4.00 p.m. to 7.00 p.m. Daily.

London & Tottenham Railway, London, 10.00 a.m. to 1.00 p.m. Daily. 1.00 p.m. to 4.00 p.m. Daily. 4.00 p.m. to 7.00 p.m. Daily.

London & Enfield Railway, London, 10.00 a.m. to 1.00 p.m. Daily. 1.00 p.m. to 4.00 p.m. Daily. 4.00 p.m. to 7.00 p.m. Daily.

London & Haringey Railway, London, 10.00 a.m. to 1.00 p.m. Daily. 1.00 p.m. to 4.00 p.m. Daily. 4.00 p.m. to 7.00 p.m. Daily.

London & Barnet Railway, London, 10.00 a.m. to 1.00 p.m. Daily. 1.00 p.m. to 4.00 p.m. Daily. 4.00 p.m. to 7.00 p.m. Daily.

London & Hemel Hempstead Railway, London, 10.00 a.m. to 1.00 p.m. Daily. 1.00 p.m. to 4.00 p.m. Daily. 4.00 p.m. to 7.00 p.m. Daily.

London & Watlington Railway, London, 10.00 a.m. to 1.00 p.m. Daily. 1.00 p.m. to 4.00 p.m. Daily. 4.00 p.m. to 7.00 p.m. Daily.

London & Aylesbury Railway, London, 10.00 a.m. to 1.00 p.m. Daily. 1.00 p.m. to 4.00 p.m. Daily. 4.00 p.m. to 7.00 p.m. Daily.

London & Bicester Railway, London, 10.00 a.m. to 1.00 p.m. Daily. 1.00 p.m. to 4.00 p.m. Daily. 4.00 p.m. to 7.00 p.m. Daily.

London & Banbury Railway, London, 10.00 a.m. to 1.00 p.m. Daily. 1.00 p.m. to 4.00 p.m. Daily. 4.00 p.m. to 7.00 p.m. Daily.

London & Oxford Railway, London, 10.00 a.m. to 1.00 p.m. Daily. 1.00 p.m. to 4.00 p.m. Daily. 4.00 p.m. to 7.00 p.m. Daily.

London & Reading Railway, London, 10.00 a.m. to 1.00 p.m. Daily. 1.00 p.m. to 4.00 p.m. Daily. 4.00 p.m. to 7.00 p.m. Daily.

London & Southampton Railway, London, 10.00 a.m. to 1.00 p.m. Daily. 1.00 p.m. to 4.00 p.m. Daily. 4.00 p.m. to 7.00 p.m. Daily.

London & Portsmouth Railway, London, 10.00 a.m. to 1.00 p.m. Daily. 1.00 p.m. to 4.00 p.m. Daily. 4.00 p.m. to 7.00 p.m. Daily.

London & Brighton Railway, London, 10.00 a.m. to 1.00 p.m. Daily. 1.00 p.m. to 4.00 p.m. Daily. 4.00 p.m. to 7.00 p.m. Daily.

London & Hastings Railway, London, 10.00 a.m. to 1.00 p.m. Daily. 1.00 p.m. to 4.00 p.m. Daily. 4.00 p.m. to 7.00 p.m. Daily.

London & Dover Railway, London, 10.00 a.m. to 1.00 p.m. Daily. 1.00 p.m. to 4.00 p.m. Daily. 4.00 p.m. to 7.00 p.m. Daily.

London & Margate Railway, London, 10.00 a.m. to 1.00 p.m. Daily. 1.00 p.m. to 4.00 p.m. Daily. 4.00 p.m. to 7.00 p.m. Daily.

London & Ramsgate Railway, London, 10.00 a.m. to 1.00 p.m. Daily. 1.00 p.m. to 4.00 p.m. Daily. 4.00 p.m. to 7.00 p.m. Daily.

London & Deal Railway, London, 10.00 a.m. to 1.00 p.m. Daily. 1.00 p.m. to 4.00 p.m. Daily. 4.00 p.m. to 7.00 p.m. Daily.

London & Sandwich Railway, London, 10.00 a.m. to 1.00 p.m. Daily. 1.00 p.m. to 4.00 p.m. Daily. 4.00 p.m. to 7.00 p.m. Daily.

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PERFECTED PROTECTION.

THE GLOBE LIGHTNING ROD CO. LONDON, - - - ONTARIO.

SPECIAL OFFER!

HAVING made arrangements with the Dominion Insurance Co. of Hamilton, Ont. whereby all buildings rodod hereafter by the Globe Lightning Rod Company's agents holding their certificates, the owner of such building shall draw on the Company for an insurance policy (according to value of property), to run three years, and at expiration of the three years' policy the Dominion Insurance Company will allow a Discount of 10 per cent. off their present rates for all renewals sent through the Globe Lightning Rod Company's office at London.

All persons having their buildings rodod by the Globe Lightning Rod Company, or by their agents holding their certificates, that are already insured in other companies, at the expiration of such policies the Dominion Insurance Company will insure them, on application through the Globe Lightning Rod Company, at 10 per cent. discount of present rates.

FURTHER: The Globe Lightning Rod Company guarantee their rods (erected by them or their authorized agents) to protect all buildings against damage by lightning upon which they are placed for the term of TEN YEARS. Failing to protect the said buildings, the money paid therefor will be refunded, with seven per cent. added thereto.

BELOW IS LAST YEAR'S STATEMENT OF THE DOMINION INSURANCE COMPANY, HAMILTON CANADA

Table with 2 columns: Description and Amount. Includes AUTHORIZED CAPITAL \$1,000,000.00, SUBSCRIBED CAPITAL 461,000.00, GOVERNMENT DEPOSIT 50,000.00, LOSSES PAID 120,504.68, SURPLUS TO POLICY HOLDERS 427,957.42.

J. HARVEY, President. F. R. DESPARD, Manager.

THE GLOBE LIGHTNING ROD COMPANY, Manufacturers of all kind of Copper Lightning Conductors, Sole Proprietors of the Non-Conducting Glass Balls.

464 KING STREET, LONDON, ONTARIO. Orders by mail for Rods and Insurance promptly attended to. THOMAS C. HEWITT, Manager.

BOYD, WATSON & CO., 102 Dundas St., 101 Carling St., LONDON.

WHOLESALE IMPORTERS GENTS' FURNISHINGS, FANCY DRY GOODS, SMALL WARES, FANCY GOODS, STATIONERY, & NOVELTIES.

Our FALL STOCK is now complete. Our assortment is simply immense and should be seen by every merchant visiting London. OUR PRICES ARE RIGHT. OUR TERMS ARE LIBERAL.

BOYD, WATSON & CO., (WHOLESALE ONLY)

HANRATTY WILL SELL THIS WEEK TAPESTRY CARPETS

At 50 cts. per Yard, worth 65 cts.

BRUSSELS CARPETS

At 75 cts. per Yard, worth \$1.00.

COLOR DRESS SILKS

At 45 cts. per Yard, worth 62 1/2 cts.

BLACK GROS-GRAIN SILK

75 cts. per Yard, worth \$1.00.

Dress Goods in Endless Variety.

MILLINERY A SPECIALTY AT HANRATTY'S

DUNDAS STREET, LONDON, ONT. Opposite Ferguson's Grocery Store.

E. A. TAYLOR BACK TO W. H. ROBI

having decided to close their large stock in quantities at great bargains. should make an early call.

J. B. HICKS, TAILOR AND DRAPER, REMOVED TO 208 DUNDAS STREET

Eight doors East of his Old Stand. A Choice Stock of New Spring Tweeds, Cloths, &c. For FIT, WORKMANSHIP and QUALITY OF TRIMMINGS, no one excels me, while my price is much lower, as I am content with simply a living profit. Give me an early call. N. B.—NO WOMEN COATMAKERS EMPLOYED.

LOCAL NOTICE

THE SABBATH OF SADDY grey hairs of age being bowed low to the grave is now, we think, becoming rarer every year of Chingese Hair Restorer in general. By its use the scalps once more resume their and the hair become thick as ever; with its aid we can change of years, resting as Grey Hair at any rate will be as Sold at 50 cents per bottle by all druggists.

For the best photo made to FRY BROS., 250 Dundas and examine

LOCAL NOTICES.

THE SADDEST OF SAD SIGHTS.—The grey hairs of age being brought with sorrow to the grave is now, we are glad to think, becoming rarer every year as the use of Chingalese Hair Restorer becomes more general.

For the best photo made in the city go to Foy Bros., 259 Dundas street. Call and examine our stock of frames and parapants, the latest styles and finest assortment in the city.

Sugar, Sugar, Sugar, and Self-Sealing Gem Jars for the Preserving Season at Alexander Wilson's, Labatts & Carlings Ales & Porter, Fine Florry & Fort Wines, Guinness, Dublin Stout at Alexander Wilson's, 323 Richmond St., London.

Choice Florida oranges, Spanish onions bananas, Cape Cod Cranberries, A. MOUNTAIN, City Hall.

SPECIAL NOTICE.—J. McKenzie has removed to the city hall building. This is the Sewing Machine repair part and attachment emporium of the city.

Mothers! Mothers!! Mothers!!! Are you distressed by night with the pain of your rest by a sick child suffering and crying with the excruciating pain of cutting teeth?

Best and Comfort to the Suffering.—"Brown's Household Panacea" has no equal for relieving pain, both internal and external. It cures Pain in the Side, Back and Bowels, Sore Throat, Rheumatism, Toothache, Lumbago and any kind of Pain or Ache.

JUST ISSUED.

THE GREAT IRISH NATIONAL CHROMO! ENTITLED THE CAUSE OF IRELAND. BEAUTIFULLY COLORED. SIZE, 22 X 28. SENT FREE BY MAIL! FOR \$1.00.

The Cheapest Picture yet issued. Nineteen Pictures in ONE.

The well known face of CHARLES STEWART PARSONS, nearly the greatest popular leader of the Irish National Land League, such as DAVID DILLON, SIR JOHN SEXTON, JOHN McARTHY, HEALY, KEAN, etc., will be found all over the country.

THOS. COFFEY, CATHOLIC RECORD, OFFICE, LONDON, ONT. Send the money in a registered letter to the above address and the picture will be sent by return mail.

THE POPULAR DRUG STORE. W. H. ROBINSON, Opposite City Hall, KEEPS A STOCK OF PURE DRUGS AND CHEMICALS

W. H. ROBINSON, Opposite City Hall, KEEPS A STOCK OF PURE DRUGS AND CHEMICALS

STEVENSON, TURNER & BURNS, 7 KING STREET WEST, BRASS FOUNDERS & FINISHERS, MACHINISTS, ETC.

CONTRACTORS for Water and Gas Works, Engine, Plumbers and Gas Fitters' Supplies, Agents for Steam Pumps, Etc.

CLOSING BUSINESS. E. A. TAYLOR & CO. HAVING DECIDED TO CLOSE THEIR BUSINESS, OFFER their large stock in quantities to suit customers at great bargains.

E. A. TAYLOR & CO. BACK TO LONDON. W. D. MOGLOGLON, Jeweller, etc., has returned to London and permanently located at No. 141 Dundas Street, West.

BUCKEY BELL FOUNDRY. 25 New styles Mixed Cards, Cincinnati, 3 Pin Cards, 10 cents, 12 Princess Louisa, gilt edge, 35 cts. NATIONAL CARD HOUSE, Ingersoll, Ont.

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BENNET SCHOOL FURNITURE CO. Manufacturers of School, Church and Office FURNITURE LONDON, ONT.

Designs and estimates furnished for Altars, pulpits, pews, etc. We are also prepared to give low estimates for church furniture where architects plans are supplied.

REID'S HARDWARE LOWEST PRICES FOR BARB WIRE

Buy only the TWO BARE. It is the best at JAS. REID & CO., 118 N. S. Dundas Street

JUST RECEIVED MONITOR PENCILS (Sliding Lead—New) AUTOMATIC COPYING PENCILS, ALPHABET BLOCKS, BUILDING BLOCKS, KINDEXTON BLOCKS, BIRTHDAY CARDS, PHOTOGRAPH ALBUMS.

J. T. LIVELY'S, No. 4 MARKET LANE, LONDON, ONT.

HALL'S VEGETABLE SICILIAN HAIR RENEWER

Has been in constant use by the public for over twenty years, and is the best preparation ever invented for RESTORING GRAY HAIR TO ITS YOUTHFUL COLOR AND LIFE.

It supplies the natural food and color to the hair glands without staining the skin. It will increase and thicken the growth of the hair, prevent its blanching and falling off, and thus AVERT BALDNESS.

It cures Itching, Eruptions and Dandruff. As a HAIR DRESSING it is very desirable, giving the hair a softness which all admire. It keeps the head clean, sweet and healthy.

Prepared by R. P. HALL & CO., NASHUA, N. H. Sold by all Dealers in Medicines.

BUCKINGHAM'S DYE FOR THE WHISKERS

will change the beard to a BROWN or BLACK at discretion. Being in one preparation it is easily applied, and produces a permanent color that will not wash off.

Prepared by R. P. HALL & CO., NASHUA, N. H. Sold by all Dealers in Medicines.

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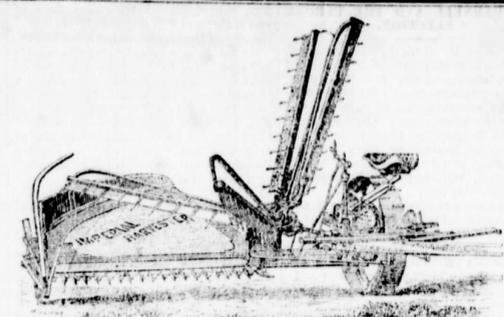
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THE IMPERIAL HARVESTER EQUIPPED WITH OUR NEW RAKE

When we tell you the Imperial Harvester is the most perfect reaping machine made, we also lay before you the facts in order that you can judge for yourselves. Not only does this machine possess more valuable patented improvements than any other machine made, but in construction it is the simplest, in strength, and durability, combined with lightness, compactness, symmetry of design, convenience in handling and capacity for performing extraordinary ranges of work with ease and perfection, it has no equal.

Farmers, be not deceived by any statements made by agents anxious to sell you reapers of other makers. You now have the opportunity of purchasing the only perfect machine in the market, and do not let that opportunity slip from you.

The Imperial is sold under full guaranty that it is just as we represent it. You run no risk in buying it. It will do all we say, and more too. Therefore send in your orders at once. It costs no more to purchase now than it will at harvest time.

Our agents will have sample machines at different points for inspection during the winter and spring months, where you can see them and leave your orders. Or you can send your orders to us direct. We will ship you a machine, and if it does not fully represent you we will return it to you.

When you buy the Imperial you not only have the best machine made, but you likewise have the cheapest, for the best is always the cheapest. The Imperial HARVESTER can be obtained only at the Globe Works, London, Ontario, or through the regular agents of the Company.

GLOBE WORKS, LONDON, ONT. EDUCATIONAL. YOUNG LADIES ACADEMY, CONDUCTED BY THE LADIES OF THE SACRED HEART LONDON, ONT.

Locality unrivaled for healthiness, offering peculiar advantages to pupils even of delicate constitutions. Air bracing, water pure and food wholesome. Regular and affording every facility for the enjoyment of thorough and practical, educational advancement.

French is taught, free of charge, not only in class, but practically by conversation. The Library contains choice and standard works. Literary societies are held monthly.

ST. MARY'S ACADEMY, WINDSOR, ONTARIO.—This Institution is pleasantly situated on the Great Western Railway, 50 miles from Toronto. It is a model of modern architecture, and combines in its system of education, great facilities for acquiring the French language, with thoroughness in the fundamentals as well as the higher English branches.

UNIVERSITY ACADEMY, CHATELAIN, ONT.—Under the care of the Ursuline Nuns, this Institution is pleasantly situated on the Great Western Railway, 50 miles from Toronto. It is a model of modern architecture, and combines in its system of education, great facilities for acquiring the French language, with thoroughness in the fundamentals as well as the higher English branches.

ASSUMPTION COLLEGE, SANDWICH, ONT.—The Studies embrace the Classical and Commercial Courses. Terms annually in advance. \$100. Money, \$10 per annum. For full particulars apply to Rev. Darius O'Connor, Superior.

WANTED—FURNITURE CARPENTERS in every city and town in Ontario, to sell on monthly payments our new Book, Catalogue, Bible and Prayer Book, and the best editions of the most popular authors in History, Fiction and Poetry (all bound volumes) Also the best Photograph Albums. Big pay, light work. Apply to JAMES BERGAN, Advertiser, 54 St. George Street, Toronto.

EATON'S Dress making department now open, entrance from Show Room. Miss McGee, from Toronto, manager. Five first-class dress makers and 3 apprentices wanted at once.

J. EATON & CO. PETHICK & McDONALD'S CLEARING SALE OF CLOTHING AND GENTS FURNISHINGS

W. M. MOORE & CO. REAL ESTATE AGENTS, etc. Have a large list of Farms, With Lands and City Property of every description for sale.

REVIVING, REFRESHING, INVIGORATING. ZOE DONE (Iced, is Delicious.) FITZGERALD SCANDRETT & CO. 159 DUNDAS STREET, DERRIS IMPORTERS

"NIL DESPERANDUM." Important to Nervous Sufferers.

THE GREAT ENGLISH REMEDY FOR Nervous Debility and all Nervous Affections, Ac. is GRAY'S SPECIFIC. This is the only remedy which has ever been known to permanently cure Palpitation and other affections of the Heart, Consumption in its earlier stages, Rushing of blood to the head, wind in the stomach, Indigestion, Loss of Memory, Want of Energy, Headache, Dizziness, Desire for solitude, low spirits, Indigestion, Water on the chest, weakness, Universal Lassitude, Pain in the back, Dimness of vision, Premature old age, etc. Full particulars in our pamphlet which we send securely sealed on receipt of a cent stamp. The specific is now sold by all Druggists at \$1.00 per package, or \$4.00, or will be sent free by mail on receipt of money, by address to THE GREAT MEDICINE CO., TORONTO.

D. FOWLER'S EXTRACT OF WILD STRAWBERRY

Cures Cholera, Cholera Morbus, Dysentery, Cramps, Colic, Sea Sickness, and Summer Complaint; also Cholera Infantum, and all Complaints peculiar to children teething, and will be found equally beneficial for adults or children.

FOR SALE BY ALL DRUGGISTS. T. MILBURN & CO., Proprietors, Toronto.

STAMMERING THE LONDON STAMMERING INSTITUTE

DEAR SIR,—I have been troubled with very bad impediment in speech, and was induced to go to the London Institute for treatment, and in a very short time was permanently cured. I take great pleasure in testifying to the efficacy of PROF. STEPHENSON'S treatment.

W. K. THOMAS, Stratford, Ont.

THE KEY TO HEALTH. BURDOCK BLOOD BITTERS

Unlocks all the clogged avenues of the Bowels, Kidneys and Liver, carrying off gradually without pain the impurities of the impurities and foul humors of the secretions; at the same time Correcting Acidity of the Stomach, curing Bile-ness, Dyspepsia, Headaches, Dizziness, Heartburn, Constipation, Dryness of the Skin, Dropsy, Dimness of Vision, Jaundice, Salt Rheum, Scirrhus, Scrophula, Fluctuating of the Heart, Nervousness and General Debility; all these and many other similar complaints yield to the happy influence of BURDOCK BLOOD BITTERS.

Sample Bottles 10c; Regular size \$1. For sale by all dealers. J. MILBURN & CO., Proprietors, Toronto.

NEW RICH BLOOD! PARSONS' PARADISE PILLS

Parsons' Paradise Pills make New Rich Blood, and will completely change the blood in the entire system in three months. Any person who will take 1 pill each night from 10 to 12 weeks may be restored to sound health, if such a thing is possible. See the full particulars in our pamphlet, which we will send free on receipt of a cent stamp.

W. L. CARRIE'S, 417 Richmond Street, WILL BE FOUND THE LATEST VOCAL AND INSTRUMENTAL MUSIC

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I am off for My Holidays, as Soon as I go to SCARROW'S A TRUNK & VALISE!

Retail at Wholesale Prices. Twenty five per cent. cheaper than anybody else. Call and get your Trunks and Valises at SCARROW'S, 235 Dundas Street.

CANADA STAINED GLASS WORKS. ESTABLISHED 1856.

Memorial Windows and all descriptions of Church and Domestic Glass in the best styles of Art.

J. A. McFARLANE, 78 King St. West, Toronto.

THE ENGLISH SAVINGS CO.

Will now accept deposits and pay interest at the rate of 5 and 5 1/2 per cent. per annum. OFFICE HOURS—From 9 A.M. to 5 P.M., and on Saturday to 3 P.M.

THE EQUITABLE SAVINGS & LOAN COMPANY

is now prepared to loan money on mortgage at reasonable rates, and to receive deposits. Temporary office at the office of Meredith & Scatchard, Dundas street west, London.

Permanent office will be opened on the northwest corner of Dundas and Talbot streets, at present occupied by Mr. Thos. Thompson, hardware merchant, about the 1st Sept. next.

DOMINION SAVINGS & INVESTMENT SOCIETY LONDON, ONT.

To Farmers, Mechanics and Others Wishing to Borrow Money Upon the Security of Real Estate.

Having a large amount of money on hand, we have decided, "for a short period," to make loans at 6 or 6 1/2 per cent., according to the security offered.

Persons wishing to borrow money will consult their own interests by applying personally or by letter to F. B. LEYS, Manager.

THE HOME SAVINGS AND LOAN COMPANY (LIMITED)

Authorized Capital, \$2,000,000. BOARD OF DIRECTORS: HON. FRANK SMITH, Senator, Pres.

Money loaned on Mortgage at lowest rates of interest, and on most favorable terms of repayment. Liberal advances on stocks of Banks and Loan Companies at lowest rates without commission or expense.

Money to Loan as low as 5 per cent. on Bonds and Debentures, without commission or expense.

Applications for Loans to be made to EDW. E. HARGREAVES, York Street, London.

AGRICULTURAL SAVINGS & LOAN CO

Capital, \$1,000,000. Subscribed, \$600,000. Paid Up, \$500,000. Reserve Fund, \$300,000. Total Assets, \$1,400,000.

Money loaned on Real Estate at lowest rates of interest. Mortgage and Municipal Debentures purchased.

Apply personally at Company's Offices for Loans and save time and expense. SAVINGS BANK BRANCH. Money received on deposit and interest allowed at highest current rates.

THE TEMPLE FRUIT STORE

The MINNER HOUND has to notify their friends and the public that they have opened a NEW FRUIT AND CONFECTIONERY STORE in the MASONIC TEMPLE BLOCK, Richmond Street.

Those who may favor them with a visit, will find a choice stock of everything usually kept in a first class establishment on hand.

Goods delivered in any part of the city. F. E. & A. L. HOURD, Richmond St., London, August 19, 1881.

