# Catholic Record.

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

VOLUME 9.

Fly Not Yet Away.

(Air-"Fly Not Yet.") To Prince Albert Victor, who landed in island on Mennay and departed on the illowing Thursday.

Coercion, with her visace sour, Goercion, with her visace sour, Shall spread abroad her wings of night, and from our isle screen Freedom's light Now shadowed by a Throne! 'Its soon for guests who came at eve Upon the Derk's approach to leave in basic, as from some feast returning, that Death had turned from Mirth to Mourning.

dourning.

ay (ob, stay !
not hear how stern the stave
sings the yet unconquered slave,
hreat that's in his moan.

Fly not yet! your festive cheer
Is spread upon a Nation's bler:
And the your dance be o'er a grave,
A shroud as gay alof. we'll wave
As banners in the sun.
Oh, stay! and gazing undismayed
On wounds your brutal laws have made,
Mark how we still can keep aglowing
Fopes like fun'rat tapers showing,
Ob stay! oh, stay!
And though o'er heroes dust you tread,
You'll find their spirits are not dead,
Nor has 'heir race yet run.

Fly not yet! your kindred's laws
Shall open soon your prisons' jaws;
Ob, stay and mark the calm quedain
That makes your sooursea fail in vain
On backs that will not bend.
Nay, stay and mark the rule that tends
To make your House and ours such friends;
And if you've baser chains prepare them,
For with dignity we'll wear them,
Oh, stay! ob, stay!
Although o'erhead Dishonor lours,
The shame is England's and not ours—
Tis those who break must mend.

who, after greeting him, said:
"There is a young man at Blank's who

is anxious to see you."
"Is he a Catholic?" inquired the priest. "Is he a Catholic?" inquired the priest.

"No, Father that i:—yee—well, he ought to be. He is naptized and made his First Communion. But he's nothing now. He drifted out West in his early youth, and lived for years where there was no other Catholic. Missionaries occasionally visited adjacent hamlets, but he never had the cood tortune to be at hand. Consethe good fortune to be at hand. Consequently he fell away from the knowledge as well as the practice of his religion.

Finally he took to attend Protestant meeting-houses, wherein itinerant preachers held forth at irregular intervals. His health began to break down last year, owing to the severity of the climate, and he has come here to locate."

"No, Father, be's not sick. His lungs are weak and his system's run down, but he's able to do light work, and is as lively and chipper as a cricket."

"What does he want with me?"

"I presume he desires to put himself under instruction to return to the Church. He was here recently, and when he found out that I was a Catholic he seemed drawn to confide in me. He told me his whole history. When he came to speak of his illness he said that lately to speak of his illness no said that in one he had been at the point of death in one of the Territories, and that his one source of dread was, as he put it, 'to go across the river without being acquainted with God.' All along he had been eager to meet a priest. When I told him that you would soon be here, his face flushed you would soon be here, his face flushed with pleasure; but as he is working in Mr. Blank's grove, and is kept busy all day long at this season, he begged me to request you to visit him. Indeed the last words he said as he bade me good night were: 'Now, don't forget; tell him to please come right away.'"

The day was hot. The priest was tired. Now! was peer.

tired. Nocti was near. The road was dusty, and Blank's was three miles away.
"All right," said the priest; "I'll go see

him after dinner.' Then he went to a hotel, got a room, de his toilet, and sat down to wait for the mid day meel. But he couldn't rest. The thought of that unhappy man so long deprived of the Sacraments haunted him, and the words, "Tell him to please come right away," rang in his ears. "Right away!" echoed the priest; "that's unrea sonable. I'll go after dinner."

Then he picked up a paper, but he ouldn't read. His mird would not be contain read. His mird would not be interested in the news; it would persist in recalling the entreaty, "Tell him to please come right away." He took an orange from a dozen on a table in the room, and began to peel it; but that truples away." troublesome "right away" took away his taste for the fruit. He got up and looked out of the window. The level land stretched out before him four miles; the pine trees waved their high branches in the distance: the orange groves that dotted the neighboring fields were beautiful in green and gold; there was not a cloud in the bright blue sky, and the sun was fiercely shining. The priest put back the orange on the table. "I'll go before

He hurried down stairs, hired a horse, against the remonstrance of the landlord, who urged him to defer the trip until the cool of the evening, and rode away to

On, stay! oh, stay! oh, stay! oh stay! of may or mad control will fall to bind a Nation's soul By terror, Fraud, or Art.

THE WAYS OF GOD.

TWO REMARKABLE CASES WHERE THE ACCIDENTAL PRESENCE OF A PRIEST SAVED A SOUL.

By L. W. Reilly.

This anecdote was told by me to the editor of a Catholic newspaper:

When Father K——was stationed at Palsta in Florida he had to make periodical trips to a dezen outlying missions. On one occasion when he went to De Land he was met at the wharf by an acquaintance, who, after greeting him, said:

"There is a young man at Blank's who

is one of the pardon, the ominous cough was heard and the choking noise, the Amen of the pardon, the ominous cough was heard and the choking noise, the Amen of the pardon, the ominous cough was heard and the choking noise, the Amen of the pardon, the ominous cough was heard and the choking noise, the Amen of the pardon, the ominous cough was heard and the choking noise, the Amen of the pardon, the ominous cough was heard and the choking noise, the Amen of the pardon, the ominous cough was heard and the choking noise, the Amen of the pardon, the ominous cough was heard and the choking noise, the Amen of the pardon, the ominous cough was heard and the choking noise, the Amen of the pardon, the ominous cough was heard and the choking noise, the Amen of the pardon, the ominous cough was heard and the choking noise, the Amen of the pardon, the ominous cough was heard and the choking noise, the Amen of the pardon, the ominous cough was heard and the choking noise, the Amen of the pardon, the ominous cough was heard and the choking noise, the Amen of the pardon, the ominous cough was heard and the choking noise, and the choking noise, and fainter; the color that had warmed his cheek fled; the courage that bad buoyed him up gave way to the certitude of dissolution, and, with one supreme effort, he ado dissolution, and, with one supreme effort, he ado dissolution, and, with one supreme effort, he ado dissolution and pain the blood gushed forth, but now in an e

experience of my own. My little boy was run over by a horse-car not far from our nome, and was taken to a hospital in our nome, and was taken to a hospital in a hastily-summoned ambulance. As the vehicle was on its way lack from the scene of the accident, it was stopped to take up a poor workman who had fallen thirty-five feet from a scaffolding. When they reached the hospital it was found that my child's arm must be amputated. His mother, was notified but before a she His mother was notified, but before she got to his side the operation was performed. As soon as she saw him she sent for a priest to hear his first confession. The dear boy was conscious, but very low from shock and loss of blood; and while there was excellent reason to hope for his recovery his mother would hope for his recovery, his mother would run no risk, and thought the presence of the priest would be a comfort to him, as well as serving to make assurance of his salvation doubly sure for one so young and innocent, in case he were called away.

"It was accretained that his companion in the companion of true faith in Jesus and in His holy Church that He left as the only opponent of HIS DOCTRINE.

In scientific discoveries man's intellect

in misfortune was fatally hurt, but it was supposed that he would linger for a day or

two.
"The priest came. He heard my little son's confession, and thought to stay with him a while. But an attendent informed him of the other case, and added that while there was no immediate danger, yet that the injured man would likely die in a few days; and that, as he was a Catholic, his reverence would save himself a jour-ncy if he would give him the last Sacraments then. The priest consented. He heard the man's confession and anointed him, and promised to see him again. Then

he returned to the room wherewas, to console us (for by this
time I had been sent for and
had reached the bedside of my boy),
and we talked over the dreadful occurrence. While we were conversing one of the nurses came in to tell the priest that he man whose confession he had just heard was a corpse, having expired within five minutes of receiving absolu-

"But for the accident that maimed my boy, and his mother's prompt call for the priest, it is most probable that the poor man would not have had this

The ways of God are indeed wonderful, and His mercy above all His works, -Ave Maria.

TOTTERIDGE.

WHERE CARDINAL MANNING WAS BORN AND SPENT HIS BOYHOOD.

On two Wednesday evenings I was a the little village of Totteridge, the birth-place of Cardinal Manning, and attended service in the church in which he was hap-tized, and there was a congregation that made me feel as if I would give anything made me teet as it I would give anything to have some of my American friends to witness the zeal and interest which English people have for their church and service. This feeling is not confined to any parish or neighborhood; you see it wher-

parish or neighborhood; you see it wherever you go.
Sitting a few Sundays ago in the delightful vicarage of this same Totteridge, the vicar called my attention to a fine mansion opposite, and he informed me that it was the birthplace of Cardinal Mauning, and where he passed his boyhood days. He then related some few incidents connected with the Manning family which will be new and of interest to your readers.

LONDON, ONTARIO, SATURDAY. AUG. 13, 1887.

While on this latter visit he made a call upon the vicar, the Rev. Mr. Squibb, and, as was his custom, cheerfully and pleasantly spoke of his childhood and the happy days he spent in this delightful old village. He passed from the vicarsge into the churchyard, stood for some moments thoughtfully by the graves of his dear ones, and then went into the church, where he took a careful survey of all around, and remarked favorably upon the where he took a careful survey of all around, and remarked favorably upon the improvements, and especially upon the new chancel and its appointments, and then went into an old box pew and sat down. For a few moments he did not speak, but finely said, "Yes, this is old Copt Hall pew—how do I remember my young days, when I was so regular to this pleasant church."

He made no allusion to his change of

He made no allusion to his change of faith, or any comment upon his early teachings, but in the same generous, pleasant manner, which makes him most popular with all classes in London, he passed an hour with the vicar and then took his departure for London, where he was to speak in the evening at a banquet given to the colonial and Indian com-

TRUE FAITH, MAN'S ONLY PER-FECTION.

Church Progress. In this age we live in, remarkable for its human progress and the highest achievements of human science, when man has subjected the elements and rendered them submissive to his will, it will be deemed audacious to assert, that perfection is not attained and will not be attained unless by the profession of true faith in Jesus and in His holy

In scientific discoveries man's intellect endurance of the greatest mir even a slight advancement is made, yet, our age has brought to seeming perfection much that was deemed impossible in the last century. Notwithstanding all this human perfection much that was deemed impossible in the last century. fection we say, man cannot be per-fect unless he has true faith. Man is born to die and to die well is the great est work of his life. To acquire this knowledge of dying well no opinion will satisfy. The Bible and conclusions drawn from its sacred passages will at most, be only our own opinions and fall infinitely beneath divine faith which renders us absolutely certain of the truths taught by God and revealed by His Church. care not how religious a person may be, how frequently he attends religious meet ings, how deeply and perseveringly he reads his Bible, he cannot be happy with-out faith, and outside the Catholic Church this faith cannot be had.

WHAT THEN IS FAITH?

Faith means three things, knowledge, not opinion, not human conviction, but absolute knowledge. Catholic faith is a power, prescribing to us not only what we are to believe, but also what to do, and what to avoid. Our faith is a power that enables us to do the will of God, and to manifest this will to us here intellible. that enables us to do the will of God, and to manifest this will to us by an infallible certainty, Catholic faith reveals to us truths above human comprehension and that never could be attained by human science. If would argue in justice on the part of God to create us and not supply us with a certain infallible knowledge how He requires us to serve Him. It would be unjust on the part of God to give us commands to fulfil and not give us the certain knowledge of what those commands are, and without the infallible guidance of His Church whose teachers He sent to preach His word, our knowledge sent to preach His word, our knowledge of our duty to God is at most only

This certain, unshaken knowledge of God and of our duties towards Him is what we call faith, which cannot be at-tained except in the Catholic Church. Every other system of religion hands the Bible to its votaries and tells them "Get your own religion." The educated will discover meanings in the Bible that the ignorant cannot. The one has his opinions, another of equal education but of different perceptions will discover other meanings; thus, each one's religion is only his opinions, and no matter how certain he

uncommon collar, he asked: "Are you Father K.—..." He cordially welcomed the visitor, invited him to diamout to priest to his own appartment. Dime the priest to his own appartment. Dime in Totteridge, and here were applied his children, and here within have time for a talk. Hurriedly had endured, and the sufferings that had brought him to death's door, he began to set forth in glowing terms his exuberant hopes of health and prospects were so bright! In the midst of a sentence descriptive of his projects for the years of plenty after his to be-planted grove had come into bearing, he stopped of a sudden and coughed-sharply; there was a choking sound in his throat, blood filled his mount and came pouring down in a crimson tide upon the floor. The priest caught him and cilled for help. When assistance arrived, the sufferer was propely care for, and soon the hemorrhage was atopped. It was one of a d.cze n that had drain and the chocking noise, and having his confession heard at once. The priest sent the others out of the Sacarment. Then he helped him to cere sime his conscience. As his transgressions were acknowledged, his contrib the room, and prepared the penitent for the room, and prepared the penitent for the sacarment. Then he helped him to cere sime his conceance, and when he bowed his head to receive absolution the tears were in his eyes. Just as the priest pronounced the Amen of the pardon, the orninom cough was heard and the choking noise, and again the blood guaked forth, but now in an enclases stream. Fainter he age was made and any heard and the choking noise, and again the blood guaked forth, but now in an enclase stream. Fainter he age was made and any heard and the choking noise, and again the blood guaked forth, but now in an enclase stream. Fainter he agree and fainter; the color that he drains he had be agree and fainter; the color that he drains had been him caught of the color that he drains had been him caught of the color that he drains had been him caught of the color that he drains had been h those prerogatives of inerrancy and per-petuity could fail in her divine mission? Is it not wiser to accept the teachings of this Church than to suppose that He who died on Calva'y to save us made a false promise, or having made it would fail to fulfill it?

IT IS OUR RELIANCE on this promise and the power and truthfulness of God in fulfilling it, that gives certainty to our faith, while all outside our Church have to walk in the maze of uncertainty and doubt, having no authorate which the superscript of the company of ity on which to rely except their own human judgment, while we rely for the truth of our faith on the infallible teaching of our Church, guaranteed infallibility by the promise of her divine Founder, who cannot deceive or be deceived.

This certain, unchangeable reliance which every Catholic places on the teachings of His Church, is the perfection of his knowledge, the perfection of his manhood, the perfection that raises the man above the things of earth and man above the things of earth and places his reliance on heaven. In the world all else is uncertainty or opinion but the faith of the Catholic is pinned to the words of Jesus and holds Him responsible for the fulfilment of His promises. It is this faith, and it alone that made Christian heroes of the early martyre, it is this faith that enabled Christians in European countries to overcome the horrors of penal laws and rise mejestically from their obscurity when partial rights were obtained. All the human knowledge the intellect can attain will not enable man to morit heaattain will not enable man to merit heaven, to love God, and all the human love the heart of man can revel in will not satisfy the cravings of a soul, created to love God and live in His love for eternity. It is then for this purpose our Church teaches us that our faith, directed to love and serve God here, in order to acquire Him hereafter, is the perfection of man, the only perfection worth striving

Approaching End of a Great Schism. In scientific discoveries man's intellect frequently gropes in the dark and it is "Old Cathelies," held in St. Gallen, under only after years of trial and patient the provided response to the control of the Swiss series of trial and patient the provided response to the series of trial and patient the control of the Swiss series of trial and trial a

the presidency of Bishop Heizog, only gave further evidence that the schism is flickering very low in the Cantonial Republic, as in Germany.

It is true the number of congregations has remained the same—forty-six—and Dr. Herzog claimed that the number, of ecclesiastical functions had innered ecclesiastical functions had increased. But he had to make a very earnest appeal to his flock for material support and even to point to the good example set by the "Romanists" to awaken the

zeal and generosity of his own people.

It appears that during the whole tweive years' existence of the "national bishopric" no more than 42 000 francs, or some £1,680, has flowed into the coffer of the sect, and of this only 14,000 francs, just one-third, were contributed by the Swiss "Old Catholics," the remainder coming out of the pockets of English sympathizers, or of Bishop Herzog him-self. The latter urges that annual collections should be made to remedy the

The warmest sympathizers with the "Old Catholic" sect seem to be the Pro-"Old Catholic" sect seem to be the Pro-testant ministers, one of whom, at the banquet, proposed a toast to the "bond of mutual faith and mutual charity be-tween the Protestant and 'Old Catholic' Caurches," And another emphatically declared that "Old Catholicism had spruog from that same Protestant spirit and that same religious feeling, which also called the Reformation into being." So long as they proclaim sentiments of this kind, we shall certainly not quarrel with Dr. Herzog and his triends.

It would appear also that there is a strong tendency in several quarters to restore to the Catholics the churches which have been taken away from them by the authorities and unjustly handed over to the schismatics, all the more so as in several cases the latter have scarcely contention of even conservative Protest-ant organs like the Journal de Geneve, which remarks that the State ought to proceed in the work of restitution of its own accord, and adds that, in several "Old Catholic" parishes there are now no longer any "Old Catholics."

One Communal Council has applied to

the Cantonal authority to be allowed to restore the church and presbytery to the Catholics. Several notable conversions ool of the evening, and rode away to lank's.

The young man was at the gate. The elder Manning was a prominent lotting the priest's black garb and lotting the priest's black garb and lotting the priest's black garb and lotting the lot TRUE FRIENDSHIP.

"Is a heart estranged worth regaining?" used to be and perhaps is now a favorite subject for school compositions as well as for social debates among men and women blessed (or cursed) with a preponderance of sentiment. In general terms it may be answered that, it depends upon the heart. Some hearts are so worthless that their only valus consists in that muscular contraction and expansion which evables them to do their pump-like labor of keeping the blood in circulation, so essential and vital to that fluid, impure as it may be, which is the life stream of the human and vital to that fluid, impure as it may be, which is the life stream of the human system. But if we wish to estrange a noble and loyal heart, which has seen something in us to esteem and love, which has found its happiness in our happiness, and which has thought nothing of self-sacrifice, even beyond the point where wisdom would counsel heritation, we shell have to labor hard, for the very essence of such loyalty is that it "beareth all things, believeth all things, hopes for all things, endureth all things, It is a long while in taking offense, and when it does take offense it is like the stricken deer that leaves the heard and goes to bury itself in loneliness and silence goes to bury itself in loneliners and silence rather than like the stag, desperate with wounds, which turns upon the pursurers who seek its death.

ABOUT MARRIAGE.

The girls that seem enxious to wed are usually the ones that are left long to pine "in maiden meditation." Twenty pretty young ladies in a Massachusetts town, a little more than three years ago, looked about them and saw there were many spinsters in that portion of the country. They bethought them of a scheme. They formed themselves into a society and adopted a constitution, declaring that marriage is a humbug, that the wedding ring is a fetter, and that men are a nuisance. They pledged themselves very solemnly they would never marry. Time passed. Those girls immediately came into good demand. To-day the society exists no longer. It has been deader than Cleopatra for almost two years. Seventeen of those girls have husbands, and two are engaged to be married. The girls that seem enxious to wed are are engaged to be married.

are engaged to be married.

Marriage is the tlending of two existences into one so completely that all individuality is absorbed, and the idea of personal profit is impossible; the cementing of a union so perfect, that every light or shade that falls on one, must reflect on the other, the turning of two rivers into a lake where they must falls on one for lake, where they must flow on as one for ever, a union where truest love, and tenderest sympathy should ever be the conterling power, the altar on which the light of our purest, holiest self should ever be burning. This is marriage; the marriage ordained by heaven, blessed by Christ, and reverenced by our fathers.

The Faithful Irish Girl.

James Parton, who, as far as the memory of the oldest inhabitant goes, has written in the magazines and journals, written in the magazines and journals, has come at last to the conclusion that has come at last to the conclusion that there may be some good in religion. This is the way he puts it: "In the kitchen, where Bridget slaves the week through, it is religion that rewards her—it is father, mother, and friend to her, it is Ireland to her, it is the one thing that makes it worth while for her to go through another week of washub and gridiron. These thoughts so possess me that I would cheerfully work all Sunday morning rather than deprive Bridget of her Mass, and I have often done it. There are in the United States at this moment five millions of people to whom religion is all that it is to Bridget, i. e. religion is all that it is to Bridget, i. e, the compensation for living." Mr. Parton is evidently beginning to see that life offers only one compensation for living—religion. The fear of the Lord is the beginning of wisdom; let us hope that Mr. Parton's present vague feeling, that life is barren without faith, may lead him to the fform of the Lord! may lead him to the "fear of the Lord," and onward to that "peace which surpasseth all understanding." Intellec-tual pride and the finest culture are as Dead Sea apples compared with Bridget's earnest belief. Life's burden's may press mur, for she knows she is carrying her cross in the footsteps of Him who went before up to Calvary. How valueless is work for work's sake, how vain is study, compared with this Irish girl's daily drudgery? With the infide, his work may be an intolerable burden, which he may be an intolerable burden, which he longs yet dreads to lay down, or a nar-cotic burden which dulls though; but cotic burden which dulls though; but with this faithful Irish girl it is a ladder which brings her every day nearer

If we take the full pleasure of all that If we take the full pleasant is lawful, it is almost certain that we is lawful pass over the limit of a lawful use, shall pass over the limit of a lawful use, and go onward before long into that which is unlawful. The way to use lawwhich is this with the way in the way in the boundary, and the farther we keep within the boundary the safer we shall

The Catholics are reaping a harvest of conversions in Germany. Among the latest who have been received into the Church in that country are Herryon Hillern, a celebrated publicist, and Baron Lossberg, a cousin of the general of that name. Furthermore, the Frankfort Gazeate announces that two Protestant ministers have abjured their errors at Mayence and have entered the Seminary of Lichstadt to study for the priesthood. The German clergy are well equipped for the battle on behalf of religious truth, and the reasons that they give for the faith that is in them are bringing convictions to men and women who are carnestly searching for light.

NO. 461.

E NCOURAGE IRISH MANUFAC.

DANIEL O'CONNELL: "YOU EN. and Sco land, and leave your own workers idle, and then you talk about your patriot-

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

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Blessing the Sea

On the Sunday within the octave of SS. Peter and Paul, the ancient and curious custom, "the blessing of the sea," was celebrated at Ostend, Belgium. sea," was celeorated at Ostend, Beigium.

An altar of repose was erected on the
sea shore, the Blessed Sacrament was
solemnly carried in procession by the
venerable cure from the neighboring church, preceded by the confraternities, the girls all in white, carrying banners, statues and small models of boats. Then, statues and small models of boats. Then, as the cannons thundered their salutes, the cure from the temporary altar solemnly gave the benediction with the monstrance, first towards the vast crowd of natives and pleasure seekers kneeling all around, then, advancing towards the sea, to the sea itself. The loud sound of trumpets announced the conclusion of the ceremony, and as the procession returned to the church the assembled multitude rushed pell mell to enjoy returned to the church the assembled multitude rushed pell mell to enjoy their first bath of the season—which is thus officially "opened"—in the salt sea waves. All classes—from the fashionable Bruxellois with his wife and family, to the sturdy Fiemish peasant, who had come down that morning in his rustic cost from a distance of transfer as thister. coat from a distance of twenty or thirty miles—were in a few minutes splashing in the water, doubly agreeable on so hot a summer's day.

PRACTICAL RELIGION.

It is a witty remark containing much point which goes to the effect that there are persons who will build a church to God, yet reserve a chapel for the devil. It describes the bad Christian, the man the fence between profession and practice. There are men who go to church on Sunday, because, as they often put the fact, "it makes them feel good." This feeling good in such cases simply means that by hearing an eloquent sermon and some sweet music the soul is wrapped in some sweet music the soul is wrapped in a species of ecstasy akin to the condition of the mediewal quietest. But it does not produce real good. It is a half-hearted service of God at best, and undertaken largely to please the churchgoer. A Catholic is bound under pain of mortal sin to hear mass every Sunday and haliday of obligation, but he decired. and holiday of obligation, but he deceives if he lets his duty end here. He may like this portion of his Christian duty and "so erect a church to God," but if he does not frequent the boly sacraments, he yields to the carnal element in his nature, and keeps a little oratory in his soul for the enemy of his salvation. One soul for the enemy of his salvation. One thing is necessary, and this is to save the soul at every hazard. No matter how unpleasant it may be, as the sacraments are the means of divine institution to attain salvation, we must go to confession. There is no getting away from this. God has established one way to go to heaven, which is a place of which He is the owner. If a mar. wishes to get there, he must comply with the conditions which are prescribed to obtain it. This reasoning is too obvious to need any illustrations. But, if such were needed, let it be sup-But, if such were needed, let it be sup-posed that a king or president offered a favor to all who approached him by one only door in his residence. Would it not be quite proper for him to reject all who in the exercise of self-will and in a boastful spirit of independence insisted whom making an entrance has a pay were boastul spirit of independence insisted upon making an entrance by a new may of their own choosing. This is what men do who will tollo the code of religion just so far as it pleases them and no farther. It is dangerous to spend life in this sort of shuffling, the sacraments of penance and the Eucharist must be received and worthily. There must be no discrimination, we must travel the one road that leads to the heavenly kingdom. A that leads to the heavenly kingdom. A Catholic must send to the winds every notion that does not strike root in this notion that does not strike root in this conception of duty; else all the success the world may give will be but a wretched compensation for the loss of his soul which will have an immortal duration of happiness or suffering. Life and death are before us, it will be prudent that we choose wisely and betimes,

The Land Boyond the Sea-REV. DR. FABER.

The land beyond the fee!
When will life's task be o's
en shall we resen that soft bluhe dark strait whose billows foose? When shall we come to thee,

The land beyond the Sea! How close it often seems, flushed with evening's pe gleams, the wistful heart looks on the strait and dreams! It longs to fly to thee, Ualm land beyond the Sea!

The land beyond the Sea! Gometimes distinct and near It grows upon the eye and ear. And the gull arrows to a threal-like We seem half way to thee, Caim land beyond the Sea!

The land beyond the Sea!
Sometimes across the strait,
Like a drawbridge to a castle gate,
The slanting ambeaum ite, and seem if
For us to pass to thee,
Caim land beyond the Sea!

The land beyond the Sea!
Oh, how the lapsing years,
our not unsubmissive tears,
borne, now singly, now in fi

The land beyond the Sea!
How dark our present home:
By the duli beach and sullen foam
Iow wearily, how drearily, we roam
With arms out-stretched to t
Calm land beyond the Sea!

The land beyond the Sea!
When will our toll be done?
footed years! more swiftly run
gold of that unsetting sun!
Homesick we are for thee,
Caim land beyond the Sea!

The land beyond the Sea!
Why fadest thou in light?
Why art thou better seen toward night?
sear land I look always plain, look alway Ight, That we may gaze on thee. Calm land beyond the Sea!

The land beyond the Sea!
Hweet is thine endless rest,
weeter far that Father's breas
by shores eternally possess;
For Jesus reigns o'er thee,
Calm land beyond the Sea!

A DESPERATE STRUGGLE COOLGREANY.

Scenes of Brutality and Bloodshed.

HEROIC DEFENCE OF HEARTH AND HOME Coolgreany, Sanday Night.

Coolgreany, Sunday Night.

If blood bravely shed confers any sanctity upor a cause, then the cause of Coolgreany is certainly consecrated. It had been arranged by the magistrates that Saturday proceedings should close at twelve in order to give the soldlers and police time to clean up their clothes and repair damages before Sunday. There was one house, however, at that hour to be evicted, so Hamilton pleaded for a few minutes' extension of time to finish it off. The cottage was a small thatched one, with a projecting doorway covered by a huge slate lintel and a small yard and outhouse in front. The tenant's name was Edward Byrne, and most of his furniture was already in the yard when we got there. The door and windows were blockaded, and there was no sign of life within.

A SPEEDY REPULSE.

So the crowbar brigade advanced boldly to the attack. A few heaves displayed the slate, which fell with a great crash, and then in a minute the doorway was torn then in a minute the doorway was torn bodily out. Then the emergency men sprang back in a hurry, for three girls atood in a row behind a barricade, two or three feet high, each of them with a pan of boiling water held poised in her haud. Nobody had expected any resistance, and we were all standing listlessly in the yard, but at this spectacle excitement rose instantly to white heat, for it was quite clear that there was going to be a fight. Two tables stood in a yard about ten feet from the door and exactly opposite it, which it is well known are each garrisoned Two tables stood in a yard about ten feet from the door and exactly opposite it, and upon these we sprang to get an unobstructed view. The battle was opened by the cautious advance of three friendly policemen who attempted to enter into negociations with the girls. The latter, however, would have nothing to do with them. "Stand back there," they cried. One constable now approached, and tried a little rush, but he probably wishes now that he had not. For, sure enough, a pan of hot water struck him fairly over the neck and shoulders, and his language and gestures for some time afterwards left no doubt as to his feelings.

THE TRIUMPH OF THE DAY.

THE TRIUMPH OF THE DAY,

The TRIUMPH OF THE DAY.

Then came the great triumph of the day. Woods, the leader of the crowbar gang, and another man drew near to reconnoitre, and put his head cautiously round the corner of the doorway. Rash curiosity—for with the speed of lightning a great yellow steaming stream shot from within and struck him plump on the side of the face drenching him through and through. The delight of the sympathizing spectators at this good shot passes description, and it would probably not be far from the truth to say that hardly a man here was sorry, so extremely not be far from the truth to say that hardly a man here was sorry, so extremely and deservedly unpopular is this creature. He promptly enveloped his head in a handkerchief, and retired to a corner. Then his followers advanced to avenge him, and as soon as eight or nine of them were opposite the three girls, they all sprang at the barricade with a rush.

IN THE THICK OF THE FIGHT.

ment, eried, "I'd give a hundred por to be in there with those men."

The fight is the doorway at this moment was nothing less than terrific. The two defenders fought like tigers, and the thick sticks on both sides were flying in the air over the heads of the combatants. Blood was flowing freely from helf a dozen heads, and still the attackers had not gained a foot. "Upon my word," aid one of the military officers afterwards, "I never saw men like those two in my life." "They were more like wild savages," said the magistrate, "than ordinary human beings." The end, however, was approaching. Byrne's fort yielded to the third attack. An emergency man staggered backward, his face and cheat drenched with blood. Hamilton, who had been well in the rear of the attacking party, followed him, and the lot fell back ail together, Edward Byrne was in a shocking state. His face was bleeding badly from a wound on the head, blood was flowing profusely all over him, and he could hardly see for the blood running over his forehead. James Byrne had apparently escaped scot free. The police advanced now, and no further resistance being offered as soon as the defenders saw the balliffs were beaten off for good and all, and the five were brought out prisoners. Taomas Byrne, an uncle, of weak mind, who had taken refuge upstairs in a bed, was also placed under arrest for a time. Every one permitted within the lines rushed forward to wring their hands and say, "Good-bye." "Good girl," "Oh, G.d bless you," resounded from all points.

The little yard soon looked—I state but the fact—like a shambles, or, to be more precise, like a field hospital during an engagement. Besides the scalded Woods two of the emergency men were badly wounded. These Dr. Young, the regimental surgeon, attended to, while Dr. Maloney, the medical officer of Arklow, dressed the wounds of the Byrnes. James Byrne had an artery in his head cut by a blow of the crowbar. This is Dr. Maloney's statement, and bandages becoming exhausted handkerchiefs were requisitioned all round. A little brook formed a pool four feet wide in the yard, and in

did not seem to be having a bad time of it, for they were all stiting on a bench outside the barracks, and the police wereaup plying them with tea and bread and butter, evidently, like brave men, recognizing bravery in others. When they got to Weaford, on their way to jail one of the policemen having them in charge said to Mr. Walsh, the editor of the Weaford People, who met them there, and will provide them with food in prison till they are sentenced, "That's the finest man," alluding to Edward Byrne, "that was ever inside a jail; do all you can for him."

Coolgreany, Monday night.

Order reigns in Wicklow. One eviction of a peculiarly inglorious character has been effected to day, and now the campaign is at an end. A number of families were still to be turned out of their homes, but either the Government, as Mr. Gos

paign has been brought to a sudden close to-day.

A BEDRIDDEN GIRL TURNED OUT.

The first victim this morning was John Dunn. He has a daughter of 18 who has been confined to her bed for the past nine years. Nothing matters now however, to such an accomplished gang as this, so out they all came, and Dunn had to lift his daughter from bed and carry her into the road. Then, from half-past nine to half-past twelve the entire force numbering three hundred or more, marched about the country, occasionally clearing a bit of land, but more often without the least conceivable purpose till everybody was tired out, the day being very hot, and Hamilton leading us a regular steeple-chase through thick woods, across growing crops and over innumerable hedges and ditches. At last we reached the little village of Ballyfad and the house of old Mrs. Darcey. She was of course still in bed, and a council of war was held in her kitchen between the sheriff, Captain Hamilton, several members of Parliament, and Fathers O'Neill and O'Donnell.

"DEATH BEFORE DISHONOUR."

A doctor's certificate was produced stating that Mrs. Darcey was not in a fit state to be moved. Hamilton then offered to leave her in the house as long as she liked if she would sign a paper giving up possession and accepting the position of caretaker. Father O'Neill conveyed the invitation to the old lady. "The bullet for me," she exclaimed, "death before dishonour." Hamilton then asked if she would pay half a year's rent, his object of course being to break down the plsn of

but they reckoned without their host, for behind the girls two big men suddenly appeared with good shillelaghs in their hands, and cracks of the cak staffs on the pates of the attacking crowd electrified the spectators. Still the bailiffs were about three to one, and for a couple of minutes the fight regol hotty. Then the bailiffs fell back, two at least of them up with more water. Hamilton himself now rallied the men, and grasping a thick stick, half a dozen more of them rushed at the dauntless two holding the doorway. One of the bailiffs fought with a big crowbar, and a yell of "crowbar" went up from the horror strickens spectators. The seene outside literally bailies adequate description. At this point Dr. Dillon, the curate, was simply jumping in excitement on the table and should cannot be considerable and the Mr. P. were audible above the dina the Mr. P. were audible above the dina the Mr. P. were audible above the dina the Mr. P. were suitable above the dina the magnitude of the many simply jumping in excitement on the table and should be above the dina the magnitude of the men and the Mr. P. were suitable above the dina the men and the Mr. P. were suitable above the dina the men and the Mr. P. were suitable above the dina the men and the Mr. P. were suitable

and the reply, he said, "Then I think not postpone the eviction to consuit

Mr. Becoke."

VICTORIOUS.

The victory was wore, and Mr. John Redmond ran out and called for the cheers of the crowd, which came with a will. This concluded the day's proceedings, and is apparently to conclude the evictions on the Brooke extate. It is reported that the remaining tenants will be proceeded against in bankruptcy, and if so the priests will no doubt be summoned to give evidence of the working of the plan of campaign. It is perfectly certain, however, that every priest in the district would spend the rest of his life in jail before doing so. The tenants, it must be borne in mind, offered to pay all their rents with a deduction of 30 per cent., which would still leave them higher than the average valuation by five per cent., and Colonel King Harman admitted the other day in the House of Commons that the average reduction of rents during the month of May had been 13 per cent under the valuation. Brooke's valuations, moreover run very high. Only three or four tenants have been in the Land Court, because those who went, went very early and got trifling reductions, all of which were appealed against, putting them to heavy costs, and the others were thus deferred from applying. Many of the tenants, too, had leases.

The CONCLUSION OF THE WHOLE MATTER.

The tenants' offer was refused, good and entirely fair one though it was, and now this is the result—many families dispossessed; the industry of the disorganized, and the population demoralized; half a dozen men badly injured, and a dozen men and women in jail or out on bail; not a penny of rent collected or to be collected; the eviction campaign itself ignominously abandoned in the middle; and last, though far from least, another huge sum of the British taxpayers' money gone to wicked waste.—Pall Mall Gazette.

#### TOTAL ABSTINENCE.

THE ONLY ABSOLUTE SECURITY AGAINST

Father Consty in Catholic World.

The lack of true spiritual life is apparent in the condition of modern society. Wealth, honor and pleasure are the objects that engross men's attention. The great injunction of our Saviour to deny one's self and take up the cross finds little place in our busy, material world. Passion governs, and true development suffers in consequence. Selfishness is the law of the hour. On all sides social reforms are demanded. The body of the people, the subjects and objects of all reform, are appeared to and are played upon by men whose impulse is passion or hypocritical selfishness.

The aim of the Catholic Total Abstinence Union is a religious one; it offers itself as a helper to Church and state in the work of individual and social reform. It tells men that reform can come only Father Conaty in Catholic World.

the work of individual and social reform. It tells men that reform can come only through the grace of God in a spiritual life. It appeals to humanity as redeemed and enobled by Christ, who is the source of all true reform, and without whom society must wither and die as the tree deprived of life giving asp. What society wants is a better manhood—a Christian manhood; living, not for self, but for God; ready to make ascrifices, not for material advantages, but for the elevation of mankind into a virtuous life and union with God. Social reform that builds on humanity separated from God can lead with God. Social reform that builds on humanity separated from God can lead only to the satisfaction of vanity, and soon becomes but a loud sounding word, while men languish and die for want of the proper moral food.

Among the moral evils which help to arouse passion and make selfishness brutal, and so to render social reform difficult, interpresent and the selfishness brutal, and so to render social reform to the selfishness brutal.

intemperance stands prominent. No community is free from its encroachments, no home safe from its contagion. Possessing the body of man, it robs him of mind and which it is well known are each garrisoned by a score of courageous men who will fight to the bitter end. At any rate the magistrate in command, and several of the police officials, have been given to understand that Brookes' Eviction Campaign has been brought to a sudden close to-day.

A BEDRIDDEN GIRL TURNED OUT.

The first victim this morning was John

The great reservoire of the glements.

elements. The great reservoirs of the heavens pour down their floods and rush heavens pour down their floods and rush headlong to the sea, gathering madness in their course and scattering destruction in their path; the mighty tempest spreads havoe in its train; gaunt famine and grim war depopulate nations. Men shudder when attempting to estimate the loss of life and property from all these causes; yet not all combined can equal intemperance, which like a mad torrentrushes over the land, scattering along the highways of life the wrecks of broken homes and the hulks of ruined manhood.

life the wrecks of broken homes and the hulks of ruined manhood.

The state is forced by intemperance to increase its charities a hundredfold and more, to enlarge its prisons and reformatories for self-protection. Labor, in battling for its rights, finds itself handicapped by intemperance, and robbed of more of its earnings than by the most grinding of monopolies. The church, placed on earth its earnings that by the most grinding of monopolies. The church, placed on earth to save man's soul by leading him into the spiritual life, finds in intemperance an antagonism which neutralizes her efforts, paralyzes her energy, and disgraces her good name. This will explain why men are called upon to combine against this monster slayer of humankind.

Indeed, it is not strange that in considering the evils caused by drink, men have been led to regard drink as an evil in itself, not to be used, but banished from the land as a field whose very touch defiles. The Catholic total abstinence movement sprang into being from esseutially Christian hatred of drunkenness and pity for its victime. Because Catholics realize the

against it is order to break its hold on humanity, to succor the suffering, to lift up the fallen, and to strengthen the week.

Can a higher or better motive for union be proposed than this act of sacrifice by which some wretched brethren may be redeemed from the thraidom of drink and made freemen? Men say this makes hypocrites and pharisees. We shall find these everywhere and under all banners. They are not confined to the ranks of total abstainers. Were more of the best men in society to lead in this as in other movements, many of the disturbing elements might be eliminated.

The movement suffers from the vapid utterances of some who imagine that total abstinence is a religion in itself, and that they have by the pledge, as if by magic, been elevated into a position of moral superiority over their fellow mortals. But Catholic total abstinence makes no such claim. It affirms that the pledge is one means to the great end, and a very efficient one. It claims that it leads to thrift and providence; that it helps to preserve a sound mind in a sound body; that it guards man's heart for God's love. It should make better men and better Christians, holding with St. Ambrose that sobriety is the mother of infidelity.

In other matters men availed it,

In other matters men overlook much; in total abstinence nothing. It is considered in advance as franticism and bigotry bordering on false and heretical principles. Men sometimes forget that Catholic total abstinence may party prohibition are totally different. The former hates drunkenness, the latter hate drink. The one asserts that the use of liquor is not in itself an evil, while the other calls it an evil under any and all circumstances. Catholic total abstinence may accept prohibition in certain cases as a method of curtailing a traffic grown into monstrous proportions—an extreme remedy, a sort of war measure. It asserts that drink. Selling is not always sinful, nor sinful in itself. But it affirms that as a matter of fact, and here and now, it is fraught with the dest

does not assert the principle of the evil of drink, but it builds itself on the evil of of drink, but it builds itself on the evil of drunkenness. It recognizes the truth that all things in nature are made for man's use, and are consequently good in themselves. It condemns no man for using these goods, but, noting the ruin which results from abuse, it warns men of the danger even in the use.

The battle is really between the saloon and the home. The saloon has fastened

danger even in the use.

The battle is really between the saloon and the home. The saloon has fastened itself upon society as an ulcer living upon the life blood of the people. The saloon, building itself upon the ruins of broken lives and shattered homes, spreads desolation everywhere, respecting no class or sex. The Union recalls the countless boys ruined, the fathers changed into destroyers of their little ones, the industry paralyzed, the prisons filled, and it saks each saloon how much of this is its work.

It calls on the law to place about the saloon such reasonable restrictions as will remove as far as possible the evils that spring up from it. It demands the enforcement of those laws for the protection of home. The arrogance of the saloon and the power it wields in political affairs, all for its own interests and against those of society have awakened a stronger interest in the cause of total abstinence organized on Catholic principles.

#### The Joke of the Week.

The New York Evening Sun gives this

inimitable dialogue:

"I say, my man, have you any English papers?" asked a tall gentleman with andy side whiskers, a single eyeglass and a very baggy trousers, of the newsdealer at the City Hall station of the Third avenue elevated railroad yesterday.

"Cert! Wh

answer.
"I beg pardon, but I don't see them."
"Yer ain't blind, are yer? Dere dey
are right under yer nose."
"But, surely, you are mistaken, don't
you know? These are not English "Day're not, eh? What are they,

"Dutch?"

But, my good man, you mistake my meaning. I want English papers."

"Well, dem's English."

"Oh, no."

"I say dey are."

"Oh, no, those are American papers. I want London papers. Haven't you the

"You surpise me. But you surely have the London Times?"
"Naw I ain't. Yer must tink I'se a

fool ter keep country papers what der ain't no sale fur. Sich chaps as you makes me tired," and the newsdealer leaned back and took a chew of tobacco.

The Englishman looked at him in silent amazement for a moment, and then said:
"Well, give me a copy of the Poll Mall "Well, give me a copy of the Poll Mall Gazette. I know you must keep that,"
The newsdealer turned to wait on another customer, and as he did so he said in a tone of intense sarcasm:
"Oh, yer betcherlife I got dat, an' de Royal Court Journal, an de Punkville Blad der, an' de Slab City' Ristocrat. Only I ain't got 'em here. Dey's in de safe. Jist yer stand der till de cashier comes back from Canady an' I'll git 'em out fur yea."

OUT-DOOR PREACEING.

By the Rev. George F. L. Bas London Tablet.

Advice is sought in this paper upon two points: (1) Is it well to attempt out-door preaching? (2) if well, in what method will the attempt be most prudently made? Under the first question the remarks now offered will refer to the country or the near neighborhood of large cities than to the cities themselves. In many, probably in most of such localities the more direct object of out door preaching would be the conversion of non-Uatholics, and indirectly only the recovery of the lost Catholic or the preservation of the falling. If, however, anywhere out-door preaching proved successful in drawing non-Catholics into, or even towards the Church, the support given to half-hearted Catholics would not be small. It may be argued in favor of attempting out door preaching.

1. That, as a matter of fact, the Church does not seem to be leying hold (not certain).

be small. It may be argued in favor of attempting out door preaching.

1. That, as a matter of fact, the Church does not seem to be leying hold (not certainly to that extent which we could desire) of the masser—the uneducated and poor, or indeed of any but the more educated and thoughtful classes. The non-Catholic poor do not come to us—among our own poor too many, without exaggerating our losses—fall away. If, then, the ordinary endeavors have not as yet succeeded, it may be well to try others, unless strong objections can be urged against them. Whether the new once will succeed can scarcely be proved without trial. Solvitur ambulando.

2. It would be in favor of success that our less educated fellow countrymen, or many of them, have come to regard outward shows of zeal, like out door preaching, as almost the sign of truth in religion. The love of the poor, they say, is a clear, easily understood sign of truth, and the love of the poor is shown by going out amongst them. It can hardly be denied that there is some truth in this. Zeal for souls is a mark of the true faith—we are little likely to win souls if we do not show that we are zealous about them; and such zeal cannot be made visible to the masses to day, can hardly be presented to their eyes in a way which they shall understand, except in some such manner. While Catholic zeal exercises itself in more hidden, if more solid ways, other bodies are meanwhile forcing themselves upon the eyes of the people with a display of outward zeal which to them shows like a mark of the true religion, and which, of course, like all other marks, is in fact ours.

3. Still more, the uneducated have come to connect the orderly service within the Church with the idea of selection that the activation that the activation that the content is not a solution.

in fact ours.

3. Still more, the uneducated have come to connect the orderly service within the Church with the idea of religion that is not the poor man's religion, and which is indifferent to his soul. The divers Protestant heresies have become almost class-religion: in the Church of England for the rich; Congregationalism for the tradesman; Methodism for the poor. Between the Church of England and the poor there is a great gulf fixed; the poor think us, as in fact we are, more like the Church of England than the religions which they love better; and if we would win the poor, it is well to show them that we are no worshippers of respectability, and are willing to do anything and everything sinless for their souls' sake.

4. Again, the English poor having lost all notion of dogmatic truth, not viewing religion as in any way intellectual; connect true religion with the excitement of emotion. Now to such a people who have wholly lost the notion of eacrifice, who have no glimmering of the doctrine of the Eucharist, who place religion in the excitement of emotion, and who think of a Church as not meant for the poor man, our worship must be singularly uninviting. That we are a Church, that our buildings are many of them beautiful and costly, that our priests are educated men, that our sermons treat of high things, and our

among the religious of the upper class. Our Low Masa, if not aristocratic, is wholly incomprehensible and eutirely without excitement; our High Mass is more aristocratic, more incomprehensible, and with nothing whatever in which they can take part. If in the evening there are a few hymns to take part in, they are at sea again with the Latin of Vespers and Benediction, and the same lack of excitement. If then we do not go out to seek the poor, there seems very little chance of their coming to us. If conversious are to be made to any extent which would relieve the pressure of non-Catholicism on our own poor, it is altogether necessary that we should show in a strong unmistakable way, sympathy with the masses. The people must not condemn us as a Church which has upon it the evil sign that there "to the poor the Gospel is not preached." There may be other and better ways of showing this sympathy; falling these, out-door preaching would show us to have zeal for the souls of the poor to be no class religion, and to allow some place to the emotions in religion in due subordination to our higher nature.

higher nature.

Lastly, an immense number of fellow-Lastly, an immense number of fellowcountrymen are sunk in utter indifferentism; and to those who profess religion of
any sort (including Catholics) a great proportion sin through lukewarmness. The
attention of men needs to be aroused, and
their minds compelled to think of religion by somewhat of excitement and stir.
So long as the Catholic priest goes on in
the quiet every day manner, Catholics
are simply registered in men's minds
as one of the sects, and put aside without further thought. While it seems possible that out-door preaching might
do good, it is difficult to put into words
any solid argument against it. We all
instinctively shrink from it perhaps,
because it seems vulgar, and we might say
that being vulgar it is calculated to bring
the Church into contempt and so repel that being vulgar it is calculated to bring the Church into contempt and so repel the more thoughtful from us. To preach the gospel to the poor anywhere is not of course in itself vulgar; and men would probably soon come to see the difference between the roadside preacher of small education who has no church in which to conduct more solemn service, and the educated priest, representing a body full of dignity, who leaves his church for the time with no conceivable object but win-ning the souls of the poor. The little ning the souls of the poor. The little ridicule that might at first be excited

would soon die down.

It may be asked in what way preaching to non Catholics will affect our own people. To myself it seems that our failure to make converts is one of the

chief assisting causes of the leases to the faith which occur but too frequently. The pressure on Catholics would be greatly lessened if the power of the Church were made more visible by a large influx of converts. When instead of this, missions die out, or remain stationary at best, unstable Catholics are still further weakened in their faith. Moreover, Catholics who have already lost half their faith and more than half their love, are attracted towards the emotional services outside the Church, and are tempted to contrast the comeliness and carnestness, as it seems to them, of the half-educated speaker, with the more difficult sermons, the deeper

comeliness and earnestness, as it seems to them, of the half-educated speaker, with the more difficult sermons, the deeper doctrine, and the less emotional devotion of their own Church. Do we need to find, within the walls of the Church as well as without thems, for our rude undeucated English, 'phpular devotions analogous to those of Italy and France, but suited to the English character?

I have not ventured to speak of the direct action which out door preaching might have upon our people in the streets of cities; others, perhaps will speak on this point. So far as my own little experience goes, there are probably many of our own people who seldom, if ever, enter a church, and who might be touched by the words of a priest. Whether for these other efforts such as personal visiting, etc., might not be better I should be inclined to doubt; and I can conceive of dangers, such as the exciteing, etc., might not be better I should be inclined to doubt; and I can conceive of dangers, such as the excitement of religious animosity and the like. As regards the second question, more than one mode has been suggested in which out door preaching might be carried out. The simplest idea is that of preaching only, delivering an exhortation or instruction in court or alley or village green. An objection to this is the labor of the individual priest; the exertion of speaking aloud in the open air being very great. A second might be that, unless the preacher were specially gifted, his words might fail in attractive power. A more elaborate scheme is to hold a kind of service. The fact of the preaching, and its day and hour, would be made widely known; there would be two or three priests, with a sufficient number of singers, with perhaps a crucifix or picture of the crucifixion, or banner; hymns such as non-Catholics might join in—for example, "Pilgrims of the Night"—would be printed and distributed; each priest should speak once shortly, say ten or fitteen minutes, with a byum following each. The subjects of the discourses would be if on doctrine, on such doctrine as is already partially accepted by the masses, such as the Atonement; drawing them on little by little to more Catholic views. But they need not be all on doctrine; they might be simple explanations of parables, readings from Scripture, pictures from our Lord's life, or the Old Testament; or again, from saints' lives, or from the history of the Church in all times, Testament; or again, from saints' lives, or from the history of the Church in all times, especially in our own country, etc. Leaf-lets might be distributed at the end. Another idea is to make the out-door

Another idea is to make the out-door meeting only preliminary to a gathering in-doors, either in a school-room or to a service in the church. To my mind it is, I confess, a question whether good is done, indeed whether harm is not done by the presence of non-Catholics at Mass or Benediction. It is impossible that they can in the least degree comprehend what is going on; if non-Catholics were invited to the church it might probably be well to remove the Blessed Sacrament.

#### A Conservative Body.

From the Catholic Citizen A writer in the July Catholic World blames "our Catholic politicians" for evading the school question. They do not push it to the foreground in politics and make it an issue. Touching which we beg to remark that

that our priests are educated men, that our sermons treat of high things, and our music is splendid, all this puts us to them among the religious of the upper class.

Touching which we beg to remark that it is a question whether "our Catholic music is splendid, all this puts us to them politicians" take the same view of this issue as the churchana who mentions the olic politicians" are in need of some edu-cation and a good deal of conversion. Many of them have no idea that religious education and secular instruction should go hand in hand; they are wedded to the popular notion that the Church and the home ought to take care of the child's spiritual knowledge.

The remainder and the greater portion

The remainder and the greater portion of "our Catholic politicians" while believing that Catholic schools are a good thing and should be encouraged, would be in doubt, were the educational question forced into politics, whether they ought to urge a division of the school funds or whether they ought to favor throwing the whole function of education upon private enterprise.

throwing the whole function of education upon private enterprise.

But the great stumbling block with "our Catholic politicians" would be as to the propriety of forcing this matter into politics at all. It would strike them, perhaps, like the scheme of opposing intemperance with constitutional prohibition—not by any means a popular hit for the political advantage of its champions, and liable, from a conservative standpoint, to do more evil than good. "Our Catholic politicians" are a conservative body. They are not reformers or revolutionists. They are prone to train in with the established order of things and with the vested character of institutions. Please look elsewhere for your advocates.

#### Keep Your House Guarded.

Keep your house guarded against sudden attacks of colic, cramps, diarrhoss, dysentery and cholera infantum. They are liable to come when least expected. The safest, best and most reliable remedy is Dr. Fowler's Extract of Wild Strawbarrs.

#### Consumption Surely Cared. TO THE EDITOR-

Please intorm your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy free to any of your readers who have consumption if they will send me their Express and P. O. address. Respectfully,
DR. T. A. SLOCUM,

Branch Office, 37 Youge St., Toronto.

Pleasing, soothing, healing, relieving, curing, is the description of Nasal Balm, which is receiving a national reputation as a cure for Catarra, Cold in the Head, Hay Fever,

OF MY DEAR UNCLE, JOHN SULLIVAN, DIED

of MY DEAR UNCLE, JOHN SULLIVAM, DIE!
ASCEMSION TRURSDAY, 1887.

Softiy melt the misty shadows
One fair mora in lovely May
Into dawn of tanderest beauty
Into dawn of tanderest beauty
Resy times survra's flogers
Fraces now with tenderest grace,
Picturing how earth and heaven
Meet in one fond embrace
On this feast when earth first sent to
Eden fairest fruit: and flowers,
Well may Heaven shed her sweetest
Smiles on this low earth of ours.
Well may she on each Ascension
still seefs flow'rest fresh and sweet,
That their fragrance years eternal
They may breathe at Jesus feet.
Haste fair angel! while the dewdrops
Still refresh the Virgin's bowers,
In remembrance of His triumph
Jesus claims her fairest flowers.
Quick the gentle angel hastened
While a tear-drop dimmed his eye.
Sweet, yet sad, said he, the mission
Calling flowers to plant on high.
Soft he entered at the day break,
And bis look still sadder grew
Heeling a devoted husband
And a father fond and true.
While the loved once round him gathered
How heart rending was the cry,
Lord have mercy! Christ have mercy!
Holy May, hear our sign!
And his lond wife o'er him bending
Wipes the death dew from his brow,
Long, long years she's known and love
him.
Nows he cannot part him now!
Three and thir. y yearsof wedlock
Bound their hearts more closely here,
"Tis the self-same deb that Jesus
Left this earth to eary heaven!
Cheer up wife, beloved, devoted,
Great the savor to him given.
Now a beam of consolation,
Intersity through that they must part.
Cheer up wife, beloved, devoted,
Great the savor that bethe spray.
At the through that they must part.
Boos she purest silver lined
Are with purest silver lined
On the last Assensity in the stress now.
Cold these hands which helped the needy,
The generous heart and noble brow,
Yesterday where health was blooming
Cold to death those features now.
But that smile, well-known, good-natured,
Rund his lipe still gently play,
Speaks of glory that awaits him
On the last assension day.
Farewell, dear one! fond hearts aching
Pray that calm opens of giory that awaits him
On the last Ascension day.
Farewell, dear one! fond hearts aching
Fray that caim may be thy rest
With that sweet smile mayst thou greet us
In the Mansions of the Blest.
BR. M. CLAMENT, S. S. de Notre Dame,

CHRIST IN THE EUCHARIST.

THE HISTORY OF THE FORTY HOURS' ADOR-

The Church has adored Christ in the Eucharist ever since that great Sacrament was instituted, but it is only in times comparatively modern that the most Holy Sacrament has been publicly exposed for the veneration of the faithful.

The procession of the Blessed Sacrament on Corpus Christi was probably introduced some time after the institu-tion of the feast, under Pope John XXII, who died in 1333. We cannot be sure that even then the Blessed Sacrament

THE EARLIEST VESSELS

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EXPOSITION OF THE BLESSED SACRAMEN The Host after High Mass (the Mass Eposition) is placed on a throne above the altar in the monstrance. Persons a appointed to relieve each other nigl and day in watching and praying befor it. On the second day a Mass pro pa (for peace) is sung, and on the third the Host again is placed in tabernacle aft a High Mass (that of deposition.) The first introduction of this devoted

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—Catholic Home.

OF MY DEAR UNCLE, JOHN SULLIVAN, DIED

Softly melt the misty anadows
One fair morn in lovely May
Into dawn of tenderest beauty
On that sweet Accousion day.
Bory timis aurora's flugers
Traces now with tenderest grace,
Picturing how earth and heaven
Meet in me fond embrace
On this feast when earth first sent to
Dean fairest fruit and flowers,
Well may Heaven shed her sweetest
Smiles on this low earth of ours,
Well may the on each Ascension
Still seek flow'rets fresh and sweet,
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That their fragrance years eternal
They may breathe at Jesus feet.
Haste fair angel while the dewdrops
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Heeling a devoted husband
And a father fond and true.
While the loved once round him gathered
How heart reending was the cry,
Lord have mercy! Christ have mercy!
Holy Mary, hear our sigh!
And his fond wife o'er him bending
Wipes the death dew from his brow,
Lous, long years she's known and loved
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Wipes the death dew from his brow,
Loug, long years she's known and loved
him,
No she cannot part him now!
Three and thir, years of wedlock
Bound their hearts more closely here,
'This the same the mystic number
Jesus' life did harry cheer
And the self-same day that Jesus
Left this earth to enter heaven!
Cheer up wife, beloved, devoled,
Great the tavor to him given.
Now a bear of consolation,
istealing through that breaking heart
Bwestens the deep, bitter sorrow,
At the thought that they must part.
Boos she feels that clouds the darkest
Are wind the self-she will be darkest
Are wind the self-she will be darkest
Are wind the self-she will be darkest
Are wind and "Tal voluntes us."
She exclaims with heart reating of,
Yes 'ins dawn, his breath grows fainter
While his spirit steals away
For a laier in hove fled for aye,
Cold these hands which belped the needy,
The generous heart and noble brow,
Testardsy where health was blooming
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#### REAL AND FALSE MODESTY.

From the Woman's Journal.

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It would be well if young women were taught early in life that there is a false shame and an effectation of modesty as unlovely as forwardness and which repels as effectively as brazenness. To be on the qui vive for inuendoes, to have a smart faculty for extracting the bitters of evil from any good, is all wrong and all immodest. To see harm where harm is not intended is immodest.

The young woman who thought she would die of shame because some gentlemen came into the gallery where she was alone with the statue of the Venus of Milo, who fell into confusion and blushed mightily, advertised a modesty that was possibly only skin deep. A blush is something sacred to pure womanhood, and it is a sad spectacle for thoughtful eyes to note a young woman so far gone in the impro-

possibly only skin deep. A blush is something sacred to pure womanhood, and it is a sad spectacle for thoughtful eyes to note a young woman so far gone in the improprieties that she pretends to be shocked at things which simple, unsifiected candor is far from thinking on at all.

There are otherwise modest and virtuous young ladies who manage to convey by subtle insinuations that they are deeply conscious of scenes which a really modest woman would ignore. It is true, indeed, as a great writer has said, that a modest woman must be at times both deaf and blind. Disagrecable happenings, offensive to eyes and ears, are at times incidental to almost every one's life. The most sheltered young woman can not be entirely protected. She may find herself in places where profane language reaches her ears, where objectionable sights greet her eyes. It is then the time for her modesty to take on an armor of dignity; it is the time for her to be both deaf and blind.

There are many things in life that young women ought to know of, and which if they did know, they would regard as great solemn truths, too eacred to be giggled over and simpered at; which are not proper subjects for conversation, but which none the less exist, and should be well comprehended.

For a young woman—or a young man, either—there is no safety in ignorance. The mother assumes unwarranted responsibility who leaves her innocent growing girls and boys to be educated in the mysteries of life by unthinking outsiders. Constant rubbing cannot wear off the delicate hue of the seashell, nor can the real purity of mind, the real modesty of refined womanhood, be more easily worn away. Mock modesty is twin sister to that cancer hearted virtue which consists in not being found out. Persons who affect it are social "auspecta." Beware of it, young woman, because it deceives no one, and because if you do not, young men who are in search of lovely wives will beware of you. will beware of you.

#### A MISSIONARY REPUBLIC.

THE CATHOLIC INDIAN COMMUNITIES OF

PARAGUAY.

History is always a valuable book of reference, and by turning to the mission-ary records of the past we may often gain useful hints for the present. Perhaps one of the most remarkable mission incidents of by gone days was the foundation of a Christian republic in Paraguay. At the foot of the Cordilleras, on the side next to the Atlantic, between the Orinocco and Rio de la Plata, lay an immense region, peopled in the seventeenth century by an Indian race, exhibiting in its indolence, stupidity and ferocity all the degradation of fallen man. Yet, in the course of a few years we see established in the midst of these savages a certain commonwealth so virtuous that Muratori could find for his description of the republic no better title. virtuous that Muratori could find for his description of the republic no better title than "H. Christianesimofelice." Let us ask how this happy republic was established, for it may help us to see how a like success may perhaps be obtained in the foreign mission of to day.

The first savages converted by the paragraph in 1608 may required

The first savages converted by the Paraguay missioners in 1608, were united in a village or community, to which other villages were successively added, and comprehended under the general name of Reduc-Bons. The temporal and spiritual affairs of each village were presided over by two missioners, and as all intercourse with strengers dangerous to faith and morals was prohibited, the reductions were in the fullest sense strictly Catholic. They were, moreover, self-supporting. The reduction grounds, divided into lots, were cultivated by the several families for their own support, whilst the produce of a public field, termed "Possession of God," provided for bad crops, the maintenance of widows, orphans, and the infirm, also for military expenses. In these agricultural, as well as in commercial pursuits, the missioners were guides and also for military expenses. In these agricultural, as well as in commercial pursuits, the missioners were guides and instructors. They carefully watched the character and abilities of the children in the schools. If a boy appeared suited for mechanical occupations, he was placed in one of the workshope of the reduction, and might choose the profession of a goldsmith, gilder, watchmaker, locksmith, carpenter, founder, weaver, etc. Such as preferred agricultural pursuits were placed among the huebandmen, while others again were appointed to take charge of the flocks. The women also were actively employed, either at home or in the fields, but, for the better preservation of morality, apart from the men. With the same object early marriages are promoted. Whilst all the youths received an elementary education, such as showed special tal object early marriages are promoted. Whilst all the youths received an elementary education, such as showed special talents were provided with a higher and
more complete course of study. Lastly,
the reduction was, to a certain extent,
self governed. The administration consisted of a cacique, or war chief; a corgegidor, or administrator of justice; regidors and alcades, or heads of the police
and public works; a fiscal, or public controller; a teniente, or prefect of the children, and village superintendents. The
officers were for the most part, elected by
general suffrage from a number of candidates, proposed by the missioners. The
public defence was provided for by a regular military force, the able-bodied men
being called together once a week, and
drilled and exercised by the cacique.

"In everything," eays Chateaubriand,
speaking of this republic, "a wise medium
was observed. The Christian republic
was neither absolutely agricultural, nor
exclusively addicted to war, nor entirely
cut off from letters or commerce. It had
a little of all, and a great number of festivals. It was neither moroce like Sparts,
nor frivolous like Athens. The citizen
was neither oppressed with toil nor intox-

furnish the country with priests, magis trates and heroes."

Briefly as the mission reductions of Parsgusy have been here described, they may serve to show how a great political, as well as missionary problem has been solved. Agriculture which sustains, and arms which preserve, were in Parsgusy successfully combined, while the complete chain of social and public relations was everywhere united by the principles of religion. Whether any government will again grant a like freedom of action to Catholic missioners we know not but the same policy which now dictates a system of military colonization in Burham might, we believe, with far greater success promote throughout the pagan world a system of missionery colonization conducted on principles somewhat similar to those so

#### CONFIDENCE IN MARY.

A TOUCHING INCIDENT OF THE LATE RE-BELLION.

principles somewhat similar to those so

successfully employed by the missioners in Paraguay.—Illustrated Catholic Mis-

By a Sister of Mercy A poor young soldier had received a bullet wound in the chest in General Foster's attack on Goldsboro', North Carolina, and was left for dead on the field.

One of the ambulances which was sent

one of the ambulances which was sent to bear the wounded men to the temporary camp erected after the battle, passed near him.

He was speechless, but not unconscious, and while trying to staunch the blood with his scapulars kept saying mentally, "Mother of God, I am in mortal sin, don't let me die without the priest," so that it seemed a marvelous and direct answer to prayer, when he heard the voices of the men, now almost beside him. But they perceiving that the end was fast approaching said heartlessly, "Oh, there's no use in minding him, he will be dead before we can get him into the ambulance," and they went on, leaving him to his fate.

The poor fellow heard every word, and prayed the more earnestly to our Lady not to let him die in his sins.

The relief party had already gone a

Lady not to let him die in his sins.

The relief party had already gone a considerable distance, when one of the men, perhaps more humane than the rest, said to his comrades, "I must go back to that poor fellow; I cannot let a fellow soldier die like that without making an effort to save him." So he induced some of them to return with him, and when they came to the wounded man he had regained strength and speech enough to cry out, "I will not die, I will not die; for the love of God take me out of this."

Tenderly thay raised him, and fixing

Tenderly they raised him, and fixing him as comfortably as circumstances would allow carried him on a stretcher to the camp where so many of his brother soldiers were struggling in mortal agony.

When all the wounded men had been thus gathered together they were brought to the Military Hospital at Newberne, which was conducted by the Sisters of Mercy. It was a long and weary journey of nearly three days, and the sufferings of the recy men were greatly increased. of hearly three days, and the sufferings of the poor men were greatly increased by the heat and fatigue, but here at last they found rest and care, such care as their mothers might have lavished on them, and their gratitude was un-

When the doctor had examined and who had so fervently implored our Blessed Ludy's help, they told the Sis-ters that there was no possible hope of his recovery; that his death was immin-out and might be avacated. ent and might be expected at any moment. He had lapsed into ucconsciousness during the operation, so one of the Sisters took her station at his bedside watching for a lucid interval in which to prepare him to meet his God.

And she did not watch in vain. After a little time she noticed him groping for something which when he had found he opened his eyes with such a satisfactory expression that she bent over him to find the cause and speak some words of comfort, and saw him grasping tightly—

his scapulars.
"Thanks to the Mother of God, Sister," said he, "she heard my prayer and tid not desert me!"

Then in broken accents he told of his

terror lest he should die in the condition terror lest he should die in the condition in which he was lett on the battle field, and of his oft-repeated prayer, "Mother of God, I am in mortal sin, don't let me die without the priest." "And now, Sister," he continued, "will you send me the priest without delay, for you need not tell me, Sister dear, I know I have not long to live, and it's many and many a vear since I went to confession."

a year since I went to confession. The good chaplain of the hospital hurried to the bedside of the dying can, and the interview was not a short

With the utmost fervor he made his peace with God, was anointed and received Holy Communion, and after the received Holy Communion, and after the Sister had helped him to make his thanksgiving he opened his heart to her and told her that although from boyhood he had led a wild and reckless life, and hed not once approached the sacraments from the time of his first Holy Communion, he had always preserved some remnant of the love for our Blessed Mother which his own Light mothers had enday. ored to plant in his heart when he was a child. On enrolling himself in one of the militia companies formed so rapidly in those troubled times, he had procured a pair of scapulars among the first articles

icated with pleasure. Finally, the missioners, while they confined the multitude to the necessaries of life, were capable of distinguishing among those children whom nature had marked for higher destinies. According to Plato's plan they separated such as gave indications of genius, in order to initiate them in the sciences and letters. This secret number was called the 'Congregation'.... It was this excellent institution that was destined one day to furnish the country with priests, magis trates and heroes."

Briefly as the mission reductions of

#### ST. THOMAS AQUINAS.

To very many it is an unknown name that heads this article, and yet St. Thomas Aquinas was one of the boliest men, one of the greatest intellects, one of the pro-foundest scholars that the Church has ever

foundest schoiars that the Church has ever nurtured.

Born of illustrious parentage, in an age remarkable for pride of birth, he renounced all worldly honors for the humble frock of St. Dominic. Called to the highest position in both Church and State, he steadfastly refused to be known as aught else than a lowly servant of the Cross; versed in every subtlety of science, conversant with every branch of learning, so much so that to his admiring contemporaries he seemed to be inspired from on high, he yet accounted himself as knowing nothing save Christ and Him crucified. His whole life was spent in prayer and study, and he has left an impress upon the Church which time can never efface.

His voluminous writings give us a complete compendium of theology, worked out with a minuteness of detail. with a

plete compendium of theology, worked out with a minuteness of detail, with a scholastic attention to subtleties which to this generation are simply amazing. Scholastic is the true word. Often used with a sneet, or even as a term of re-proach, this word indicates something to which modern philosophy, modern science, modern theology, is each more indebted than it is willing to confess. The scholastics laid the foundations of that deep and arduous system of study to which, and to which alone, the nineteenth which, and to which alone, the nineteenth century owes its enlightment and its progress. They taught men how to work and if for nothing else they are entitled to the respect of mankind. They were trying to make bricks without straw, but they werked with a will. They did not attain their object, but as the alchemist in heading various over mysterious cyncibles. bending vainly over mysterious crucibles, for an impossible result, sounded and andowed the science of chemistry, so these

endowed the science of chemistry, so these schoolmen, decried as they are now by a certain class of shallow minds, produced results which have had a great and lasting effect upon all modern thought.

His own contemporaries conferred on St. Thomas the title of the "Angel of the Schools." An angel he was, pure, humble, gentle, thinking only of God, working only for God, sighing only to be with God. One cannot read a page of any of his writings without feeling how deeply be was One cannot read a page of any of his writ-ings without feeling how deeply be was imbued with a love, a personal, realized love of God. And with the love of God, as a natural consequence, the love of his neighbor. We are not surprised at the neighbor. We are not surprised at the weneration with which he was regarded during his life by the whole Christian world. We are not surprised that at his death a unanimous cry should go forth that his name might be inscribed upon the altars of God. Only the Church could produce such a man; only the Church was weathy of him.

While the prose of the Angelical Doctor is massive, telling and precise, his poetry is of a sweet sensibility, of a loving carnestness, of a holy passion which would be surprising were we not prepared for every kind of superminent excellence in one so richly endowed. prepared for every kind of supereminent excellence in one so richly endowed. At the request of Urban IV, he prepared the office for the solemn feast of Corpus Christi, and it is safe to say that the whole post-spostolic liturgy of the Church contains nothing nobler, nothing gentler, nothing more inspiring than his general contains the contains

exercise a choice, had also requested St. Bonaventure, himself a man of the greatest piety and science, to prepare an office. On an appointed day the two were summoned before the Pontif and called upon to read their compositions. were summoned before the Pontiff and called upon to read their compositions. St Thomas was forced to begin. When he had finished, without a word Bonaventure rose up and placed his manuscript upon the coals, saying that no human pen could equal what had just been heard. The holy Franciscan was doubtless right.

These hymns are our heritage, and are

These hymns are our heritage, and are These hymns are our heritage, and are to be found in our hymn books, although but few are acquainted with their origin. All are eminently devotional, and for the last six hundred years they have been used in every land, in connection with the Blessed Sacrament, to express the love of the Church for God Incarnate. Take the "O Salutaris Hostia," with its strong and tender love, with its pathetic

nging for the true home ; "O saving Victim! opening wide The gate of heaven to man below! Our foes press on from every side, Thine aid supply, Thy strength bestow

To Thy great Name be endless praise, Immortal Godhead, one in three, Oh i graat us endless length of days, In our true native land with Thee,"

How forcibly the last line reminds u at we are but strangers here, that our abiding city is elsewhere.

Take a stanza of the "Ecee Panis Angel

"Very Bread, Good Shepherd, tend us, Jesus of Tay love befriend us, Thou refresh us, Thou defend us, Thine eternal grodness send us In the land of life to see."

Or take the "Tantum Ergo": "Therefore we before Him bending,
This great Sacrament revere;
Types and shadows have their ending,
For the newer rite is here;
Faith our outward sense refreshing,
Make our inward vision clear."

Truly does an eloquent biographer say: "How full of large, free, tender adoration, was the great heart of St. Thomas can only be realized by one who studies in its entirety the office composed by him in honor of the Blessed Sacra-

pair of scapulars among the first articles of his regalia, thus placing himself under the protection of Her who was to protect him so visibly in the end.

His touching prayer to our Lady, when left among the dead and dying, was prompted no doubt by the scapulars to which he clung so fervently, and She, "to whom no one ever had recourse without obtaining relief," inspired his companion to go back to him before life was extinct, and strengthened him miraculously until

#### SOCIAL DUTIES.

Persons who thus dissimulate, do so at the loss of their reputation for truth. A person of this class is soon known and his word is worth nothing. It will not do to make a distinction between what is considered important and what is not. What may be of little value to one party may affect the other seriously. Our whole lives are made up of little things and by these we are known and judged.

these we are known and judged.

Again there are acts which are called insignificant, too little to think of, and insignificant, too little to think of, and yet these very things are the measures and weights by which we received friendship and deal out influence. Pay no attention to these, and you become selfish. From necessity man must look to the convenience of his neighbor if he desires the esteem of his fellow. Not to desire it is to become accelerate.

A fool is full of his own conceit. The good will of our neighbor is worth much to us. We can hardly live without it. When we lose it, the fault in most cases when we lose it, the tant in most cases is our own. There are thousands of occasions when a kind thought expressed by the eyes rivets by a glance the friendship of those who think well of us. Thousand times also a flash from the angry eye disrupts an affection which years have cemented. It will not mend the broken low to say, "I did not mean it, others angered me." There is no occasion which will warrant us to commit murder in our

There are many benefits which our neighbor confers on us, and yet we forget, most times, to give in return a kind word of thanks. Now when these kind acts are being prepared for us, the hearts of our friends are throbbing tor our welfare and looking forward to the moment when their love will surprise us. Should when their love will surprise us. Should all this concern be passed by with no recognition? There is no soul in him whose heart is not grateful for the love

of his neighbor.

A kind word, spoken softly, remains long in the memory of our friends, and wins an enemy back to love. Our wins an enemy back to love. Our thunder storms of passion bring showers of words which rattle harshly against the ears of even our well wishers. Well may we be frightened. Our neighbor drinks them in and henceforth expects from us outbursts of passion. It is wonderful how small a matter disturbs us. On such occasions self-respect is forgotten, and our neighbor's feelings crushed.

awakened in others. A smile of love from us may cause a gleam of sunshine to penetrate the soul of a sorrow-stricken brother. When the shade of sorrow chills brother. When the shade of sorrow children our soul and drives sunshine from it, then our soul and love from we borrow light and heat and love from

our soul and drives sunshine from it, then we borrow light and heat and love from our neighbor. It husts us when we hear that others have spoken ill of us. Should we not then remember this when an inclination prompts us to belittle our neighbor. We may defend ourselves from the aspersions of others, and often this is necessary and commendable. We do not offend against charity when we protect our character or property in a manly, honest and lawful manner. Mea should always pay to ladies the kind marks of politeness which the very preservation of society demands. The man who heeds not their presence when an uncouth word comes to his mouth, will soon lose all propriety in his speech. This sense of good breeding should govern men and make them even more careful in the presence of little and growing up girls. Brothers, while young, should be taught to exercise this respect and deference towards their sisters.

Kind thoughts, kind words and kind deeds, bring forth every good note in the character of men and women. They benefit the person who practices them by increasing every day the kindliness of his nature, and making the frown of anger a stranger to his countenance. By them we enjoy life, and through them we make others partakers of the sunshine which beams in upon our lives.

we make others partakers of the sunshine which beams in upon our lives. By them and through them we live to love and be loved.

### DEATH OF MONSIGNOR POWER.

We (Canadian Catholic Record) sincerely regret to chronicle the death of the Right Rev. Monsignor Power, V. G., which took place in Halifax from heatt disease. He rose at six on the morning of his death, celebrated Mass at seven, breakfasted, went down the town, and returning lay down and in a few minutes died. He was in his last moments surrounded by His Grace Archbishop O'Brien and his priests. We sincerely pray the God of mercy, whom the deceased so long and so faith fully served, to grant the departed soul light, peace, and refreshment. R. I. P. We (Canadian Catholic Record) sincerely

#### Nature of Christian Belief.

Catholic Columbian.

We are social beings; hence, there are duties which arise from our obligations to each other in the social order. These duties do not partake of the nature of a contract in which dollars and cents or property is involved, yet they oblige.

The keeping of our word in what is termed small things is one of the most important of these. A person promises a friend to meet him at a certain hour. There may not be any money in the matter, but often times there is loss of time and freat inconvenience when such promises are not kept. As a rule they are not considered binding. In fact it is a habit with many to make such agreements without the intention of keeping them. It is a ready way of getting tid of some people.

Persons who thus dissimulate, do so at the loss of their reputation for truth. A person of this class is soon known and his word is worth nothing. It will not do to make a distinction between what is considered they make a prudent when she proclaims her divine mission, though when duly weighed they make a prudent

proclaims her divine mission, though when duly weighed they make a prudent dissent impossible, yet are of the nature of that immediate evidence by which we pronounce that two and two make four.
We can turn aside and refuse to con-

sider the proofs on which the Church rests her claims. So that room is left in many

sider the proofs on which the Church rests her claims. So that room is left in many ways for the exercise of man's free-will in believing, and unwillingness to believe causes in the werld a vast amount of unbelief. Many circumstances concur to bring about such unwillingness, the projudices of our upbringing, the dread of having to renounce unlawful pleasures, the positive intervention of Satan, and the fear of what the world will say:

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

Just as if Christ had bidden his disciples teach all nations as long as His dootrine did not clash with "public opinion."

#### A Christian Mother

Next to the Blessed Virgin, Saint Monica, the Mother of Saint Augustine, pre-sents one of the best types of Christian womanhood. She was a model wife, and womanhood. She was a model wife, and mother of the great African doctor in a two-fold sense, by nature, and by grace. All readers of her history have been touched by the persevering tenderness and unfailing hope with which she pursued in his devious course her gifted, but wayward son. And all have rejoiced at the discovery that her labors were crowned with success, and that her pious prayers gave a

ery that her labors were crowned when success, and that her pious prayers gave a Saint and a Doctor to the Church. She hoped in the darkest hour, and prayed always, so that the light of the Church of always, so that the light of the University of Milan, St. Ambrose, assured her that such zeal as was hers, for the conversion of a soul, must be successful.

It is well for mothers in this the year of celebration of this patient Saint's fifteenth century to meditate upon her weathy life.

crushed.

A neighbor may ask a favor and he is immediately put off or refused. This is done on principle. If it cost a little inconvenience, it pays to grant the favor. A kind deed is never lost. It may be ever so little, yet, like a pebble thrown in the ocean, its tiny displacement will be felt on the opposite shore.

The morning and evening salutation, which is often told by mere inclination of the head as we hurry by the face that greets us, gives speed to the kind thoughts which arise in our bosoms, and makes less wearied the steps we are pacing. The deference which we practice towards each other, goes out from us in the morning and returns home with us in the evening, and returns home with us in the evening and returns home with th

neglect the moral interests of their children.

Everything seems to be done for show, and the little masters and misses are dressed after unhealthy fashions, squeezed into straight jackets, and taught the mincing speech of the parlor. They are educated then!—and prepared for society. Fashion, wealth, all kinds of frivolity are the ideals they have drawn from the godless education they received. With exceptions unhapplly few, they are lost to true usefulness and God.

Had Saint Monica been like such parents the Church probably would have no Saint Augustine, and the world lost a really great man.

Matida, the regent of France, forbade the enslavement of Christians; like her and with the light of Blessed Monica's example, every woman should labor with prayer and tears to keep her children from becoming slaves of fashion and the devil. To this end it is the duty of parents to provide proper religious instructions for their children at school, as well

ents to provide proper religious instruc-tions for their children at school, as well as at home. There cannot be too much of a good thing, especially when the good thing is that which is the supreme necessity of creation.—Cobrado Catholic.

There is more genius, more poetry, more thought, in one mediaval building than in all the tame and idea-less edifices of modern construction put together. Go to an ancient square of Antwerp or a street of Nuremburg—then think of Piccadilly or the Boulevard Haussmann, and the day of the search of the state of the sta shudder. Or go yonder into the Tras-tevere, and think of the Via Nazionale, near at hand,—Heart of Steel.

An Open Letter.

Nov. 25th, 1886.

Messrs. T. Milburn & Co.,

I wish I had used B. B. B. sooner, which would have saved me years of suffering with erysipelas, from which to could get no relief until I tried B. B. B., which soon cleared away the itching could get no relief until I tried B. B. B., which soon cleared away the itching, burning rash that had so long distressed me. Mrs. Edward Romkey, Eastern Passage, Halifax, N. S.

ALWAYS REQUIRED.—A good cathartic medicine. National Pills will not disappoint you.

FREEMAN'S WORM POWDERS are rafe, light, peace, and refreshment. R. I. P.

DR. Low's Pleasant Worm Syrup is a safe and reliable worm remedy for all worms efflicting children or adults.

FREEMAN'S WORM FOWDERS are rate, sure and speedy to remove worms from children or adults.

Low's Sulpher Soap should be found with every toilet. It is cleaning and healing. THE CATHOLIC RECORD RICHMOND M 7. COFFET, M. A., LL.D., ED.

GENERAL AGENTS: Donat Crowe and Luke King. OLTAWA AGENCY:

### Catholic Record.

writing for a change of address

London, Sat., Aug 13th, 1887.

A PROPHECY.

The immortal Curran, addressing the Irish Commons in 1792 in favor of Catholic emancipation, employed words of prophetic import in reference to the political situation in Iroland at that time. "A disunited people cannot long subsist. With infinite regret must any man look forward to the alienation of three millions of our people, and to a degree of subserviency and corruption in a fourth. I am sorry to think that it is so very easy to conceive that in case of such an event the inevitable consequence would be an union with Great Britain. And if any one desires to know what that would be. I will tell him. It would be the emigration of every man of consequence from Ireland; it would be the participa-tion of British taxes without British trade; it would be the extinction of the Irish name as a people. We should become a wretched colony, perhaps leased out to a company of Jews, as was formerly in contemplation, and governed by a few tax gatherers and excisemen. unless possibly you may add fifteen or twenty couple of Irish members, who may be found every session sleeping in their collars under the manger of the British minister." These prophetic words were in great part realized after the Union had seen accomplished. There were emigration, taxation, corruption, impoverishment and political servitude. For many years after that event the Irish people took po interest in Parliamentary elections, and 100 nobodies for years slept in their collars at Westminister under the manger of the British minister, voting freely for every in 1813-twelve years after the union was measure binding their country, of which they were said to be repreran's prophecy of utter and irretrievable ruin had long since been realized but for O'Coppell, Butt and Parnell, Irish affairs have now reached an acute crisis. And though there is for the moment in power in Britain a ministry pledged to maintain the hateful, infamous and ex-ecrated Union of 1801, the time is, we believe, at hand when there will be once more a Parliament sitting in Ireland, to make laws for its good government, the restoration to old Ireland of her in-The British Parliament has lor shown its inability to deal with Ireland, and the British people have now realized the of the warnings and predictions of the Grattans, the Currans and the other eminent Irish statesmen of old-men more honestly devoted to connection with Britain that the servile place-hunters who sold Ireland and disgraced England.
Mr. Gladstone lately alluded to the present grave condition of affairs in Par-liament in these terms. Said he:

The crisis is a double one. There is a crisis in Ireland when, after sending here a large representation we trample under foot he whole wishes and convictions of their people as expressed by five-sixths of their members. The sec-ond crisis is the reduction of Parliament ond crisis is the reduction of Parliament to paralysis and impotence. I predicted that unless the Irish question was settled Parliament would find the greatest difficulty in performing its duty toward England and Scotland. That prediction has been more than verified. We have reached such a point that not only does Ireland monopolize the time of Parliament, but Parliament is incapable of dealing with the whole Irish question. Home Rule is the first Irish controversy, but no one attempts to prosecute but no one attempts to prosecute it within the House. We are forbidden to say a word on the most vital point in question, and are con fined to the most within the House in the framing of a Coercion bill to put down the libertles of I eland. This insbility of parliament to have Ireland's wishes and wante discussed in a practical manner con stitutes a crisis which will prevent the country from going asleep on the subject.
We propose under cover of Imperial
supremacy to grant Ireland real, effective
management of local and exclusively Irish affairs, with the same conviction with which we granted Home Rule to the Colonies. If Lord Hartington's Grand Committee is appointed and his proposals made, whether we consider them sufficient or not, they will be considered in a candid, friendly spirit, with a disposition to do justice to the people of both England and Ireland, and Irelease Parliament and the country from the deplorable and disgraceful dilemma in which it has been placed.

Well, there is not a man in Ireland, save a few noisy Orangemen, who does not know that coercion must be a failure.

ot even for a moment con there is a single member of the ury Cabinet who believes it can be see. We are sorry to think that order to justify measure and diafran-chisement. Salisbury has given evidence of a brutal and sanguinary disposition. He has besides placed himself, so far as Ireland in accordance of the same of th reland is concerned, altogether in the ands of the Orange garrison there— croof sufficient that he favors the exuishment of Irish freedom in the blood of the Irish people. Recent events conclusively show that in such sentiments he is not sustained by the British masses. We believe that the British democracy will, under Mr. Gladstone's lead, soon release Parliament from its present "deplorable and dis-graceful dilenima."

AN OLD ORY REVIVED.

earried through the Irish Parliament, by means of the open purchase of members of Parliament and of Parliamentary constituencies. Not a dozen of the majority for the union in either House, voted from honest convic-tion. But for appearance sake, the gov-ernment had to advance some plea of justification for the abominable measure. The Irish public were told that the union was necessary to the perpetuation of Brit-ish connection, the Irish Protestant was assured that it was essential to the maintenance of Protestant ascendency forever while to Catholic prelates it was whispered that they and their flocks would, under the union, soon obtain relief from their civil disabilites. Nothing, however, that ministers could say, or do, or promise, could popularise the odious measure. When at length it became law, no man could have pronounced himself against it without being termed a rebel and a traitor. He was at once set down as an enemy of the Crown and of British connection Ireland was then crushed, helpless and bleeding from every pore. But she failed not to protest, even in the feeble tones at her command, egainst the iniquitous act which robbed her of her Parliament. The Protestant saw himself reduced to proclosely about him than ever before. To the credit of the latter be it said, that he was willing to bear those chains still longer, if his bearing of them could facilitate the restoration of Ireland's Parliamentary independence. Daniel O'Connell eloquently voiced Irish sentiment when put in force, and sixteen before Catholic emancipation—he spoke in Dublin in fiers denunciation of the abolition of Ireland's legislative independence. "Your enemies," said the Liberator, "accuse me of a desire for the independence of Ireland.

I admit the charge, and let them make the most of it. I have seen Ireland a kingdom. I reproach myself with having lived to behold her a province! Yes, I confess it, I will ever be candid upon the subject; I have an ulterior object—the repeal of the union and and that the life of the Messias on earth of Jerusalem. He, there dependence. I am told that it is indis creet to avow this intention. It may be so, but in public affairs discretion may easily pass for dissimulation, and I will not be guilty of it. And if to repeal the union be the first service that can be rendered to Ireland, as it clearly is, I for one most readily and heartily offer to postpone our emancipation, in order o promote the cause of our country."

Mr. O'Connell on the same occas also said: "Your enemies say, and let them say it, that I wish for a separation between England and Ireland. charge is false; it is, to use a modern quotation, as 'false as hell.' And the men who originated, and those who seek to inculcate it, know to be a falsehood. There There lives not a man less desirous of a separa. tion between the two countries-ther lives not a man more deeply convinced that the connection between them upon the basis of one king and separate Parliaments would be of the utmost value to the peace and happiness of both countries, and to the liberties of the civilized world"

The very same cry, the very san accusation has been raised against Mr. Gladstone, but with, of course, much less success than against Mr. O'Connell. We find a singular and extraordinary similarity between Mr Gladstone's recent utterances on the subject of Home Rule and the views of the Liberator just cited. The ex-Premier lately declared at Swan-

"There was on one of the banners that "There was on one of the banners that we saw to day a phrase that I referred to in addressing our friends outside, and which made a deep impression on me\_"union of hearts and not of manacles." What is your union with Ireland now? It is a union of manacles and not of hearts, It is force that attaches Ireland to you. What said Mr. Bright? to you. What said Mr. Bright? Why, that if Ireland were towed out two thousand miles into the Atlantic your relations with Ireland would be at an end. We want you to substitute for that union of force a union of hearts. We want that Ireland shall be as united to England as Wales is united to England.

divided her from us by the Channel, and which greatly operate upon the mind and actions of men, while she desires the management of her own affairs, she is solidly disposed to union with you, to serve you, to contribute to your objects, to be one with you in everything that concerns the greatness of the Empire."

This noble declaration was made in

presence of a gathering of Welahmen— to whom the grand old man had just previously said—evoking at the expression of every sentiment the genuine Celtic of that noble people;

enthusiasm of that noble people:

I am not going to compare the history of the relations between England and Wales with the deplorable, diagraceful, shocking, and revolting history of the relations between England and Ireland; but the object of all I declare that I feel to be nearest my heart, being an Englishman by birth, having lived in England, having fought and labored for England with all my might, through a long life—anxious as I am to put an end to the sorrows of Ireland and to bring her people and her laws into a formal and regular state if possible, I am yet more anxious to live to see the day, if God should grant me the enormous favour, that the deepest stain that lies on the English character and reputation should be removed by the

The enemies of Ireland may call Mr. Gladstone's followers separatists and dis-unionists. They are truly the real friends

of Redemption, the fact which we are called upon to contemplate on the feast of the Assumption, August 15th, wonderful as it is, and beyond the ordinary course of events, presents no real diffi-culty. The whole life of Christ on earth with anxious expectancy, and was fore-told by the prophets, and that the prin-ciple events of His life were described by them with admirable minuteress of detail: so that by Jacob and Daniel, Malachy and Aggœus the very time of his earthly life was predicted with precision. By miracles his birth was made known to the shepherds feeding their flocks on the mountains of Judea, and to the wise men of the East, to whom was given the gift of understanding the

It is not necessary to enumerate the niracles which spread our Saviour's fame throughout Syria and even distant countries, culminating in His resurrec tion, that great miracle which forms the

pasis of Christian faith and hope. In the life of the Blessed Virgin, tor the special interposition of divine Provi-dence is an ordinary occurrence. Her reservation from the stain of original in from the first moment of her life is an article of faith, and it is implied in the first promise of a Redeemer made to our first parents, after the fall, when Almighty God couples together the "woman," Mary, and "her seed," Christ. the crushing of the serpent's head; in the perpetual enmity which exists between the woman and her seed on the one hand, and the serpent, the devil, on the other. It is further implied in the prophecy of Isaias who gives as a sign from God that a virgin shall conceive and bear a son whose name shall be called, Emmanuel or God with us. The Hebrew article prefixed to the word virgin here signifies the eminence of virginity. It is implied in the address of the Angel Gabriel when the announcement is made to her of Christ's birth: "Hail, full of grace, the Lord is with thee: Blessed are thou amongst women"—that is, by the Hebrew idiom, most blessed of all women. It i implied in her triumph over satan related n Apoc, xii.

And a great sign appeared in heaver woman clothed with the sun, and the moon under her feet, and on head a crown of 12 stars. . . and the dragon

sent by the adorable Trinity to honor her, the inspiration by the Holy Ghost, by which she uttered the sublime can-ticle of the Magnificat, in which she proclaims "He that is mighty hath done great things to me, and holy is his name." (St. Luke, il.) It is no great matter of surprise that her death also should be marked by proofs of the special favor in which she was held by Almighty God.

As even Christ died, it was not to be expected that His mother should be exempt from this, the common lot of mankind. Hence the Blessed Virgin Mary died also. But Christ rose from the dead glorious and triumphant, and forty days afterwards, on Ascension day, He ascended into heaven. It was fitting to the reverence due to his mother, whom He so reverenced on earth, that on her death she should be taken also to heaven as well bodily as in her soul, to enjoy at once that blessedness which is not attained by mankind in general, and will not be until the day of general judgment. It is not of faith that the Blessed Virgin was so assumed into heaven; nevertheless there is strong evidence that this is the case.

It has been asserted by some oppon ents of this tradition that it was unknown in the 8th century. St. Gregory of Tours gives testimony that in his time it was received as a well-authenticated fact. The following is his account of it:

Gladstone's followers separatists and disunionists. They are truly the real friends of the connection between both countries. They are the genuine advocates of a perpetuation of that connection—for injustice, infamy and iniquity have no enduring power and the attempt to maintain the enormites of the Union of 1801 must, if persisted in, terminate in violence, disorder and disruption.

THE ASSUMPTION OF THE BLESSED VIRGIN.

To the believer in the sublime mystery of Redemption, the fact which we are called upon to contemplate on the feast the disappears. The following is his account of it:

"When the Blessed Mary had come near the end of her mortal career, all the Apostles assembled at her house from all aparts of the world, and learning that she was to be taken away, watched with her. The Lord Jesus then, accompanied by His angels, appeared to them, and, taking his mother's soul, entrusted it to the Archangel Michael. The vision then disappeared. In the morning the apostles to the Archangel Michael. The vision then disappeared. In the morning the apostles to the Archangel Michael. The vision then disappeared. In the morning the apostles to the Archangel Michael. The vision then disappeared in the morning the apostles to the Archangel Michael. The vision then disappeared. In the morning the apostles are the end of her mortal career, all the Apostles assembled at her house from all the parts of the world, and learning that she was to be taken away, watched with her. The Lord Jesus then, accompanied by His angels, appeared to them, and, then the Archangel Michael. The vision then disappeared. In the morning the apostles are the monument awaiting a second appearance of our Lord. In fact, Jesus the manuscular parts of the world, and learning that she was to be taken away, watched with her. The Lord Jesus then, accompanied by His angels, appeared to them, and the Archangel Michael. The vision then disappeared. In the morning the apostles to the Archangel Michael The vision then disappeared and taking the apost leaves t

This history so minutely related is evidently not the mere invention of the illustrious Bishop of Tours, but the expression of the faith of the Church of France. This is the more evident, as is a miracle of divine grace. It is a the French liturgy of that same age conmiracle that for four thousand years He mins an office of the Assumption of was looked for by the people of God Mary, wherein the same facts are related,

The Mozarabic liturgy, used in Spain, also declares that Mary merited "to be borne to heaven in a manner not given to any other," because "Christ wished

That the doctrine dates from a much earlier period even than this is evident from St. Cyril's life of Eathymius written about the year 420. Here it is stated that lesson of the mysterious star which announced that God had become man, Holy Assumption. St. Cyrll was Bishop full knowledge of the facts, and it follows that the belief in the Assumption of the Blessed Virgin Mary was held in the East as well as the West. This Church is proved to have been built in the reign of Constantine the Great, at the beginning of the fourth century. Earlier still, St. Dionysius the Areopagite speaks of it in addressing Timothy, as of a fact well known and remembered by this holy Bishop, St. Dionysius was the cotemporary of our Saviour and of His Apostles, so that the history of the Assumption is thus traced to the Apostolic age. The feast of the Assumption was established in the West under the Pontificate of Pope Leo IV, in the first half of the 9th century, but in the East it was observed at a much earlier period. Andrew of Crete attests its observance in many churches in his time the seventh century, and it was undoubtedly observed under the empire of Maurice in sixth century.

The Church, as we remarked above, has not declared the Assumption to be of faith, but she has given sanction to the pious belief therein by authorizing the celebration of the feast throughout the world. In the office proper to the day these ejaculatary sentiments of praise occur:

"Mary has been assumed into heaven: the angels rejoice and bless God with praises. The Virgin Mary hath been assumed to the heavenly mansion, where the King of kings sitteth on His throne studded with stars."

Also the words of St. John of Damas cus are recited from his sermon on the sleep (dormitio) of the Blessed Mary." crown of 12 stars. . . and the dragon persecuted the woman who brought forth the man child. . . and the serpent cast out of his mouth after the woman, water as it were a river, that he might cause her to be carried away by the river. And the earth helped the woman, and the earth opened her mouth, and awallowed up the river which the dragon cast out of his mouth. And the dragon was angry against the woman and went to make war with the rest of her seed, who keep

#### SIGNIFICANT FACTS.

There are some features of the struggle for Irish legislative independence which deserve to be at all times borne in mind. If we wish to appreciate the true strength of the demand for Home Rule. At the ast general election (1886) there were 66 followers of Mr. Parnell elected in Ireand, without a contest, Three Irish Torice only enjoyed the privilege of a walk over. Of the 19 Home Rulers subjected to a contest, Mr. Arthur O'Connor in East Donegal had a majority of 1,421, Mr. O'Doherty in North Donegal 3,349, and Mr. Kelly in the Southern division of the same noble county 3,506. In South Down Mr. McCartan's majority was 970, and in South Dublin, Sir Thomas Asmonde's, 1,768. The Nationalists' carried North Fermanegh by 266; South Fer-manegh by 1.233; Leix, 3,122; Stephen's Green 2,443; Mid. Tyrone, 1987; East Wicklow, 2,117; West Wicklow, 2,685. In North Monaghan Mr. Patrick O'Brien's majority was 1,471, and in the South Six Joseph N. Mckenna's 3,706! In South Tyrone, the anti-Nationalist majority was only 99; in South Derry 138; and in North Tyrone 452. The chances of re deeming these three constituencies at the next election are really excellent. In fact, were an appeal now made to the Irish people Mr. Parnell would undoubt edly triumphantly carry 88 or 90 seats. It is sometimes said that at the last election the constituencies were terrorized into returning Parnellite members out this is not so. The fact is that in the 65 constituencies which returned Home Rulers without a contest there is but a handful of anti-Nationalists, insignificant as to numbers and influence. We have prepared a table showing the total vote east at the election of 1885, when the "loyal minority" made a bitter fight against the National party:

ULSTER, Nat. Anti Nat. 17 112 34 053

Antrim.....

Armagh	. 13 231	8 506
Donegal	. 21.118	5,323
Down	11 472	25,364
Fermanagh	. 6829	4 003
Londonderry	9 535	11 162
Monaghan	. 8790	3,648
Cavan	. 15,345	1.779
Tyrone	. 14 575	12,753
	. 11,010	12,.00
	118,008	105,591
CONNAU		
Leitrim		1,030
Sligo	9 826	1313
Roscommon	12 135	604
Galway	25 182	517
Мауо	25.053	206
	81,657	3,670
Munst		
Cork.,	42,503	3,167
Kerry	14 390	425
Clare	12 987	578
Limerick	18,460	440
Tipperary	16 230	821
Waterford	9,345	923
	113,515	6,334
LEINST		
Wicklow	7 106	1871
Carlow	4 801	751
Dublin city	23.772	7,666
Dublin co	12674	5,151
Kildare	8,238	467
Kilkenny	10 071	394
Kings co	6,108	1,083
Longford	5 595	484
Louth	11,731	
Meath	12 976	
Queen's co	7,699	800
Westmeath	7 256	455
Wexford	16,108	917
13	34,135	20,039
RECAPITUL	ATION.	
Ulster118 008		105 591
Connaught 81,657		3 670
Munster113 515		6 334
Leinster 13	4 135	20.039
10	1 100	20,039

447,315 135 634 These figures clearly show the depth, intensity and earnestness of the feeling in Ireland for legislative independence. While at the general election of 1885 there were but 19, there were in 1886, 66 Nationalists elected by acclamation. There was besides an awful falling off in the popular vote cast for the auti-Nation. alist, a falling off that should warn their friends in England of their abject helpessness. They can speak for no considerable and certainly for no deserving portion of the Irish nation which is, we may say, now a unit in favor of the principles of Mr. Gladstone's Home Rule bill of 1886.

THE BRITISH ARMY AND NAVY. Were we on our own authority to say

anything deprecatory of the British army and navy, we know what we hould be told. We would be very plainly and with very marked emphasis nformed that we wrote from the standpoint of Irish prejudice towards and rish hatred of England. We have in this issue something to say of Britain's military strength, but everything we propose to say will be stated on the authority of no less a personage, no less known a Tory leader and Irish coercion ist, than Lord Randolph Churchill. Speaking at Wolverhampton on Friday, June 3rd, the noble lord drew a rather doleful picture of the present condition and management of the British army and navy. If ever comparisons are odious it is when they are established between great and proud nations as to when in his own sententions way he added that respective military strength and that he had not yet half done. He re-

ses for war. Well, Lord Randolph indulged in a comparison which must have been specially odious to his English hearers, some of whom, no doubt, believed that Britain either did, empire has a population of 47,000,000, and spend £21,000,000 as ordinary

expenditure on her army and navy; that the French republic has a population of 36,000,000, and expends £29,000,000 on the ordinary army and navy account; while, on the other hand, the United Kingdom has a population of 35,000 000, and her ordinary expenditure for army and navy amounts to £31,000,000; besides which In-dia pays £20,000,000 for the Indian army, so that the British empire pays £17,000,000 for ordinary naval and military expenditure. Furthermore, Germany could within a month put into the field 1,500,000 men, without including her reserve. France could do equally as well. The German and French troops are all fully armed, provisioned and main-tained; they have the very best artillery, rifes and weapons of every sort, with a perfect system of transport, and munitions of war that are simply overflowing. Thus is France and Germany's money for war purposes expended. What then, sake Lord Randolph, can Britain do for her £31,000,000 ? "Suppose we had to go to war or defend ourselves, we might, after a maddening delay and an incredible pouring out of money like water, possibly put in the field and maintain 150 000 men." This statement created a veritable sensation among the noble lord's heavers. But the sensation increased as he went on. He told them that they had a powerful fleet on paper-a fleet as powerful as France and Germany combined; but suppose, he added, England had to defend India from Russian, or Egypt from French attack, though there are many fortresses in the United King-dom and throughout the British empire of strategetic importance, there is not a single fortress properly armed and proisioned-while many places of strategetic importance are wholly unarmed and unprovisioned. These, the noble lord confessed, were strong statements, but nothing he declared to what was to follow. What followed? Reader, give ear to the very words of one of Britain's

greatest statesmen. He said : "You have not one single heavy gun "You have not one single heavy gun in reserve, you have no reserve whatever of heavy projectiles for those guns. Your horse artillery, of which the British nation is so proud, is armed with what Lord Wolseley has called the worst gun in Europe; your field artillery is armed with the most inferior weapon; your infantry are armed with rifles which have been proved in action to be at the mantry are armed with rines which have been proved in action to be of the most defective and inferior description, and with bayonets which have been proved to be utterly unreliable. Your cavalry are armed with swords of equally bad manufacture; your sailors are armed with cutlasses of the same worthless description and it is a feet that though with cutlasses of the same worthless description, and it is a fact that, though at any time you might be called upon to defend the empire, you have not got at mome, in spite of your vast expenditure of thirty one millions, land transport for 20,000 men."

This being England's naval and military condition, Lord Randolph thought it the most utter and glowing folly to talk about the the ascendancy of Eng. land in the councils of Europe or for an English minister to dream of resisting the advance of Russia in south eastern Europe by military force. The blame for the state of things did not rest upon the English people or upon Parliament, but upon the system of naval and military expenditure and upon those responsible for that system. Year after year Parliament had cheerfully voted millions for the support of the army and navy; in fact, the House of Commons had never refused to vote the sums asked by the minister of the navy. "Under these circumstances," added Lord Randolph, "you will understand the sort of system of expenditure of public money against which I dashed myself, and with which I utterly refused to be connected either for a day or an hour, either as a Minister or as Chancellor of the Ex. chequer." The noble lord then proceeded to relate some anecdotes to illustrate the truth of his position as to England's de-

truth of his position as to England's defenceless condition.

"The morning before the bombardment of Alexandria the French fleet sailed away from the harbour and left the English fleet to do the work. After the bombardment the Sultan and Alexandria had not got on board ten rounds of heavy shell to fire from their guns. The Sultan and the Alexandria, two of your finest ships, would have been utterly at the mercy of the heavy artillery of the French ironclade, and, what is worse, there was not at that time any reserve whatever of heavy shells in Malta. I will tell you another story still more startling. You remember the expedition to Khartoum and the formation of the desert column which was to cut itself off at its base and plunge into the desert. The life of that column depended upon its being properly equipped; yet when that column started and was in action it was found that a great portion of the shells which had been sent out for its artillery were too large for the guns which accompanied the of the shells which had been sent out for its artillery were too large for the guns which accompanied the column, and another great portion of the shells had either not been filled or were so imper-fectly filled that they would not explede."

The noble speaker amused his au

the critical condition of Europe last | th Had England then been was not ope eingle cartridge of ammunition in store for the machine guns. He had something else to tell his audience—something worse he thought than anything he had yet recited. He had no doubt that the Admiralty would contra-dict it, but that contradiction he declared worthless. He stated :

worthless. He stated:

"The Monarch, one of our pewerful ironglads, came into harbour, and required heavy guns for her turnet. There were none to give her. They took two heavy guns from Spithead and Portsmouth and put them on board the Monarch, and they are only capable of firing seventy rounds. Now you understand what this system is against which I wish to bring if possible the pressure of the English people. Now I have a splendid story to tell you, a story which has just come out and which is very little known. A very important department of the War Office is the Ordinance Department, and they are under the impression that they are under the impression that they are capable of designing heavy and powerful guns. In 1883 and 1884 they designed the gun called the 43 ton gun, and they called on the great firm of Messrs. Armstrong to construct fitteen of these guns. Messrs. Armstrong, who know a great deal more about gun construction that the Ordinance Committee, suggested that the gun was a bad design and would be a bad gun. The Ordinance Department told Messrs. Armstrong to mind their own business and make the guns. The guns were made and cost £200,000. When they were sent to Woodwich they were to be put in abips of war and sent to sea. were made and cost £200,000. When they were sent to Woolwich they were to be put in ships of war and sent to sea. A Government official, Captain Noble, told the department, "Do not send these guns to sea. They are bad guns and cannot stand the charge which you will put into them." The Ordinance Department told Captain Noble to mind his own business. Away go the guns to sea—four on board the Collingwood. At the second sound of firing, with only half the charge, one of those guns bursts right away. The whole of the guns are recalled and condemned. The whole of the expenditure of £200,000 has been found to be worthless. Now, would you believe it? If you had to go to war to-morrow, four of those precious guns are being kept in reserve in order to be placed on board the Collingwood." Lord Randolph then went on to charge that in 1883 the Admiralty had launched the Ajax and the Agamemnon costing £500 000. It was found that if they

steamed more than eight miles an hour they did not steer, that they were really unmanageable and perfectly useless because they could be sent to the bottom by almost any adversary. He then alluded to the Imperiense, a very powerful ship, armed in a peculiar way. When launched she was found to draw four feet more of water than they had supposed, all the armour she was intended to have above water was below water, leaving her wholly unprotected. This vessel had cost alone £500,000 Then the Admiralty went on to construct six large vessels of the Admiral class; one of these is the Collingwood, already mentioned. These, said Lord Randolph, are supposed to be protected vessels, able to engage the heavy artillery of land forts or tile ironclads. But the fact is, that they are so defectively constructed and so poorly protected, that they are to all intents and purposes unprotected. They class it is that the British nation must depend to defend the coast. Had they to engage against the heavy artillery of land conclade, the sailors of the Collingwood, for instance, would know that they had a gun certain to burst, and a ship that could be perforated at a dozen points and sent to the bottom. But the Admiralty, pointed out the noble lord, was not yet done. They proceeded to construct two other vessels, the Victory and Renown upon which it was proposed to expend £1,600,000, although a person high in the Admiralty considers them worse than ships of the Admiral class. Thus the enormous sum of £7,400,000 had been practically thrown away. The speaker then called attention to seven more ships, belted cruisers of the Australia class-intended to have 18 inches of armour above water line. It is now, however, discovered that when these ships have on board the full quantity of coal required to keep them at sea, they will, instead of being eighteen inches above the water line, be six inches below. The total cost of these vessels, as stated in Parliament by the first Lord of the Admiralty, will be £2,000,000. "You can now," indignantly exclaimed Lord Randolph, "You can now understand why it is that the army and navy estimates increase, and what is the sort of

state of things the anger and even vengeance of the people. The utterly rotten and monstrous system responsible for this desperate state of things has actually had the audacity to increase its own direct cost to the taxpayer by a sem of nearly a million a year since 1885." The noble lord had no hesitation in declaring before the Eng-lish public that the Admiralty officials appeared to be perfectly reckless— in fact, to have gone entirely mad, He distinctly informed his audience

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interests of the British empire. You can

imagine how strongly I feel on this point,

and I want to make you as angry and

furious as I am myself, and to bring

down upon those responsible for the

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that while the people paid for engineers at the Admiralty there is no practice engineer there with business capacity enough to design engines. Amo other curiosities connected with this lepartment he mentioned that the Admiralty sent preserved meats from Deptford to Australia, when they are manufactured, sugar and rum to Jamaica flour to Hong Kong, and rice to India

Lord Randolph's speech is certainly calculated to arouse a deep feeling of indignation in the British public mind. His impeachment of naval and military management is complete, overwhelming and unanswerable. It places England in a very unenviable position in the eyes of the world, and proves how easily great nations deceive themselves, and suffer themselves to be deceived in the matter of military strength and preparation. We all know how France met with defeat in 1870. Lulled into security by over-confidence, she was, when the day of trial came on, wholly unpre-pared for the struggle. Her officials had grossly deceived her people. Lord Randolph does but right in rousing the Eng lish public mind to its duty on the army and navy expenditure, but we do feel constrained to say that had any Irish speaker or any Irish writer brought to light the facts he publishes, no matter how irrefragable the proof in their support, that Irish speaker or Irish writer could not escape indictment and punishment for conspiracy, sedition or treason-felony.

### MACBETH ON IRELAND.

AN IRISH PRESBYTERIAN AMONG US.

N. Y. Freeman's Journal.
The morning papers of the 18th inst.
contain an account of a sermon preached
by the Rev. John MacBeth, rector of Wexford, Ireland, in the Protestan Episcopal church of the Ascension, West Forty third street, N. Y. The reverend Forty third street, N. Y. The reverend gentleman is on a mission to this country. It was at first surmised that the object of this mission was to counteract the effects of the journey of Mr. William O'Brien through Canada, but it would now appear that Mr. Macbeth's expedition owed its initiative to motives of a more spiritual and enobling nature; so that the dismay spread through the ranks of American Home Rulers is beginning to subside. Believing "that the only remedy for the woes suffered by the Irish was the study of the scriptures and living up to their teachings," he comes to America to represent the Old Irish Society which "was now in its seventieth year of successful work among the Irish, speaking people of his country," "If" says the persuasive MacBeth, "the society had one-half or one-quarter of the money annually contributed in this country to missions in countries from which no immigrants were received, it could vastly increase its influence and send to these shores men who would be well worthy of citizenship."

And the appeal of the orator was not ineffective, for we are told the collection of the day was for the benefit of the Irish society, and was a liberal one, considering the smallness of the congregation.

\* \* \* gentleman is on a mission to this coun

It would appear at first sight that it Her Majesty's judges "had," in the words of the homely ditty, "got no work to do," and that on the first appearance of Mr. Justice Holmes on the bench in Drogheds, a town containing over 20,000 of these crime stained Romanists, he was presented with a pair of these white gloves, to his deep disgust, no doubt, for he was fresh from the House of Commons, where his nightly denunciations of Irish crime were quite as eloquent as those of Mr. Macbeth. They lacked the unction Mr. Macbeth. They lacked the unction, perhaps, of those of the clergyman, and naturally; for while the lawyer saw that the only remedy for the sad condition of his countrymen was a stringent coercion bill, the milder missionary, as be comes his sacred character, finds a panacea for Ireland's woes in a more general perusal of the Bible in the Celtic tonests.

Mr. Macheth begins his mission w Mr. Macbeth begins his mission under certain disadvantages, which no doubt will give way after he has been engaged some time in collecting and "handling" the funds which a benevolent American people will pour into his lap for the procedution of a work which he "believes will prove of incalculable advantage;" whether to Mr. Macbeth or his cruntry, it would be premature, at this early stage, to say. One of these advantages is a lack of prestige. Eaniscorthy is an insignificant little town, and we were not aware that Mr. Macbeth's fame had spread beyond its borders until and we were not aware that Mr. Mscbeth's fame had spread beyond its borders until a telegram announced that we were to expect the arrival of a great man among us from that quarter. Hanna, we knew, the reverend and, as he was somewhat profanely styled, the "roaring" Hanna. The name of Kane had reverted berated along the American coast long before the crimson-sashed brethren of Canada hung entranced on his loquent lips. The daring impetuosity of Flannagan—or was it Brannigan?—when he declared his intention of kicking the Queen's crown into the Boyne, if something or other happened, awakened a something or other happened, awakened a responsive chord in our bosoms. But Masbeth? It is strange into what obscurity that family has tallen for the last thousand years. It contradicts all Mr. Calton's theories on the influence of Heredity. Still there may be a new departure in the case of this particular Macbeth, and now that he is no longer "oabin'd, crib'd, confin'd" within the narrow limits of Enniscorthy, he will doubtless blossom out and win "golden opinions from all sorts of people" in Toronto and Kingston.

opinions the reverend gentleman wins among the cultured brethren of these cities; but it does greatly concern us that our innocent Protestant friends in the United States should learn what kind of a body this Irish society is to whose resources they are expected to contribute, It has, as Mr. Macbeth says, lasted seventy wears during which it has as It nas, as air. MacDeil says, lasted seventy years, during which it has ex pended millions, filehed from the pockets of its English dupes by representations of the most false and fraudulent charac-

American Protestants are beginnin American Protestants are beginning to learn something of the social and religious condition of the Irish people, and, notwithstanding inherited prejudices, for which they are hardly responsible, are, on the whole, fair-minded when brought face to face with facts. We would ask any member of the congregation before which the reverend gentleman lectured, now that that member is no longer which the reverend gentleman lectured, now that that member is no longer under the spell of his eloquence, does he believe that the ruse-colored picture of the work of this society, drawn by Macbeth is even approximately true? Does he believe that even if Macbeth succeeded in willing away from the constant. ceeded in wiling away from the treasury intended for the conversion of Mexicana, Jews and Italians the millions to which he aspires, he would have a score of Irish converts to show for them in a score of years? And does he believe that the character of these twenty converts would be such as to recommend them for memberahip of, say, the Forty-third street Episcopal church?

It would be a waste of words at the It would be a waste of words at the present day to indulge in rhetorical denunciations of the methods and aims of the late established Protestant Episcopal Church of Ireland, English writers from Macaulay to Froude—most of them bitter enemies of Ireland and of Catholicism—have shown a curious mixture of loathing and horror in dealing with that repulsive institution. It was an institu tion that during its bloody work of 300 years combined the extremity of ferocity with the extremity of meanness Torture, assassination, bideous profligacy, vere all enlisted in its service, and, who these failed, the Irish Society was established at the beginning of the present

century.

Its mode of "conversion" has been no so violent, but infinitely meaner and more revolting to the instincts of natural hu-manity than the systems that preceded it. It lay in wait for a famine, for the wholesale or minor famines that have so often desolated unhappy Ireland during the last hundred years. As soon as these vultures scented the odor of famine stricken corpses they flocked to their loathsome corpses they flocked to their loathsome quarry. In every place where the misery was greatest, proselyting schools were established, and the poor victims were literally tempted to sell their birthright for a ruess of potage, for soup, and hence the name by which the agents of the society are known in Ireland, "Soopers." On Fridays and fast days bountiful meat dinners were supplied to the steam's dinners were supplied to the starving peasantry, and we think it will stir s chord of sympathy in the most bigoted American heart to know that thousands turned aside from the tempting banquet and went to die quietly behind the ditches. This has been the work of this benevolent organization, to make the agony of the children a means of perverting the father and mother, to use the husband's hunger as an appeal to the affection of the wife, to set a man's empty belly in revolt against his wavering co

The arrival of Mr. Macbeth is omnious. The long continuous drought and heat is beginning to excite apprehensions in Ireland. Does the Irish Society expect another famine? Then in that case, as we have no means of judging the future except by the past, it is well that American Protestant gentlemen should know employed. Starving men and women and children will receive food as the price of children will receive food as the price of apostacy. Disreputable creatures of the Irish Society will drive a ghastly trade in the degradation of their species, with food in one hand and Mr. Macbeth's

food in one hand and Mr. Macbeth's Scriptures in the other, "wearing the livery of God to serve the devil in." Converts will, no doubt, be made whose creed will last till the next harvest. But is this a work in which highminded American men and women can engage," with honor? Supposing they saw a starving Indian, would they withhold the needed food from him in his agony until he agreed to give up his Manitou and consented to search the Scriptures? Yet this is the use which the Macbeths of a future famine—absit!—will make of their bounty. -will make of their bounty.

The following is from the records of the work done by the Irish Society during the famine of 1848:

The Gospel is more readily now than heretofore received from hands that have administered to their temporal necessities. Openings are found at this juncture to the ears and hearts of the people which in ordinary times are sought in vain. Nor is there any difficulty in finding fit agents to convey to them in their own language the tidings of salvation.

of salvation.

The report of the Irish Society was very effective, and the Rev. Macbeths of the time had the fingering of the cash, and they made quite a good showing of converts, some of whom were genuine and continued firm—until the

next barvest.

We do not blame the members of the congregation of Forty-third street church who were so lavish of their contributions for a purpose of which they know noth ing. Some weeks ago the gentle bosoms for a purpose of which they know noth ing. Some weeks ago the gentle bosoms of New York maidens were alarmed at the tidings that there was quite a prevalent epidemic of poisonous ice cream. The patient animal who allowed its superfluous lacteal wealth to be drained into pails not always clean was quite innocent of mischievous intention, and not at all responsible for the ackening qualms that beset the epithe sickening qualms that beset the epi-gastral region of many a swain and his devoted fair one; and the generous beings who have poured their dollars into Mr. Macbeth's poisoned cup know what he

the Irish Society are not all knaves. There the Irish Society are not all knaves. There is, on the contrary, quite a large proportion of fools among them. We are there fore willing, as Christians and men of sharily, to assume that he belongs to the latter category. Indeed, if we had time, we could lay before our readers some stories of "conversions" through the agency of this society which are as incredible to those who do not believe in the boundlessness of human gullibility as they are ludicrous.

### THE ENGLISH MARTYRS.

London Tablet.

York, so long the ecclesiastical met-ropolis of the North of England, and still the chief centre of that persecuted Catholicity which Elizabeth's tyranny was driving to apostasy or martyrdom was now about to share with London the was now about to share with London the dubious honors which the capital had hitherto enjoyed almost alone. True two of the Carthu-ian monks, now enrolled among the Blessed, had suffered at York under Elizabeth's father, but Blessed John Rochester and Blessed James Walworth, were professed of the London Charterhouse, and their execution at York was an accident, having been but a consequence of their obstinate adhesion to the Pope even after their exile to a more conformable house of their Order at Hull. But of the total number of the fifty-four Blessed Martyrs mentioned in the Decree of December 29th, 1886, all whom we have previously enumerated, save Blessed William Plumtree, Blessed Cuthbert Mayne, and Blessed John Payne, had suffered in London, and now the time had come for the world to learn that north as well as south could defy dubious honors which the capital had that north as well as south could defy the terrors of the hurdle, the halter, and the knife, when faith and conscience were in question; and that the faithful of the city of St. Paulinus and St. John, of St. Wilfrid, St. Oswald, and St. William, were not prepared to abandon the teachings of those holy pastors at the bidding of a heartless and cruel Queen. Among those whose memories we mus briefly give in concluding our notices of the noble fifty-four English Martyrs recently added to the Calendar of the Church, come last of all the five whose heroism added new lustre to the grand old city on the Cuse, a tithe of the entire number who before God granted peace to His Church in England were there to shed their blood in its defense.

Blessed William Lacy first comes under our notice as an easy going Yorkshire squire, Catholic at heart but outwardly squire, Catholic at heart but outwardly conforming to the new rites of the Establishment, a type and sample of that fatal acquiescence in wrong which ruined the prospects of religion in the greater part of England. Roused, however, by the reproaches which some of the missionary priests whom he entertained made to him on the score of his dangerous levit. im on the score of his dangerous laxity he gave up the practice of frequenting the Protestant Church, and thereby in curred the suspicions of the State authorities. Of course he lost his occu authorities. Of course he lost his occu-pation, his "place of trust" in the county, and his "fair prospect of being advanced higher;" and robbed of house and home, and runed by the heavy fines which his own and his family's recusancy exposed him to, he was obliged to betake himselt to a wandering life, seeking shelter first with one friend and then with another in order to avoid and then with another, in order to avoid arrest. The death of his wife, hastened arrest. The death of his wife, hastened we may easily conceive by such a series of trials as she was called upon to share with her persecuted husband, set him free to embrace the ecclesiastical state, and going over to the College at Rheims, and thence to the new University of Pont-a Mousson, and finally to Rome, he was there promoted to the principles. was there promoted to the priesthood, and having satisfied his devotion by visiting "the holy places consecrated by the suffering of the constitutions and by the sufferings of the apostles and martyrs," he returned to England, to labor as they had labored, and to die as they had died, for the propagation of the Catholic faith. The manner of his arrest was as follows: He had been in the Castle at York visiting the captives there confined, and had assisted at a Mass which had been celebrated very early in the morning within the prison. An alarm being raised, Mr. Laoy endeavored to make his escape, but the feebleness of old age was upon him, and the keepers seized him, and after he had been carried before the Lord Mayor of York and loaded with Lord Mayor of York and loaded with chains, and hurried off to Bishopsthorpe to be examined by the pseudo Archbishop, he was secured in solitary confinement till his trial, which shortly took place. The travesty of justice which we are familiar with in the records of the trials of the London martyrs was duly enacted in the courts of York, and the holy old man was condemned to die. holy old man was condemned to die, He suffered on August 22nd (secording to Challoner), or the 27th, (according to a manuscript preserved at St. Mary's college, Oscott), 1582, having been drawn to the place of execution in company with a fellow Yorkshireman, priest and martyr, Blessed Richard Kirkman. This well-born, learned and virtuous man—he was one of those whose life and conversation that valiant woman. the Venerable Margaret Clitherow, wont to call to mind and imitate labored in northern parts of England for about four years after his return from the English college at Dousi, was arrested within two miles of Wakefield on August 8th, 1582, by Mr. Justice Worsley, Mr. Woodrofe, and others, haughty-minded and busy-headed men who have great conceit of themselves as pillars of the present State, and "not a little dis-credited and misliked among their credited and misliked among their neighbors, and condemned as rude, troublesome, and to to officious." From Wakefield to Tadcaster, and from Tadcaster to York, the blessed man was led along to be tried at the approaching assizes. That when tried for his priesthood and for "persuading the Queen's subjects to the Catholic religion," he was duly condemned to death needs no saying: but the judge who sentenced him ing; but the judge who sentenced him must have been mightly puzzled at the conduct of a prisoner who twice or thrice besought him to weigh well what he was

Before the first year of his ministry was Before the first year of his ministry was well over he was arrested in the City of York, loaded with double irons, and, at his own request, placed among the felons. Nor was his zeal and charity in this misplaced, for some of them "he brought over to our Catholic faith and to a new life." His brief career was gloriously ended by martyrdom on the 26th or 28th of Normber 1529.

or 28th of November, 1582.
Of Blessed William Hart, the third
Yorkshire William whose name is ranked among the blessed, there is much more known than of his predecessor at the scafold. He was a native of Wells, in Somersetshire, a city on which Catholicity long retained its hold, and which gave three martyrs to Holy Church in this and the following year; the other two being the Venerable John Body and

the Venerable James Fenn.
"Disliking the religion and manners of "Disliking the religion and manners of Oxford," he passed beyond seas to the Seminary at Douai, removed with the students to Rheims, passed thence to Rome, and having attained to great perfection in both science and virtue returned to England. But though a Somerset man, his mission lay chiefly in and about York, and his intention to return to his native county there to endeavor to win his aged mother to Catholicity was frustrated by mother to Catholicity was frustrated by his arrest. His zeal and burning eloquence had made him a marked man, and on the occasion when Blessed William Lacy was taken prisoner, his friend and companion, william Hart, only escaped by getting down the castle wall and making his way through the muddy water of the moat. Six months afterwards he was selzed in his chamber, the night after Christmas Day, and hurried off to prison, one of those chamber, the night after Christmas Day, and hurried off to prison, one of those York prisons of which one modern writer says "they differed from the prisons of the rest of England only in this, that the number of Catholic prisoners confined there was greater than elsewhere;" and another, "they were dens of iniquity and horror in which men and women herded together indicating table. together indiscriminately; some of them had no light and ventilation, several were partly under water whenever there was a flood. . . . The ordinary conveniences and necessaries of life were denied to them." Such was the scene, such the company of our mar-tyr's last days, days cheered, however, by the hope of a coming reward and the peace of a quiet mind. The besutiful peace of a quiet mind. The besutiful letter he wrote to his mother a few days letter he wrote to his mother a few days before his death is one of the most charming things in Bishop Challoner's collections. "This Mr. Hart," says Wood, the Oxford historian, "was hanged, drawn, and quartered for being a Roman priest," nor were the full horrors of the death of traitors withheld in his case on death of traitors withheld in his case as in some others, March 15th or 16th, 1583 (N. S.) was the day on which this bright ornament of Wells and York went

1553 (N. S.) was the day on which this bright ornament of Wells and York went to receive his crown.

Two months later Blessed Richard Thirkeld, of Causley, in the bishopric of Durham, was another of those quiet saintly men whom the Colleges of Doual and Rheims sent over in such swelling numbers to toil at the discouraging task of winning England back to Catholic unity. For eight long years he made it his daily prayer that he might be found worthy to lay down his life for the faith. At last his prayer was granted. "Sir Richard Thirkeld, priest, being apprehended in a house upon Ousebridge, by one of the sheriff's sergeants, upon Our Lady's day in Lent (1553) being searched, they found two keys about him; then carried to the Council where he was kept all night." He remained in prison until the gaol delivery, the week after Whitsun Week, and then being removed to the Castle was condemned and executed. "A great stir there was about giving him 'A great stir there was about giving him a priest's cap in prison, because he came before them priest like." Condemned to death, he used the last hours of his life in doing good to the souls of the poor 29th, 1583, was admitted to the army of the white-robed, the last of our martyrs whom the Church of God has recently declared to be among the blessed.

#### RELIGION AND THRIFT.

One of the common cries of shallow commentators upon progress is that the Catholic religion is antagonistic to thrift, Ireland and Mexico are mentioned as proofs of this. The traveler who has seen Catholic and Protestant countries under the same physical conditions, and who has curiosity enough to look below the surface of statistics for the truths they sometimes conceal, knows that landlordism in both Ireland and Mexico is the foundation of treiand and Mexico is the foundation of their poverty; while in Mexico, moreover, the great mountain walls which render commerce by land or sea difficult, and the mild climate, which relieves the natives of anxiety about clothing, while it insures life with little food, should also be taken

nto account.

But look at Belgium. Its very name is synonymous with thrift. Its popula-tion to the square mile is the densest in Europe, Its superficial area is about one-third, while its population exceeds that of Ireland. Its immigration exceeds its emigration—a remarkable phenome-non and the most striking testimony to its activity and advancement. Its largest city does not contain half a million of people. Although it boasts a strip of sea-front, its foreign maratime commerce is carried on almost exclusively by for eigners—another prenomenon in indus-try which political economists on this side of the water should study. Although it possesses only 1.3 acres per innabitant —admitting that land is the foundation of wealth-it ranks in ratio of wealth ahead of Germany, Austria, Spain, Italy and Russia.

Nearly its entire public debt was con-tracted for public works of general utility, and the interest on it is more railroads alone. It expends on primary schools six times as much as on superior education, although it boasts four famous universities, with nearly five thou sand students, as well as a national Macbeth, and now that he is no longer "cabin'd, crib'd, confin'd" within the narrow limits of Enniscorthy, he will doubtless blossom out and win "golden opinions from all sorts of people" in Toronto and Kingston.

\* \* \* \*

Now are we particularly angry with Mr. Macbeth. The people who constitute

Macbeth, and now that he is no longer devoted fair one; and the generous beings who have poured their dollars into Mr. Macbeth's poisoned cup know what he was been mightily puzzled at the conduct of a prisoner who twice or thrice besought him to weigh well what he was in thousand students, and must chools, of fine arts, with more than a conduct of a prisoner who twice or thrice besought him to weigh well what he was in thousand students, and must chools, of fine arts, with more than a conduct of a prisoner who twice or thrice besought him to weigh well what he was in a warding the high glory of will do with them about as much as a cow doing in awarding the high glory of will do sabout a cup of Bohes.

\* \* \*

Now are we particularly angry with Mr. Macbeth. The people who constitute school of fine arts, with more than s

thirty-second that of Ireland and one

The industry of the people is marvelous. Nine tenths of the cultivable land is under cultivation. In Ireland less than an eighth of the cultivable land is under cultivation. The theory that great farming is the most productive is exploded by the success of the little farming of Belgium; but it must be added that the stimulus of ownership by the tillers has had much to do with the results. The mines, although comparatively unimpor-tant, are worked with extraordinary zeal, and the quarries are a source of cons and the quarries are a source of considerable income. The exchange of commodities extends from the Netherlands to Brazil, and the export manufactures include woolen yarn, cotton, silks, flax, pig and wrought iron and steel, as well as hundreds of small things. steel, as well as hundreds of small things. The railway mileage of Belgium per 1,000 square miles of territory is the highest of all countries in Europe, and the highest in the world except—odly enough—little Martinique; while her telegraph mileage is by far the largest proportionally in the world. In fact, she may justly be considered the busiest and the thrittiest country on the globe. Religion? Full religious liberty is given by the constitution, and part of

given by the constitution, and part of the income of the clergy of all denominations is paid out of the national treasury; but the entire population is Catho-lic, except 15,000 Protestants and 3,000

Jews.

I saw more people and deeper devotion in her churches than in those of any country it has been my fortune to visit. The ancient quaint Church of St. Gudule, Brussels, with its noble proportions, its dusky light, its vast spaces, its huge pillars, its countless monuments, commemolars, its countless monuments, commemorating, not merely the accidental great, but the piety of the poor and the heroism of the lowly, attracts many hundreds during every hour of the day. Nor are these hundreds admiring tourists only, but the serious and alert of the citizens who find time to step into the magnificent temple long enough even at mid-day to pray. I was more touched still by the carnestness was more touched still by the earnestness and simplicity of the people in churches of less note located in various churches of less note located in various parts of the capital. They were througed every morning in the week by artisans on their way to work, attending Mass first; and later by the housewives on their way to or from market, with their well-filled baskets of meats, vegotables, and fruits. The foot of many an effigy of our Lord was partly bised ways by was partly kissed away by reverent lips.
There was not a statue of Our Lady without its fishing rows of votive tapers;
there was not a sbrine without lights and lowers; yet these are the most practical the most industrious, the most frugal, the most thrifty people in the world.—Catholic World.

#### NOT THE FACT.

Cleveland Universe. Catholics are often confronted with the action of this or that alleged Catholic, and we are twitted with these instances as showing the loose hold Catholicity has on

its members, or the little it effects in keeping them on the right road.

The world is prone to censure those who fall under its ban and to gloss the defects or worse of its favorites. Cathodefects or worse of its favorites. Catholicity is not in odor with the world—nor indeed with the flesh nor the devil—and the criticism that comes promptly to the worldling is rarely if ever accompanied by the reflection that if here or there a supposed Catholic falls far below the standards of the Church's announced morals, exceptions are not to be given the force of

a rule.

If one is honestly desirous to learn the effects of the Catholic rule of Faith upon the adherents, let him scan and weigh its adherents, let him scan and we the undeniable facts that prevent the selves in connection with Catholic influ-

from that terrible ulcer of divorce, which is not only to be dreaded when accomplished and a household is broken up, but works an alarming unseen evil in the bare fact that divorce is possible? The marriage tie may well sit loosely, since it can be so readily severed.

The marriage tie may well sit loosely, since it can be so readily severed.

Is there not something to be said for the sell-sacrificing parental spirit manifested by Catholics in supporting parochial education and higher schools, all in the interests of a conscientious rearing of their children? This, too, when temporalities are injured by it, inasmuch as the State school graduate enjoys substantial public preferences; while, further, Catholics have to pro rate carry the burden of the vast wasteful expenditure of the State educational system.

To come to a matter quite at our American doors just now: regard the conserva-

implies? What right minded, reflective and intelligent man but must admit that were the Catholic working-men to incline were the Catholic working men to incline to the socialistic trend of too many labor organizations, a deadly bloody conflict would shortly be precipitated with cap-italists and authority on the one hand, the restless many on the other? Is this not a vital Catholic influence

that to-day protects the American hearth and home? Is it not a living bearing and nome; is it not a living bearing of stout hands and clear con-sciences prepared to do battle for the very class that too often despises and indeed wrongs this humble Catholic

labor 7
To this extent American society and the State are at this very time largely indebted to the sense of duty and right of

the Catholic masses.
Yet in the very breath that some of our exchanges assail the Church as weak, because some political hireling, may be calling himself a Catholic, gives scanda of disobedience, the same paper will re-vile the Church as a tyrant, its following

as abject slaves.

It reminds us of the guards over the sepulchre of the resurrected Christ. They said that while they slept the disciples came and removed the body. There are editors too who seem to see with their eyes shut.

with their eyes shut.

The fact is, only a divine Church and an implicit obedience to its laws can save the best of us in this trying world, but the fall of a practical Catholic who frequents the Sacraments, punctually attends the Mass and practices morning and expense describes is rare in any and evening devotions, is rare, in any condition of life, and back of such a fall there must have been the saddest of

o grooked, crispled, and deformed,
And murky marked in every seature,
are human heart has never warmed
With pity for the ornel eresture;
seasuse his mind, so black and foul,
above through his face in looks so hateful,
hat even dogs begin to how!,
hat even dogs begin to how!,
Sure Barnun's show had never call for
Ench stopper pegs
As stand for less
Beneath the frame of Bloody Balfour.

sould we dreed the coward lot hat would so vile a leader follow, one party all have talen the rot rom prisolipies impure and hollow? no, for we are ready here sight together, one and all, for pative land, for ever dear, and gruth the might of Bloody Balfour; thy-legged Balfour, oh.

("id Barnum's show had never call for Man or ape Of viler shape Than ugly-faced, fercolous Balfour. United Ireland. M. D. Wyzn.

MEWS FROM IRELAND.

Wicklew.

On July 12th, nine evictions were arried out at Croghan, near Arklow. The course were, with one or two exceptions, nieerable structures, clustering at the foot of Croghan Mountain, and capable of Moring little or no resistance, while the and attached to them is of the poorest juality. The homes of two tenants named fraham and Kinsella were stubbornly defended by the tenants and their families. At Graham's the Emergency men forced in a catrance through the roof. After a sharp encounter one of the Emergency men was badly hurt and was sent to the heapital. Four men and three women, who were found in the house, were arrested. Kinsella's premises were defended by himself, son, and daughter, all of whom were arrested after a stubborn resistance. The father and son were subsequently released, but the daughter was sent forward under arrest for having thrown boiling water upon the Emergency men. Count Stofberg, two gentlemen from Toronto, several clergymen from Dublin, Wicklow, and Wexford, Mr. Redmond, M. P., and Mr. Crilly, M. P., were present during the evictions. At the close of the proceedings a meeting was held, and the people were addressed by Father O'Neili, Mesers. Crilly and others. Monsignor Persico, the Papal envoy, was expected, but was not present.

Carlew.

The hopes entertained by the farming class in the Carlow district some weeks ago are now vanished, and all look forward to the prospect of a bad harvest—in fact, all the green crops are burned in the ground. Barley, cats, and wheat were not those many years so short. No matter what the quality of the grain will be, there will be no straw. This, with the present scarcity of grass, will destroy the cattle feeders of the district. Very probably the turnips and mangolds will also suffer. It can be only said in favor of the potato crop that the disease has not yet appeared, but in every other way the crop is short of being an average one. The continued drought has proved the ruin of the country. A rainfall at present would be of little use. The present depressed state of the farmers, with the failure of the crops, which threatens them, will place poor farmers in a position totally unable to meet the demands of the landlords.

Queen's County.

the dignity of knighthood offered him, on the cocasion of the Queen's Land with the Queen's Land with the Queen's Land with the Queen's Land with the Gall way line, for traffic, took place at the Miltown station, and the first passenger train was dispatched to the general astifaction of the people of that locality.

Tipperary.

At the opening of the Assizes for the North Riding of Tipperary, Judge Harrison told the Grand Jury that there was nothing to go before them, save ope case wherein a lunatic was charged with having caused the death of his wife; and he felt very happy at being able to congratulate them on the present depressed state of the farmers, with the failure of the crops, which threatens them, will place poor farmers in a position to the present would be of little use. The present was dispatched to the general astisfaction of the people of that Carlow.

Oneen's County.

Queen's County.

On July 10th a remarkable demonstration took place at the picturesque village of Castletown, near Mountrath, in connection with the funeral of Martin Moore, a well known Nationalist, and one of the men of '67. The funeral Cortege, which was of an imposing and impressive character, consisted of between 2 000 and 3,000 stalwart men from all parts of the Queen's County, over 100 of whom marched in procession, two deep, wearing crape bands and green ribbone, to Churchtown, where the remains of the decessed patriot were laid. The scene afforded a striking testimony of the esteem in which Mr. Moore was held by his friends and political associates, as well as of recognition of the services which he rendered to his country during a brief but eventful career.

The Leinster Leader writes—"We understand that Mr. Townsend Trench, Lord Lansdowne's agent, had been visiting the Luggacurran tenantry during the past week with a view to a transfer of the land to the rightful owners at a sum amounting in each case to about eighteen veam'

to the rightful owners at a sum amounting in each case to about eighteen years' purchase on the present rents. It is needless to state that under the present circumstances the tenants will enter into no negociations with this plous pledgebreaker."

Meath.

The following resolution has been passed by the Grand Jury of County Meath assembled at Summer Assizes:— "Finding that presentments were neces-sary for the support of children in four-teen industrial schools situated outside the said county, we are of opinion that it would be desirable to establish an industrial school in the county to receive such children, and also all the pauper children under 15 years in the several workhouse in the county, and that a copy of this resolution be forwarded to the Local Govern

Louth.

Very Rev. Father Brangan, O. S. A., has been elected to the important office of Prior of the Augustinian Order in Drogheds; in room of Father Auderson, Drogheda; in room of Father Anderson, O. S. A., who has been transferred to Fethard, county Tipperary. Very Rev. Father O'Sullivan, O. S. A., Cork, was re-elected Provincial of Ireland, for the usual term of four years. Very Rev. Prior Glynn, O. S. A., an old favorite in Drogheda. was among those present at Prior Glynn, O. S. A., an old favorite in Drogheda, was among those present at the Chapter. The rev. gentleman had just returned from initiating what promises to be a most successful collection in Americs, for the new basilics of St. Patrick, in Rome, the corner stone of which he intends to place in position on the 23rd of December next, During his

Priorably in Drogheds Father Anderson introduced many valuable and much needed improvements into the Augustinian shurch, associated with which he established the Confraternity SS. Augustine and Monies. Father Anderson, since he returned to Drogheda, took an active part in the political and social life of his native town, which he completely revoluhe returned to Drogheda, took an active part in the political and social life of he native town, which he completely revolutionized by infusing into its people patriotic spirit and in rousing them up a sense of their duty in the nation struggle for freedom.

Cork.

The eviction campaign, which was to have been opened two weeks ago, on the Kingston estate, has been postponed. When the evictions will commence is not at present known; but the tenantry, who recognize the postponement as a victory for their determination, will continue their defensive operations. Mr. Webber, the owner of the estate, returned lately from China. He appears to be unaware of the latter course of events on the estate, and general rumor states that some friction has taken place between himself and some of the state officials. It is said that he is anxious for a settlement. A site has been selected for the erection of thirty huts for the tenants.

In consequence of the death of the Rev. John McCartby, lat. P. P., Aghabullogue, the Bishop of Cloyne has appointed Rev. Patrick Foley, P. P., of Ballyvourney, P. P. of Aghabullogue, and Rev. P. Hennessy, C. C., Aghins, to P. P., Ballyvourney, Great rejoicing was manifested in

Hennessy, C. C., Aghina, to P. P., Ballyvourney.

Great rejoicing was manifested in
Aghada when intelligence came that at
the recent Chapter of the Diocese of
Cloyne, the Rev. John Ryan, the beloved
pastor of the parish, had been nominated
a member of the Chapter. At the early
Mass on Sunday, July 10th, the reverend
gentleman took occasion to express his
grateful acknowledgments to the Bishop
for the honor conferred upon him. He
further declared that he had never been
more touched than at the compliment
paid to him, most unexpectedly, by his
parishioners, on his return home.

Your weeks ago, half-a-dozen families
were evieted from the Thompson property
at Dromina near Liscarrol. The estate is
at present in bankruptey, and the ejectments were carried on under a direction
of the court. The bailiffs acted throughout as though the smashing of furniture,
and the eviction by brute force of wailing
women and screaming girls, were the most
delightful occupations in the world. The
scenes were pitiful in the extreme, and so
heartrending that many of the police were
observed shedding tears.

Limerick.

Board of Guardians was served with notice of eviction for thirty tenants on the abovementioned property by Mr. Godfrey L. Taylor, who otherwise warned the tenants that he positively intended to go to extremes before the first week in July, when the process ejectments would expire. On the eve, however, of the last day, Mr. Taylor wrote to say he would allow the ejectments to lapse if the tenants raid ene year's rent; but they were unable to do that, as many of them are hopelessly in arrears.

n arrears. .

On July 10th, a magnificent public demonstration was held at Killeavy, some three miles from Newry, for the purpose of protesting against the Coercion Act, and taking counsel with the other branches throughout South Armagh as to the best means of meeting the administration of the Act which is intended to destroy the liberties of the Irish people. The meeting had been specially convinced by the Killeavy Branch of the Irish National Lesgue. Deputations from all the neighboring parishes attended, and the meeting was both large and enthusiastic, comparing favorably with some of those witnessed in the North during the Land Lesgue times. Owing to pressure of Parliamentary business, and to the urgent need for all the Irish members to be in the House, it was impossible that any of them could attend. Mr. Terence Quinn presided; and among those present were Messre. Thomas Sloan, Lawrence Murphy, John Colgan, Michsel Hanlon, Arthur McKeown, L. O'Neill, P. Kane, P. McConville, P. Connolly, P. White, J. McAllister, Stephen Donnelly, John Hollywood, Patrick Clark, C. Clarke, F. Nugent, &c. On July 10th, a magnificent public demonstration was held at Killeavy, some Tyrone.

On July 12th, in Omagh, Justice Law-son began the hearing of the business of the Tyrone Assizes in the County Courthouse, at 12 o'clock. The Grand Jury having at 12 o'clock. The Grand Jury having answered their names, Judge Lawson said that, with respect to the state of the county he had nothing to say, as the list of cases at the present assizes is very moderate, with the exception of a single case. This was the case of Eliza Quin, a middle sged woman, who was found guilty and sent enced to death for the wilful murder of her infant child, which she buried in a ditch. The execution was fixed for August 13. The jury recommended the prisoner to mercy, and Judge Lawson promised to forward the recommendation to the proper quarter.

Donegal.

comer to the Meet Rev. Dr. Legue, recently elevated to the Primacy of Armagh. The Meet Rev. Dr. Legue presided. The result of voting was—Very Rev. Dr. O'Donnell, Rector Dunboyne Establishment, Dignissimus, 14; The Very Rev. Hugh McFaddan, P. P., V. G., Donegal, Dignior, 4; Rev. Charles McGlynn, P. P., Dunglee, Dignus, 2.

Dunglos, Dignus, 2.

Gialway.

It is believed in the Eternal City that the Archbishop of Tuam will very shortly be promoted to the dignity of the Cardinalate. This would be an honor conferred upon the ancient Archispiscopal See of St. Jarlath's; and the Irish people and the Irish Church would be unanimous in congratulating Dr. MacEvily upon being the recipient of a well merited distinction.

On July 14th, two little girls arrived at the Sacred Heart Home on Dromcondra Road, Dublin, and, stating that they had been directed to that place by a stranger, begged for admission. On being questioned as to who they were and whence they came they told the following story. Their father, they said, was a laborer living near Galway, a Catholic, and a Protestant lady who in the vicinity had got them to come to Dublin giving them a pound for their expenses on the railway, and promising that they would be well provided for as to school and situatioa. The lady also left them her Dublin address. When the children arrived in the city, with the assistance of a policeman they made out the residence of the lady, who sent them to a certain public Protestant institution, but next door to one of the Dublin convents, to lodge. Next morning they were conveyed berk again to the house of the lady, who put a new dress on the younger girl, gave her a doll, and with many other inducements, endesvored to persuade her elder sister to permit her to go to "the beautiful school at Kingstown." How those simple and innocent children came to understand that there was something wrong in these mysterious proceedings it would be difficult to say; but anyhow they seem to have mistrusted their peucedo benefactres, for they terious proceedings it would be difficult to say; but anyhow they seem to have mistrusted their pauedo benefactrees, for they ran off from her house. It was then that a friendly stranger directed them to the Sacred Heart Home where the younger is at present, and from which the elder girl was sent to the convent previously referred to.

ferred to.

Mr. Tuke, emigrating philanthropist, intends throwing out his net at Clifden early next year.

women and screaming girls, were the most delightful occupations in the world. The scene were pitiful in the extreme, and so heartrending that many of the police were observed shedding tears.

It is said that Mr. James Spaight, J. P., chairman of the Waterford and Limerick.

Railway, who has several times unsuccessfully contested the representation of Limerick, in the Tory interest, has accepted the dignity of knighthood offered him, on the occasion of the Queen's Jubilee.

Clare.

On July 2d, the formal opening of the West Clare Railway line, for traffic, took place at the Miltown station, and the first passenger train was dispatched to the general satisfaction of the people of that locality.

Tipperary:

At the opening of the Assizes for the North Riding of Tipperary, Judge Harrison told the Grand Jury that there was nothing to go before them, save one case wherein a lunatic was charged with having caused the death of his wife; and he felt very happy at being able to congratulate them on the peaceful state of their fine and important county.

The preparation for Eviction, which the Emly tenants on the Normanton property have been day and night making, will not be called into requisition. Some weeks ago, the relieving officer of the Tipperary Board of Guardians was served with notice of swittoin for thirty tenants on the above mentioned property by Mr. Godfrey L. poor tenants and their families and their household effects were left upon the roadside exposed to the mercy of wind and weather. The gang then proceeded to the holdings of Pat Golden and Pat Cawley, of Doneecy, where they executed their unholy work in a similar manner, and refused to admit them as caretakers.

Rescommen.

Another example of the unwarrantable extent to which some of the Irish judges carry their interference with the discretion of jurors was furnished recently at Roscommon Assizes. A jury having convicted five soldiers, indicted for having committed an assault during the recent disgraceful military riots at Athlone, Chief Baron Palles expressed his entire disapproval of the verdict, because it implied "that a large number of witnesses examined for the accused had been guilty of perjury." No one who had heard his charge, he said, could doubt what his view of the case was, and though bound by the verdict, he would give his views very distinctly on any memorial that might be sent to the Lord Lieutenant. The sympathetic judge—he was not so at Sligo—then wound up by making an order that the rioters should be treated as "untried prisoners." for the first fortnight of the term of six months' imprisonment, to which he was constrained to sentence them pending an application to the Castle for their release. This as we take it was to which he was constrained to sentence them pending an application to the Castle for their release. This, as we take it, was nothing less than a scandalous perform-ance on the part of Mr. Judge Palles. The jury in criminal cases are the sole judges of the facts, and in discrediting the verdict rendered in this case he implied that the jurors who had tried it did not honestly do their duty on their caths. their duty on their oaths.

THERE IS A WIDE DIFFERENCE between THERE IS A WIDE DIFFERENCE between nedicines which affect merely the symptoms of disease and those which affect its cause. The first are useful as palliatives, the second, if of genuine efficacy, produce a radical cure. To the latter class belongs Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure. Thoroughness of operation is its special attribute in all cases of Biliousness, Costiveness, Indigestion, Kidney Complaints, and Female Weakness.

Do not delay in getting relief for the little folks. Mother Graves' Worm Exterminator is a pleasant and sure cure. If you love your child why do you let it suffer when a remedy is so near at hand?

THE LAZY IRISH.

Constant Reader," writing to the on Daily News, at the close of the telection at Spalding, in South Lin-

London Daily News, at the close of the recent election at Spalding, in South Lincolnshire, says:—

Irish M. P's have been eloquently setting forth in the Spalding division the wrongs of the Irish in Ireland, but no stronger evidence of the terrible state of that country can be furnished than the immigration of the Irish peasants for the purpose of reaping the corn, &c., in the marshes and fens of this country. They come in groups, thread-bare, haggard, hungry looking men, tramping across the Midlands, their last day's journey being from Grantham. If they rode, they rode in cattle trunks. For food they bought nothing but bread and coffee, the potatoes, milk, and scrape from the tarmer's kitchen, occasionally given them, being deemed luxuries. In the harvest field, with their loaf of bread on a "shock," and a bucket of water for refreshment, they worked extremely hard from sunrise until dark. They have been branded with idleness; that is utterly false. If their tattered garments were dremohed with rain they dried upon their backs, and in spite of their hardship they actually improved while here, which facts indicate that they either had iron constitutions or were badly fed in Ireland. At night, in barns, they thrust their naked bodies into sacks, and sleep in "lairs of straw." Their first object was hatily to obtain money to send home, to do which they were compelled to tramp miles to the postal towns. The residuum of their earnings went home for the debts and rent. If any were here other than harvesters they had one shilling per day. A farm bailiff told me he had often lent "Paddy" a few shillings to make up a sovereign to send across the Channel. These are simple unvariabled facts, and the statement; of the Irish members now among us fall with sevenfold effect when the farmers laborers consider the terrible penality these peasants pay for living in their own country.

Catholic Review.

The Prig's new book is called "How to Make a Saint in the Church of England." He talks ironically of the motherly heart of the Church of England. We quote one passage, which we respectfully commend to Protestant Episcopalians who want to call themselvee Catholics without believing in the One, Holy Catholic, and Apostolic Church:

"Some of its (the Church of England's) children believe the Communion to be bread and nothing else; some believe it to be the Body of Christ; others believe it to be in a sort of way townmon bread. There are those, again, who believe it to be the Body of Christ if consecrated by a member of the Order of Corporate Re union, and common bread if consecrated by an ordinary clergyman. A large number think it very doubtful what it is. Some of our clergymen use leavened bread, and some unleavened bread. Some mix water with the wine, and others do not. Of those who do, some mix it in the church, and some in the vestry."

The American Protestant Episcopal Church is quite as "motherly." A man may believe in the regenerating influence of Baptism or not as he pleases, and even preach from the P. E. pulpit! Nothing could be more liberal than that. The Rev. Morgan Dix and the Rsv. Heber Newton are under the jurisdiction of the same Bishop. "Comprehensiveness," as the Prig says, is certainly one of the marks of the Church which Henry VIII. founded.

In the House of Commons, the evening

In the House of Commons, the evening before the declaration of the poll in the Spalding election, two Tory members were overheard speculating on the chances of success. One said that the Irish party had paid great attention on the division, and were working extremely hard. Among them he said was "that long fellow, John O'Connor," who, he "declared to God," made the rustics weep the night before.

writing to you for a supply."

No person should go from home without a bottle of Dr. J. D. Kellogg's Dysentery Cordial in their possession, as change of water, cooking, climate, etc., frequently brings on summer complaint, and there is nothing like being ready with a sure remedy at hand, which oftentimes saves great suffering and frequently valuable lives. This Cordial has gained for itself a wide spread reputation for affording prompt relief from all summer complaints.

Nearly all infants are more or less subject to diarrhæs and such complaints while teething, and as this period of their lives is the most critical, mothers should not be without a bottle of Dr. J. D. Kellogg's Dysentery Cordial. This medicine is a specific for such complaints and is highly spoken of by those who have used it. The proprietors claim it will cure any case of cholera or summer

IN EPILEPSY. Dr. A. L. TURNER, Head Physician Dr. A. L. TURNER, Head Physician, Bloomsburg Saultarium, Philadelphia, Pa., says: "Have prescribed it in several hundred cases of epilepsy, and always with good results. As an adjunct to the recuperative powers of the netwous system I know of nothing to equal it." Our Brave Volunteers

A "COMPREHENSIVE CHURCH."

Catholic Review

the night before.

W. W. McLellan, Lyn., N. S., writes:
"I was afflicted with rheumatism, and had given up all hopes of a cure. By chance I saw Dr. Thomas' Edectric Oil recommended. I immediately sent (fifty miles) and purchased four bottles, and with only two applications I was able to get around, and although I have not used one bottle I am nearly well. The other three bottles I gave around to my neighbors, and I have had so many calls for more, that I feel bound to relieve the afflicted by writing to you for a supply."

No person should go from home with-

Horsford's Acid Phosphate,

Our Brave Volunteers
Endured the severe marching of the
North-west campaign with admirable for
titude. The Government should have
supplied them with a quantity of the
celebrated Putnam's Painless Corn Extractor. It never fails to remove corns
painlessly, and the volunteers and everybody else should have it. Beware of
substitutes. Get Putnam's Extractor and
take no other.

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in all Complaints incidental to Females of all ages. For Children and the aged they are priceless.

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AUG 13, 1867.

(Light and rest eternal.)
Thile vernal beauty clothes the earth
and genial stice stoop down in love,
ripening flower scarce (ading bloom
ransplanted is in Heaven above.

"Requiem Eternam!"

encion eve his work is done; generous spirit soars away— rnity on him has dawned— s ushered to eternal day.

h! neighbors all both young and old with fullest hearts you well may mou that unexpected from your midst a man so well beloved was torn.

ars ne'er express deep anguish felt ll swetened sadness fills our heart, nd heavenly conselations come leir blissful baleam to impart. Why should we mourn? The angels smill we are not parted, while e'en here; Let's follow him beyond the grave with heart ponred out in fevrent prayer.

AGNES M. O. RIELLY, Ashfield.

FIVE-MINUTE SERMONS FOR EARLY MASSES

By the Paulist Fathers. ached in their Church of St. Paul the Apostle, Fifty-ninth street and Ninth avenue, New York City.

NINTH SUNDAY AFTER PENTECOST. "For the days shall come upon thee; and thy enemies shall cast a trenon about thee, and compass thee routd, and straten thee, and compass thee routd, and straten thee on every side."—From the Gospel of the day. DHAR BRETHERN: We learn from to-day's Gospel that we are not to expect to go on smoothly in this life without ever meeting anything that will disturb us. On the contrary, our Lord would have us clearly understand that we are to be tried on every side, for His words are, "and thy enemies shall cast a trench about thee, and compass thee round and straiten thee on

compass thee round and stratch thee on every side."

The axiom has it, "forewarned is forearmed;" so then we have great reason to be grateful to our Lord for His pointing out what we are to look for during our stay on this earth. The evident reason of this prediction is that we should be prepared to meet whatever befalls us. The question arises, then. Have we the means on hand to combat and overcome our enemies? Yes, in abundance. We have so many helps, my dear brethren, that they are too numerous to mention. Why, to name some of them, we have prayer, the excraments, our Lord Himself in the Sacrament of the Altar—what more can we ask for? If we are overcome by our Sacrament of the Altar—what more can we ask for? If we are overcome by our enemies we have but ourselves to blame, for our Lord has said, "Come to Me all you that labor and are heavy laden and I will refresh you." Do we do this? Don't we rather turn to the things of earth and try to drown our sorrows by means of them? I am afraid the latter is what many of we have recourse to, and hence them? I am afraid the latter is what many of us have recourse to, and hence we are vanquished by our adversaries. How many of us, when it pleases the Lord to take from us one whom we loved dearly, turn to Him in prayer and seek assistance in that hour of trial? Is it not often the case when, for instance, a father or mother is taken away, that the sen, terrified at the affliction, endeavors to get rid of it by drinking and carrying on in a disgraceful manner—and to what good? True, drink may make one oblivious of his surroundings for the time being, but when its influence has passed away the trouble returns with redoubled vigor; whereas, if at the outset he would turn his thoughts to God and beg of Him the grace to bear his trials manfully, it would be a stay for him to sustain his troubles and a source of merit hereafter.

merit hereafter. There is not one of us that is not ready to oppose and conquer the enemy when he threatens the life of our body, and if we are so solicitous about that which, after all, is but to last for a few years, what shall we say when he attempts to deprive us of what is to continue for ever — the soul. Now, then, an enemy common, I was going to say, to us all, is detraction, that is to say, telling the faults of our neighbor to their detriment to every one that will listen. Knowing, then, the adversary, what steps are we to take to put him down?

Let us take, for example, a person who wants to overcome this vice, and who, nevertheless, is prone to it to such an extent that its commission affords him or her a kind of gratification. Of course, we said above we had abundant means to seid above we had abundant means to overcome our enemies and sustain our-selves in the warfare against him; but the special means to vanquish this enemy is the sacrament of Penance. This person at

the sacrament of Penance. This person at the start is fully in earnest and means to be successful at the sacrifice of self.

The first thing such a person does is to institute a daily examination of conscience. At the expiration of each day it is carefully noted down how many times this fault has been committed; one day, one month is compared with another, so that in a very short time the state of the conscience is pretty exactly known; and conscience is pretty exactly known; and the number in this particular sin comparatively few, supposing, as we said before, the person is in earnest. This help, together with a weekly or monthly confession, will produce, in six months' time, a gratifying result to God and the soul who has had so much success in the

Warfare against the adversary.

There is no doubt but that we will always be subject to temptation while in this mortal life; but, temptation is one thing and yielding to it—which is sin—quite another. Temptation, 'tis true, will try us hard, and oftentimes make us feel as though there was no use in trying to battle with it; but like the little flower battle with it; but, like the little flower which is cast to the ground by the fierce rains and winds, only to bloom fairer afterward, so we, buffetted on all sides by the trials of life, and at times almost conquered, will come out at the end full of the grace of God and have proved our selves valiant soldiers of His Eterna

Mejesty. For Delicate Sickly Children

Scott's Emulsion is unequalled. Se wast Dr. C. A. Black, of Amherst, N. S. what Dr. C. A. Black, of Amherst, N. S. says: "I have been acquainted with Scott Emylsion of Cod Liver Oil, with hypoph osphkes, for years, and consider it one of the fixest preparations now before the public. Its pleasant flavor makes it the great favorite for children, and I do highly recommed it for all wasting diseases of children and adults. Put up in 50c. an Slaige.

Asthma cured by the double treatment touthern Ashma Cure, is a common r

#### "Requiem Eternam!"

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Why should we mourn? The angels smile we are not parted, while e'en here; Let's follow him beyond the grave with heart poured out in fervent prayer.

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Mejesty. For Delicate Sickly Children Scott's Emulsion is unequalled. See waat Dr. C. A. Black, of Amherst. N. S,

church there was a large assemblage of the parishioners and many persons who had come from long distances to take part in the ceremony. The members of the Wolfe Tone branch of the Gaelle Association acted asstewards. In a prominent position on one of the walls of the church was a scroll on which was inscribed "Welcome, beloved Archbishop," while beneath was suspended several handsome floral

wreaths.
On the way from the metropolis to Greystones Mgr. Persico and the Archbishop were warmly greeted at the various stations, and at Bray a large number of the inhabitants assembled upon the arrival of the train in which they travelled. From Bray Mgr. Persico and the Archbishop proceeded by road to Greystones. The engine of the special train from Bray to Greystones was decorated with flowers.

At four o'clock a loud cheer greeted the appearance of Mgr. Persico and the Arch-bishop, who were conducted by Dean Lee, P.P., to the place where the meeting was held. Until a few years ago there was no Catholic Church in the district. In the Catholic Church in the district. In the year 1857 Mr. Thomas Phelan, who was then about to emigrate to America, made a grant to the parish for a term of 500 years of balf an acre of land near Greystones for the erection of a Catholic Church. The great poverty of the Catholic population for a long time prevented them from securing the site. After the death of Dr. Miley the present popular pastor was appointed. In a short time a small church was erected on the beautiful site where St. Kulian's now stands. It was soon found that the church was altosoon found that the church was alto-gether inadequate for the requirements of the steadily increasing population of the district, and on the first of August of last year His Grace the Most Rev. Dr. Walsh laid the foundation of a new addition which has since been completed, and was dedicated on Sunday. The addition to the church consists of two transcepts and a chancel, which double the accommodation of the building.

The Right Rev. Monsignor Lee, after

The Right Rev. Monsignor Lee, after giving an account of the progress of the mission and the state of their finances, said he could not conclude without giving expression to our heartfelt joy at the presence amongst us of an Envoy of our Holy Father, Leo XIII. Our attachment to the Vicar of Christ is undying; and we rejoice that our new church is dedicated under such hanny auspices (applance).

rejoice that our new church is dedicated under such happy auspices (applause).

His Grace the Archbishop of Dublin said: I am glad to see that the parishion ers of this district, and also so many of the parishioners from Bray, have come here to-day to help on this good work that your parish priest has had in hands for the last twelve mouths. It is indeed a day of special joy to this parish, it is a day of very special joy to me. You have amonget you, and I have had the opportunity of bringing amongst you, the representative of our Holy Father, Pope Leo XIII.—
(applause)—and I am glad to have had the opportunity of bringing him here to-day for I know that his visit will enable him to give an answer to a question that he to give an answer to a question that he has often put to me during the few days that he has been in Ireland. "How is it that the Irish people have built up all these churches and all these institutions that I see in such numbers in Dablin?"
I am sure that the result of this meeting of our neighbor to their detriment to every one that will listen. Knowing, then, the adversary, what steps are we to take to put him down?

Let us take, for example, a person who tions in Ireland are built and supported. It is enough for you to know that the church is needed here for the purpose of

then, the adversary, what steps are we to take to put him down?

Let us take, for example, a person who wants to overcome this vice, and who, nevertheless, is prone to it to such an extent that its commission affords him or her a kind of gratification. Of course, we said above we had abundant means to overcome our enemies and snetain ourselves in the warfare against him; but the special means to vanquish this enemy is the sacrament of Penance. This person at the start is fully in earnest and means to be successful at the sacrifice of self.

The first thing such a person does is to institute a daily examination of conscience. At the expiration of each day it is carefully noted down how many times this fault has been committed; one day, one month is compared with another, so that in a very short time the state of the conscience is pretty exactly known; and the number in this particular sin comparatively few, supposing, as we said before, the person is in earnest. This help, together with a weekly or monthly confession, will produce, in six months; time, a gratifying result to God and the soul who has had so much success in the warfare against the adversary.

There is no doubt but that we will always be subject to temptation, vits true, will always be subject to temptation is one thing and yielding to it—which is sin—quite another. Temptation, 'its true, will try us hard, and oftentimes make us feel as though there was no use in trying to battle with it; but, like the little flower which is cast to the ground by the fierce rains and winds, only to bloom fairer afterward, so we, buffetted on all sides by the trials of life, and at times almost conquered, will come out at the end full of the grace of God and have proved our selves valiant soldiers of His Eternal Mejesty.

For Delicate Sickly Children

It is enough for you to know that the church is necessaded here, in the day on the spread before, the day, and it has been call before which so the windshall be success in the warfare against the adversary.

There is n

very moment is an additional proof, I may say an additional reason for my belief. I tell you frankly that the readiness with which you complied with the appeal that was made to your charity is a splendid proof of your Catholicity, of your attachment to the Catholic Church—(hear, hear), and the vistance of this charal Scott's Emulsion is unequalled. See wast Dr. C. A. Black, of Amherst, N. S., says: "I have been acquainted with Scott's Emulsion of Cod Liver Oil, with hypophosphies, for years, and consider it one of the first preparations now before the public. Its pleasant flavor makes it the great favorite for children, and I do highly recommed it for all wasting diseases of children and adults. Put up in 50c. and \$1 size.

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Blessing of St. Killan's, Greystones.

SPEECHES OF THE ABCHBISHOF AND MONSIGNOR PERSICO.

On Sunday at Greystones a ceremony of the most interesting kind took place. The pretty little village was en fete, and from across the winding roadway triumphal archee made of evergreens and flowers are same under the church there was a large assemblage of the partishioners and many persons who had come from long distances to take part in the ceremony. The members of the Wolfe Tone branch of the Gaelic Association

THE POPE'S NUNCIO TO IBELAND AND LAND AND THE ARCHBISHOP OF DUB-LAND AND THE ARCHBISHOP OF DUB-LAND AND THE ARCHBISHOP OF DUB-LAND AND MONSIGNOR PERSICO.

ADMIES ALL THAT I SEE, and for that very reason the duty which is incumbent upon me to communciate all this to His Holiness the Pope, to tell him that the Irish people are always faithful to our holy religion—(hear, hear)—and that they bear the same affection, the same love, bear the same affection, the same love, with what pleasure, with the Archbishop of Dublin passed to the Church of St. Kilian. In the grounds around the church there was a large assemblage of the parishioners and many persons who had come from long distances to take part in the ceremony. The members of the Wolfe Tone branch of the Gaelic Association

The presentative amongst you (applause). I need not easy, ladies and gentlemen, with what they bear the same love, with what pleasure, with the Archbishop of Dublin passed to the Church of St. Kilian. In the grounds around the church of the Gaelic Association the ceremony. The members of the Wolfe Tone branch of the Gaelic Association the ceremony. The members of the Wolfe Tone branch of the Gaelic Association the ceremony. The members of the Wolfe Tone branch of the Gaelic Association the ceremony. The members of the Wolfe Tone branch of the Gaelic Association the ceremony. The members of the Wolfe Tone branch of the Gaelic Association the ceremony. The members of the Wolfe sincerest wishes for the good and for the welfare of this country.

The assembled thousands then knelt

and received His Excellency's blessing. His Grace, having robed, proceeded to the church, where the ceremony of dedi-cation, according to the Roman ritual, was gone through. A procession was formed, and His Grace blessed the walls, sprinkling them with holy water. The Litany of the Saints was then sung, and Benediction of the Blessed Sacrament having been given the ceremonies con-

During the forenoon of Thursday (July 15th) His Excellency Monsignor Perateo received a number of visits at the Archiepiscopal residence, Rutland Square, and transacted business connected with the objects of his mission. In the afternoon, He Excellency drays in company the objects of his mission. In the afternoon His Excellency drove, in company
with His Grace the Archbishop, to different religious institutions in the city, viz,
the Convent of the Perpetual Adoration,
the Convent of the Sisters of Charity at
Donnybrook, the new convent at Milltown, the Retreat of the Passionist Fathers
at Mount Argus. In the latter place His
Excellency and His Grace were received
by the Father Rector and conducted over
the monastery. The religious treasures of the monastery. The religious treasures of the place were shown, and they very much interested Moneignor Persico and the Archbishop. At about five o'clock His Excellency and His Grace returned to the palace, Rutland Square.

An old Favorite.

An old favorite, that has been popular with the people for nearly thirty years is Dr. Fowler's Extract of Wild Strawberry for all varieties of summer complaints of children and adults. It seldom or ever fails to cure cholera morbus, diarrhea and dysentery.

Catarrh, Catarrhal Deafness, and Hay Fever. A NEW TREATMENT.

Sufferers are not generally aware that these diseases are contagious, or that they are due to the presence of living parasites in the lining membrane of the nose and eustachian tubes. Microscopic research, however, has proved this to be a fact, and the result is that a simple remedy has been formulated whereby catary, extart. the result is that a simple remedy has been formulated whereby catarrh, catarr-hal deafness, and hay fever, are cured in from one to three simple applications made at home. Out of two thousand patients treated during the past six months fully ninety per cent. have been cured. This is none the less startling when it is remembered that not five per cent of natients presenting themselves to cent of patients presenting themselves to the regular practitioner are benefited, while the patent medicines and other advertised cures never record a cure at all. In fact this is the only treatment which can possibly effect a permanent cure, and sufferers from catarrh, catarrhal deafness, and hay fever should at once correspond with Messrs, A. H. Dixon & Son, 303 West King street, Toronto, Canada, who have the sole control of this new remedy, and who send a pamphlet explaining this new treatment, free on receipt of stamp.—Scientific American.

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CATABBH.

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#### TO THE CLERGY

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

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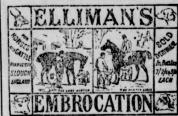
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Belvoir, Grantham, Doc. 1, 1878.

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Hall of Branch No. 13, C. M. B. A.

Stratford, August 3rd, 1887.

At a regular meeting held this date it was moved by Bro. E. O'Flaherty, seconded by Brother M. J. Hanavan and Resolved, That whereas it has pleased Almighty God in His wisdom to remove by death our late Brother and Marshal, Michael Nolan, be it further resolved that we the members of Stratford Branch, No. 13, of the C. M. B. A. do tender Mrs. Nolan and family our sincere sympathy in the sad loss which they have sustained by the death of an affectionate husband and kind father and we commend them in their sad affliction to Him who orders all things for the best. Be it further resolved that in the death of our late Brother Branch No. 13 has less one of its most faithful and honored members and in respect to his memory the charter of this branch be draped in mourning for one month.

And a copy of this resolution be sent to the family of our late brother, also to the CATHOLIC RECORD and C. M. B. A. Monthly.

TROMAS J. DOUGLASS,

#### UNIVERSITY OF OTTAWA.

The new library of the University of Ottawa is now receiving the finishing touches, and on the 15th of August will be ready. The faculty have purchased many new volumes, which will be for the excinsive use of the 400 students who attend their institution. All modern works of merit on science and literature have been added, and this library is now one of the best in the Dominion.

The space formerly occupied by the old chapel will henceforth be utilized as an infirmary, which will be under the especial care of the Sisters of Charity.

The incandeacent light apparatus has been improved by the addition of a new dynamo machine, which will be powerful enough to illumine every room in the immense college buildings.

### ABERDEEN'S ADVENTUROUS BRO-

The recent visit of the Earl of Aberdeen to New York recalls the story of his lamented elder brother, who once resided in Richmond, Va., and was known by the name of George Osborne. His peerage was not then suspected. It is said that before leaving his Scottish home he had often remarked that it was possible for one to go to see before the mast and return in command of his own ship, and it is supposed that in order to demonstrate the possibility of this he abandoned rank, wealth and influence, and became a sailor on board an Ameriabandoned rank, wealth and iniluence, and became a sailor on board an American ship. He found employment in different vocations, sometimes going to sea, again working on the ice, then at rigging vessels. He was recklessly daring in the latter calling, and often recaired a bindly rangingand from his wed a kindly reprimend from his wriggers for his carelessness when In 1870 he was swept overboard rota the schooner Hera, bound on a byage to Australia. It was then discovered that he was the Earl of Abardeen covered that he was the Earl of Aberdeen. His parents, who had for years sought in vain to find the wandering son, finally learned that he had chosen Richmond for his temporary home. Here they found his effects, photograph, etc, in possession of an estimable young lady now living in Vermont. Many substantial presents were made to those giving information concerning the young nobleman's life in Richmond. The Richmond Library Association received from his mother, in consideration of her son having spent many hours in its rooms, a ing spent many hours in its rooms, a case of valuable books, bearing appropriate inscriptions to his memory.

The First Duty of a Catholic Teacher.

School exhibitions are not infallible tests of scholarship; yet there has undoubtedly been agradual improvement in our Catholic schools generally in every respect. We do not, for a moment, yield to the absurd dictum so often repeated in certain quarters, that our schools are inferior to the public schools in point of scientific and public schools in point of scientific and public schools in point of scientific and literary attainment. On the contrary we insist that the very reverse is true. And, then, there is the tremendously important and indispensable consideration of the superiority of our schools in a moral and religious point of view. But whether our schools are all that could be desired, even in that which constitutes the reason of their being, may perhaps admit of question.

their being, may perhaps admit of question.

We have sometimes thought that some even of our most successful teachers, whether in convent, college, high or parochial schools, were in dauger of overlooking the very great importance of our children being taught to love religion rather than to look upon it as a mere duty—an unwelcome task. It strikes us that this cannot be too strongly insisted upon, for we are convinced from our observation and experience that multitudes of nominal Catholics, some of whom give scandal and seem wellingh to have lost the faith entirely, were made to hate religion, and have consequently cherished a secret disgust for it all their lives, by an injudicious mode of treatment when they were tought. Here his voice failed him! the were tought in a word, they were taught religion as a necessary part of the cirriculum in a perfunctory manner, and with incorposit leas secular spirit than that in the ministers of selicious in the capacity leas secular spirit than that in

Recipline of whip and good, of humiliation and diagrace.

We do not mean, of course, to be inderstood as saying that punishment hould not be resorted to to compel young cople to perform their religious duty. Doubtless there are some children who can to be naturally wayward and not o ausceptible to mild, persuasive methods as others, and it is necessary ometimes to hold over them the "symbol f authority in reserve," and even to be monstrate, occasionally, the efficacy of the authority by a judicious application of the symbol. But our idea is that, wen in such cases, the enforcement of authority should be preceded and coompanied by appeals to the reason and understanding of the child, and with such patient, unwearied efforts to convince him of the merit as well as the uty of obedience, of the joy of a good conscience and happiness of doing right opplease God, backed if need be, by the cest earnest affectionate appeals to his etter feeling, his nobler sentiments, as ill be calculated to subdue his pride and obstinacy and disarm him of all satility, both to the duty and to the one bo enforces it.

We readily admit that this mode of

hostility, both to the duty and to the one who enforces it.

We readily admit that this mode of treatment implies qualifications not always found even in some who stand high as instructors of youth. We believe that teachers themselves will be ready, very generally, to acknowledge that there is apt to be more of an inclination among them to rely upon the exercise of authority, and to visit dereliction of religious duty with condign punish nent, than to call in the sid of the mild means of appeals to reason and conscience and earnest, affectionate persuasion. We believe the spirit of the teacher should be the same as that of the Ambassador of Heaven—love and compassion for souls. The great purpose of all education should be kept constantly in view, and, though the milder means we have indicated may not always be attended with a full measure of immediate success, our observation among graduates for many years convinces us that the seed thus sown will not be without good fruit in due season.

—Catholic Review.

[Translated for the "Indo-European Correspondence" from the Lite of Abbe Claud Dhiere quoted by the "Petit Messager" of Toulouse.]

THE PRIESTS

AND THE GALLEY SLAVES, OR ENGLIS

Ford, S. J., in Indo European Correl pondence, June 8, 1887.

J. Ford, S. J., in Indo European Correspondence, June 8, 1837.

During the palmy days of the French Revolution, whose apotheosis is now in contemplation, the Jacobin functionaries of the Republic, impelled by their implacable hatred against religion, gathered together from the different dungeons of France two hundred and fifty virtuous priests, imprisoned for having been true to God and His holy Church; and not content with accounting them as galley slaves, they tied them one by one to as many lawless ruffians, and huddled them all pell mell together in a vessel bound for Guyana.

When the vessel fairly stood out to sea, the wicked crew for diversion's sake—diabolical diversion indeed—set to searching the pockets of the poor priests for the little money they were still thought to have. "What need have you of money now," said the wretched cut purses scornfully, "since the Republic will provide for all your wants?"

After a voyage of forty days, they began to descry the coast of Guyana, when an English cruiser, too, appeared in sight with an order to chase the French ship. Escape by fight was out of the question. Their only resource lay in a hasty preparation for defense. On the spur of the moment, they sent down to the hold all the prisoners. Meanwhile the English cruiser neared the French ship, and opened a formidable fire upon her. One may easily imagine the painful anxiety of the prisoners—uncertain of their fate—during this desagin! prisoners—uncertain of their fate—during this dreadful struggle between the two raging crews. After a desperate resistance, the Republican vessel struck, forced to surrender to superior skill and numbers.

raging crews. After a desperate realistance, the Republican vessel struck, forced to surrender to superior skill and numbers.

The English Captain immediately ordered his men to board her. As soon as he was on deck, suspecting there were innocent victims among the wounded, he walked up to one of them, and asked him who and where the prisoners were. "You will find below in the hold of the vessel five hundred prisoners," said the wounded man; "two hundred and fifty are palley-slaves. You will distinguish the priests by their mild and patient looks."

There and then the victor ordered them all to be brought up on deck, and their bonds and fetters to be taken off Then facing them all, with a thundering voice he roared out: "Let those that are priests, pass to the right; and those that are not, pass to the left. If any dare stand on the side on which he should not, him shall I pitch overboard;" accompanying his words at the same time with a peremptory motion of his arm showing them the sea.

Fifteen or twenty years latter, one of the priests, who stood there, used to say: "I cannot call to mind that terrible scene without trembling. We thought it was the day of Judgment." As soon as the "sheep" were sent to the right, and the "goats" to the left, the Captain turned to the former, and taking off his cap, in a solemu tone addressed them saying: "All hail! Reverend Sirs! Though I have not the honor to be of the same religion as you are, yet I admire it; and I asknowledge its sovereign influence sways the world. Men of your stamp sooner or later triumph: success crowns your efforts wherever you go. Be not afraid; you are under the protection of the English flag. Until I take you to London, where you shall be hospitably welcomed, you are free.

Here his voice failed him! the wretched livery of the saintly prisoners.

religion as a necessary part of the cirriculum in a perfunctory manner, and with
scarcely less secular spirit than that in
which their instruction in science was
given; the lessons of duty and obligation
being enforced by the same inexorable

so; and turning gruffly to the left, he thundered out: "And you, galley-slaves what shall I say to you? You herd of rescals. Down to the held you shall go, and I will take good care not to land you in England. On the coast of France will I leave you, and the liberty thus restored to you shall be the greatest vengeance my country will take upon yours.

#### A Noble Character.

It is a sure sign of a noble character in a son when in going from or returning to his home, he always kieses his mothor. Many a sorrowing mother is there who while mourning the sudden death of a deeply loved child, finds a holy consolation in the thought that before leaving her on the day that proved his last on earth, be kiesed her an affectionate farewell. Therefore, sons and daughters, young or old, grown or growing, in all earnestness, all sincerity, and for potent reasons which will gradually dawn upon you by following our advice—we say: never refrain from kiesing your mother for fear of the covert sneer or the mocking sooff of "your friends" who may be witnesses of your action. Believe us such friends are serpents fit only to drag themselves along the mire of debased ignorance—serpents that you should trample under your feet, and be rid of. Smallness of character is always a sign of ignorance or imbedility, and he that laughs at a son who kisses his mother, has a character so small that it could squeezs through the eye of a needle. Never let any such objections over rule your love for your mother. Embrace her whenever the sensitive promptings of your heart urge you to do so, and never leave for any length of time without first raising your lips to hers to receive the protecting chrism of her holy kiss.

FOOLED THE TRAIN ROBBERS.

Cincinuati Enquire Just as they entered his car he turned in his seat, and with an appearance of anxious dispatch proceeded to squeese a small satchel behind the shutters of the next window. They could not help noticing his manœuvre, and promptly ordered him to stand up and fold his hands. When they collared him in due coarse, their spokesman at once turned to that window.

"What's this here? Try to beat up

to that window.

"What's this here? Try to beat us, you poor sinner, did you? Logale—hold him, let me see that bag; aha! bank notes; I thought so."

"Oh, don't! don't!" wailed the poor sinner, 'that's my children's money; they will starve: they will die: my poor little oirla."

"Girls, you say? Send them this way, and we'll take care of them," was the brutal reply. "How much is that, any-

"Oh, Lord, Senor, all I have in the world; \$12,000 in American money—\$12,-"Is that so?" fingering over the notes.
"Yes, more or less; let's see your pockets

A handful of silver was turned out, bit

A natural of silver was turned out, bit by bit—some \$10, perhaps.

"Oh, Senor, you are surely not going to take my last penny?"

"D—n it, no!" broke in the leader.

"Let him keep that, and his watch, too. This will do us," shoving the roll into his gripsack. "Good boy"!" with a slap on his back.

"Next," with a complacent grin, which "Next," with a complacent grin, which a week or so later was probably seen on the other side of his face, when he ascertained that those "American bank notes" had been issued by the Confederate Government. A package of less irredeemable securities had in the meanwhile been sticking safe under the cushion of the wily passenger, who had taken that satchel along for the special purpose of diverting attention from the main stake.

### A LEGEND OF DONEGAL.

STORY OF HOW THE CHURCH OF KIL-LYMARD CAME TO BE BUILT.

As the traveller passes from the town of Donegal towards Killybegs, and when a mile and a half from the former, he can observe as he emerges from the closely planted wood which clothes the hill on his left and the blooming orchard on his right, a finely outlined gable of what is undoubtedly a very ancient ruin, crowning a beautiful eminence, which rises gently and uniformly from the waters of the creek before him, and by which his way leads. Standing alone on its lonely little hill it is, or would seem to be, the only vestige remaining of what was once a neat little church, within whose walls generation

occupy his thoughts on the beauty of his surroundings that he noticed not that the day was fast advancing, and that a fearful storm was approaching, and that his ship was in strange waters, with great frowning cliffs and dangerous sandbanks on every side. Slowly and majestically, the stately ship glided on past Durin Head, and for some distance further up the bay, when the order was given to let go the anchors and prepare to ride to their chains for the night. This was at once obeyed, and the wandering natives heard with alarm the clank of the iron cables as the heavy anchors edescended. By this time great black to banks of angry looking clouds began to rise, as it were from the sea in the west, over which the parting beams of the fiery red sun was still streaming. Once and a while would come a sharp cold puff of

deep around, and rattle the cordage of the rigging above, but the captain or his hardy crew knew no fear as they deemed themselves secure and asfe. At lest a rudely formed curragh put out from the shore, manned by a man and two boys. Slowly they came, and with great caution, ventured to the side of the vessel, up which the Captain beckoned them to ascend. Having got on board, the usual greetings passed between the crew and their visitors, for each knew not a word the other said. But the native by signs and gesticulations informed the captain that he had anchored in dangerous ground, and that a dangerous rock was not far above him in the bay; but the captain had much faith in his anchors, so he heeded not the warning. Immediately the native left, and the wind increased as darkness set in. Clouds covered the sky, black inky clouds which seemed to fall lower, until they rested on the waters around hiding everything within their cold dark folds. High and higher rose the wind, and fierce and still more fierce the already angry billows rolled and seethed and foamed around the ship tossing high into the air, from which position she would plunge with terrible thuds into the trough below; every hand was buy, every heart beat, and every eye was strained, for now they knew that a terrible storm had broken over them, and that danger and death were pictured in every wave. Those well braced masts, those well set yards, how firmly they still resist the efforts of the howing tempest; but, alas, better had they gone, better had these strong pine masts nipped at the deck and gone overboard, than that they should be a lever to snap in sunder the cable, and send the good ship to destruction. One desperate heave, one desperate plunge, one sway, and then another, and both cables are gone and the ship is gone too. She reels, she turns, she staggers and whirls as if within a boiling caldron. Then one terrible crash, and she parts in pieces on that fatal rock, over which he has been borne. The storm had now ceased, and throwing himself

spared to his native country he would organize a small expedition and return and build a church on the ground on which he knelt as a Christian memorial of his providential deliverance from its watery grave. His prayer was heard, and his vow was kept. He was restored to his home, and he returned to Ireland and built a church, within whose walls the worship of God has been conducted for so many centuries. Tradition says no more of the worthy captain—whether he resided for any length of time here or not or what a became of him—but the offering of his devotion has kept him in lasting remembrance. Modern history tells us that at the time of the "Reformation," Alexander Conyngham, son of the first Protestant minister of Inver and Killymard, which parishes adjoin each other, officiated in 1161 in the old church referred to above, as it was then the only one in the parish. This Alexander Conyngham was the ancestor of the noble family of Conygham of which the present Marquis is the head.—Derry Journal.

ANTI-TREATING CRUSADE.

NEW SOUTHERN METHOD OF PROMOTING SOBRIETY AND TEMPERANCE From a Macon (Ga.,) Special.

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A new temperance crusade, which recently had its origin in Macon, promises, by reason of its direct method and of its economy, to spread over a wide territory. There are many, in fact, who look upon it as a practical solution of one of the great drink evils. It is an antitreating society, and its energy is directed not against all drinking, but only against the social cup. Thus it does not deny to anybody "personal liberty," but it is thought to have the germ of a great social reform in it.

The Anti-Treating Society is the cut-some of a remark by the late S, H. Jemison, a lawyer, and at the time a member of the Legislature. He was not fan advocate of prohibition, nor did he

would seem to be, the only vestige remaining of what was once a neat little church, within whose walls generation after generation met and worshipped, for as the following story would have us believe, over one thousand three hundred years. Like a vast wreath over a single grave, a closely planted hedge of flowering hawthorns surrounds the sacred little spot on which it stands and whion contains the graves of all who died in the parish from time immemorial.

It was a beautiful morning in the early harvest that a strange vessel entered the bay of Donegal. The date is very uncertain, but it is supposed to be early in the fifth century. On her deck stood the captain, a tall, noble looking fellow, with a tawny, sunburned skin, but possessing a heart full of love and kindly feeling. As he paced too and fro he could not refrain from expressions of admiration for the beauty of the country which rose on each side of the bay up which he sailed. So much did he occupy his thoughts on the beauty of his surroundings that he noticed not that the day was fast advancing, and that a fearful storm was approaching, and that his ship was in strange waters, with

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

451-tf

GOSNELL.—At Port Hope, on the 28th at. the wife of R. E. Gosnell, of the clanet, of a daughter.

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THE DEMON OF THE PIRE.

An uspublished poem by Edgar Allan Poe.

It is well known that the author of "The Bean" made, previous to the publication of "The Bells" in its completed form, as new issued in the published works of the poet, a "study" of his greatest descriptive poem, and printed it in a popular magazine long before the work appeared in its present form. It originally consisted of but sixteen lines, while the revised version was built up to over 100. The published history of "The Raven" should, it now seems, include the account of a juvenile poem by Poe written when he was 18 years of aga, while a student of the University of Virginia. These verses, which the author then named "The Demon of the Fire," contain obvious suggestions of the alliterative word painting adopted with powerful effect in "The Raven," and both in their rhythm and in the atmosphere of the supernatural investing them are significantly suggestive of the welrd and fateful pictures limped with so masterly a hand in "The Raven." The original copy of these verses was given by Poe under the powerful of the proposition of the southern companions at the university. The poem has never been published.

THE DENOM OF THE FIRE. In the despect death of midnight,
While the sad and solemn swelt
Kill was ficating faintly echoed
From the Forest's chapel bell;
Faintly, fastering, floating,
O'es the sable wave of air,
That were through the midnight rolling,
thated and billowy with the toiling,
in my chamner [ isy dreaming,
and my dreams were dreams torahs dowed
Of a heart foredoomed to care.

As the last long lingering echo

of the midnight's mystic chime,
Lisping through the sable billow

of the thither shore of time,
Leaving on the starless sience,
Not a shadow or a trace,
In a quivering sigh departed
From my couch, in fear, I started—
Started to my feet lu terror
For my dres m's phantasmal error
Painted in the fittil fire

A frightful, flendish, flaming face.

On the red hearth's reddest centre,
From a blasing knot of oak,
Seem to grin and gibe the phantom,
As in terror I awoke,
And my slumbering eyelids straining
As I struggled to the floor—
Btill in that dread vision seeming,
Tarned my gaze taward the gleaming
Hearth, and then, O God! I saw it,
And from its flaming jaw it
Spat a caseless, seething, hissing,
Bubbling, gargling stream of gore.

Speechies, struck with stony silence,
Frozen to the door I stood,
Till my very brain seemed hissing
With that hissing, bubbling blood,
Till I felt my infe stream coting,
Cosing from those iambent lips,
Till the demon seemed to name me,
Then a wondrous calm o'ercame me,
And I felt hack on my pillow,
In apparent soul collpse.

Thus, as in death's seeming shadows,
In the loy pall of fear,
I lay stricken, came a hoarse and
Hideous murmur to my ear.
Came a murmur like the murmur
Of assassins in their skeep,
Muttering, higher, higher, nigher,
"I am demou of the fire."
I sm arch-fiend of the fire,
And each blasing roof's my pyre.
And my sweetest incease is.
The blood and tears my victims weep.

"How I revel on the prairie," How I roar amidst the place,
How I roar amidst the place,
O'er the anow the red fiame shines,
How I hear the shriek of terror,
With a life in every breath.
How I scream with lambent laughter
As I hurl each orackling rafter
Down the fell abyes of fire.
Until higher, aigher, bigher,
Leap the high priest of my sitar,
In their merry dance of death

"I am monarch of the fire,
I am royal King of death,
World incircing with the shad
Of its doom upon my breath,
With the symbol of bereafter
Gieaming frem my fatal face
I command the eternal fire,
Higher, higher, higher, bigher,
Leap my ministering demona,
Like phantasmagorie iemans,
Hugging universal nature
In their hideous embrace,"

Then a sombre silence shut me
In her solemu, shroused sleep.
And I slumbered like an infant.
In the oradie of the deep,
Till the belfry from the forest
Trembled with the matin stroke;
And the martins from the edge
Of their lichen hidden ledge
Shirm-ared through the russet arches
While the light, in torn files marked
Like as routed army strugg ling
Through the serried ranks of oak.

Through my open fretted casement
Filtered in a tremulous note,
From the tall and shady linden,
Where the robin swelted his 'hroat.
Thy wooer, brave breasted robin,
Quaintly calling for his mate
From my slumber, nightmare ridden,
With the memory of that dire
Demon in my centras fire,
In my eyes interior mirror
Like the shadow of a fate.

But the fiendish fire had smoldered
To a white and formiess heap,
And no knot of oak was blasing
As it blazed upon my sleep,
But on the red hearth's reddest centre,
Where that demon's face had shown,
The shadowy lightning seemed to linger,
And to point with spectral finger
To a Bible, massive, golden,
On a table carved and olden,
And I howed and said. "All power
Is of Gos and God alone,"

- Mobile Register

Michael Gilessie.

Few men were as highly esteemed in the community in which he lived as the late Michael Gilessie of Kenmare, Tp of Osgoode, who was buried on the Stinst. Mr. Gilessie had attained his fiftieth year and might reasonably havy looked forward to a much longer life. He did not, however, fear death, but mei it in that spirit of Christian faith and fortitude which had marked his whole life. The deceased was a devoted Catholic, a useful and esteemed citisen. The vast concourse which assisted at his funeral testified to the regard in which he was held. We condole with his fam.