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Written for the Catholic Record. HOW A SCHOOLMASTER BECAME A CATHOLIC.

LETTER XVII .- CONTINUED. Now, let the substantial facts of the beginning of the 'Reformation' be briefly, but narrowly noticed. And the facts shall be given in the words of highly respectable historians, approvers of the "Reformation" Henry VIII, had been married to his brother's nominal widow, for more than twenty wars, when feeting married to his brother's nominal widow, for more than twenty years, when, fascinated by the salacious charms of Anne Boleyn, he began to gather doubts as to the volidity of his marriage. He could ease his conscience and granify his lust only by obtaining a divorce. But in those times it was hard for even a king to get a linear with ready one he had at Rume. times it was hard for even a king to get a divorce. It could not be had at Rome, and Greene says, "the iniquity of the proposal jarred against the public conscience" (p. 338) Cranmer's togenuity sugasted that the judgment of the European univertities should be obtained. "But," says Greene, (p. 343) "the appeal to the learned opinion of Christendom ended in titer defeat. In France the profuse bribery of the English agents would have failed with the university of Paris but for the interference of Francis himself. As biblety of with the university of falled with the university of the constraint of the case of Henry's own authority was required to wring an approval of his cause from Oxford and Cambridge. In Germany the very Protestants, it the fever of their most revival, were dead against the king. So far as could be seen from Canamer's test, every learned man in Christendem condemced Heary's cause. It was at the moment when cause is a spair of other means drove Henry at heat to adopt the bidd plan from which he had shrunk at Wolsev's fall. The plan was simply that the King should disayow the Papal jurisdiction, declare him elf head of the Church within his realm, and obtain a divorce from bis own celesiastical contrast. Position of the most contrast of the courts. Online (Vol IV. p. 163) cities courts. Online (Vol IV. p. 164) courts with the courts of the courts and their pulsors cause to be shapely reduced to the object of the courts and their pulsors cause to be shapely reduced to the object of the court of the courts and their pulsors cause to be shapely reduced to the object of the court of the courts and their pulsors cause to be shapely reduced to the court of the court of the courts and their pulsors cause to be shapely reduced to the court of with a few light persons, scholars of the same universities; as also the seals of the universities; as also the seals of the universities of this realm, were obtained by great travel, sinister working, secret threatenings and entreatings of some men of authority, specially sent at that time thither for the same purpose." And the Church was overcome in this way: "It was pretended that Wolsey's exercise of authority as papal legate contravened a statute of Richard II, and that both himself and the whole body of the clergy, by which they expected to be addressed to the universities; as also the seals of the universities of this realm, were obtained by great travel, sinister working, secret threatenings and entreatings of some men of authority, specially sent at that time thinter for the same purpose." And the Church was overcome in this way: "It was pretended that Wolsey's exercise of authority as papal legate contravened a pril. From the tower to Tyburn was a statute of Richard II, and that both himself and the whole body of the ciergy, by their submission to him, had incurred the penalties of a premunite, that is, the for feiture of their movable estate, being them. They were sent to the tower to Tyburn was a werisome and foul road for these poor authority as papal legate contravened as a statute of Richard II, and that both himself and the whole body of the ciergy, by their submission to him, had incurred the penalties of a premunite, that is, the for feiture of their movable estate, but the movable estate, but the movable and through bighways by whose seides plutying to the ciergy. In convocation they imported the king's elemency, and obtained it by paying a large sum of money. In their pentition he was styled the protector and supreme bead of the Church and clery, of England. Many of that body were streggered at the unexpected introduction of a title that seemed to strike as the automatical throad the holes and most renowned of England. Many of that body were strengered to them. They were sent to the tower transmit to a law of the king and the partition of the ciergy had been deemed the degenations, the extemptions, the deproyment the degenations, the traintionary class the deproyment the deproyment the deproyment the deproyment had been deemed the bird effective work time of the morable entirely and the disparch of the work time of the work time of the trainties, which had been deemed the bird externation as the deproyment the deproyment the destruction the disparch of the ciergy, but the disparch of the ciergy, but the disparc of England. Many of that body were staggered at the unexpected introduction of a title that seemed to strike at the supremacy they had always acknowledged in the Roman see." (Hallam's C. H. vol. 1 p. 87) Greene saye: "They (cl. rgy) were told that forgiveness could be bought at no less a price than the payment of a fine amounting to a million of our present mouey, and the acknowledgment of the King as "Protector and only supreme head of the Church and clergy of England." To the first demand they at once submitted; against the second they struggled hard, but their appeals to Henry and to Cromwell met only with Henry and to Cromwell met only with demands for instant obedience. The words were at last submitted by Warham to the convocation. There was a general silence. "Whoever is silent seems to consent," said the Archbishop. "Then we silence. "Whoever is stient seems to consent," said the Archbishop. "Then we
are all stient," replied a voice from among
the crowd, and the sesent was accepted.
... But Cromwell still kept his hand
on the troubled churchmen." (p.344, 345.)
On page 346, Greene says: "When conyocation was once stlenged, and the highere

vocation was once silenced, and the bishops fairly at Henry's feet, the ground was cleared for the great statute by which the new charter of the Church was defined.

This was the Act of Supremacy. On page 347, he says: "It was only when all possibility of resistance was at an end, when the Church was gagged and its pulpits turned into mere echoes of Henry's will, that Cromwell ventured on his last and crowning change, that of claiming for to be held and taught throughout the land." Coilier (Vol. IV. p. 174) has: "But this was not all: there was more than money required of the clergy. The king, perceiving the process of the divorce move slowly at Rome, and the issue look

Thus the rigide was required to be acceptable of the composition of the special port of high significance who is anow unbinds of this kind put to the convocation. The author of the "Antiquitate Britantice," informs up. "Antiquitate Britantice," informs up. "That the king refused to pardon the present the convocation of the "Antiquitate Britantice," informs up. "That the king refused to pardon the present the convocation of the "Streem of the Convocation of the "Antiquitate Britantice," informs up. "That the king refused to pardon the present in the special potential to own him their sole and supreme head, not the convocation of the convocation of the white the special potential to own him their sole and supreme head, the convocation of the conv

and a new submission of this kind put to the convocation. The author of the "Antiquitates Britantices" informs us, "That the king refused to pardon the praemunire, unless the clergy submitted to own him their sole and supreme head, next and immediately after Christ. 'Cramner and Cromwell were suspected to have suggested this thought to the king. The demand of this new title surprised the clergy extremely; they were somewhat at a stand about the meaning; and were apprehensive dangerous consequences might be drawn from it." Hallam (C. H. Vol. I. p. 91,92) gives: 'The aversion entertained by a large part of the community, and especially of the clerical order, towards the divorce, was not perhaps so generally founded upon motives of justice and compassion, as on the obvious tendency which its prosecution latterly manifested to bring about a separation from Rome. . . But the common people, especially in remote countries, had been used to an implicit reverence for the Holy See, and had suffered comparatively little by its impositions. They looked up also to their own teachers as guides in faith; and the main body of the clergy was certainly very reluctant to tear themselves, at the pleasure of a disappointed monarch, in the most dangerous crisis of religion, from the bosom of Catholic unity." "It was no longer possible for the pelacy to effer an efficacious opposition to the reformation they abhorred." (Id p. 99) "By an act of 1534 . . . it was made high treason to deny that ecclesiactical supremacy of the crowe, which, till about two years before, no one brd ever ventured to assert Bishop Fisher, slmost the only inflexibly honest churchman of that age, was beheaded for this denial. Sir Thomas More, whose name can ask no epithet, underwent a similiar fate. . . A considerable number of less distinguished persons chiffs, calcadatical were after.

More, whose name can ask no epithet, underwent a similiar fate. . . A considerable number of less distinguished persons, chiefly acclesiastical, were afterwards executed by virtue of this law." (Id. p. 37) Knight (His. Ecg., c. LHI, shews too that some rigor was necessary to make the supranacy of the crown palatable to the people. He says: "The prior of the London Charterhouse, John Haushen after a short imprisonment in

the holiest and most renowned of English Churchmen." From all this, it is abundantly manifest that because the Pope would not grant Henry a divorce, which was contrary also to the judgment of every just man of the time, the King of England, by the mean-est trickery and the sternest exercise of est trickery and the sternest exercise of brutal tyranny, put the Church under his feet and trod it to a shape to suit himself. The Church had no thought of a reformation; the king, as Strype says, made them, (the clergy) buckle to at last. Nor can I dis-cover from any of the above extracts, nor cover from any of the above extracte, nor infer from the stern enforcement of coercive statutes, that the people in general were so suddenly overjoyed at their liberation from Rome, as men of Mr. Palmer's stamp would have us believe.

Mr. Palmer says the papal power "was suppressed, not transferred to the king.

suppressed, not transferred to the king. However this may be, Henry was more officious and absolute in his Church than any Pope had been in Christendom. By Act of Parliament the King's ecclesiastical power was futly defined: "The king, his heirs, and successors, kings of this realmobal has taken, accepted and required the vocation was once silenced, and the bishops thall be taken, accepted, and reputed the only supreme head on earth of the Courch of England, called Anglicana Ecclesia; and shall have and enjoy, annexed and united to the imperial crown of this realm, as and crowning change, that of claiming for well the title and type thereof, as all the crown the right of dictating at its bonors, dignities, pre-eminences, jurisdic pleasure the form of faith and doctrine tions, privileges, authorities, immunities, bonors, dignities, pre-eminences, jurisdic tions, privileges, authorities, immunities, profits, and commodities to the said dig-nity of supreme head of the same Church, belonging and appertaining; and that he, his heirs and successors, kings of this realm, shall have full power and authority

was in progress, Eegland simply held her bresth." On page 356, he says: "It was by parliamentary statutes that the Church was destroyed, and feedom gagged with the country in governing and regenerating it."

The Liberal Unionists of Birmingham acting upon their determination to new treasons and caths and questionings."
Knight (Ch. LXI) has: The English
liturgy, and the constant reading of the Lessons in English, were the corner stones which held together that Church of England which the reformers had built up." Pexhaps, too, Mr. Hallam's head was confused when he wrote: "It is difficult for us to haps, too, Mr. Hallam's head was confused when he wrote: "It is difficult for us to determine whether the Pope, by conceding to Henry the great object of his solicitude, could in this stage have not only arrested the progress of the schism, etc." (Vol. 1. P. 88) If there was ever a schism, a breaking off from Catholic unity, it was when "the British Church reformed itself." when "the British Church reformed itself."
It must be very provoking to the "Catholics to be spoken of a Protestants, and to see their Church always dubbed Protestant. Yet both is done. Ranke in His. of Popes, very coolly and deliberately throughout calls Anglicanism Protestantism; and "Romanism," Catholicism, Knight eays that Elizabeth "and her wise advisers had taken their resolution to abide by Protestantism." Hallam has:
"Nor could the Protestant religion have easily been established by logal methods under Eliward and Elizabeth without this previous destruction of the menasteries." terrify the boidest into a committed no outward effence. They were to be shaughtered for an opinion. There were two houses connected with the London priory; and their priors came to Cromwell, and with Haughton entreated to be excused answering the questions which they expected to be addressed to the Cromwell, and were sent to the tower the committed of the constant of the constan

QUESTION.

At a meeting of the Nationalist mem bers of the House of Commons, held on the 5th, inst., Mr. Parnell presiding, resolu tions were adopted expressing thanks to the New York Legislature for endorsing the Irish cause by its reception of Sir Thomas Esmonde, and adding:—"So long as the people of Ireland are deprived of the rights of self government, which the people of the Empire State enjoy, so long shall we rely upon the goodwill of the Legislature to regain them." Resolutions were adopted thanking the Legislature of Virginia. the Irish cause by its reception of Sir thanking the Lagislatures of Virginia, Texas, and Mexico, the American and Canadian branches of the National

Leggues, etc.
Divisional Magistrate Cullen has direc ted the police authorities to report to him all contemplated evictions of an important character, and which will be likely to provoke comment, before he will grant police protection to the evic tors. United Ireland says that every ten-ant who does not take the hint to make his eviction of such a nature as to pro voke comment deserves eviction.

An action for damages for libel brought by Mr. William O'Brien against Glasgow Herald for £5,000 has been settled by agreement. The defendants apologized and paid £100 Mr. O'Brien has presented the money to the Glasgow Liberal Association for the circulation of reliable information about the Irish cause, A petition to the Queen, praying Her Majesty to exercise her royal prerogative

are acting upon their determination to secode permanently from the Liberal Association in consequence of the policy pursued by the Association in regard to Irish affairs. Many resignations of mem bership have been handed in to the

The London correspondent of the Liverpool Daily Post states that Mr. Chamberlain has become convinced that Chamberian has become convinced that he would succeed Mr. Gladstone in the leadership of the Liberal party was delusive, and that he has in consequence come to the conclusion to join the Government ere long. However, notwith-standing the past strength of Mr. Chamberlaia in his Birmingham strong hold, the Liberals are confident that if he accept office he will not be returned

again to Parliament.

In spite of the majority of ninety three which sustained the Government on Mr. Morley's motion of censure, there are becoming more and more difficult of their position. The writer from the cross benches in the Unioust organ, the Cherrer states that within the last few treatment is prison. The

Lord Sallsbury's majority was 114 when

Kingdom. The Unionists describe this as a scheme for splitting the Empire into se a scheme for splitting the Empire into fragments in order to federate the fragments—Scotland is to have a Parliament, Wales a Parliament, and Ireland a Parliament. The House of Commons is to become merely an English Parliament, and the new Imperial Parliament, with Colonial delegates, is to rise on the ruins of the present Constitution. This wast scheme, the far the most reconstitutions were heard.

b) far the most revolutionary ever heard of in Eugland, is given to the world in an of in England, is given to the world in an incomplete form as yet, partly by letter, partly by talk, and partly by guess-work. The death of Mr. Mandeville, who was imprisoned with Mr. Wm. O'Brien in Tullamore prison, is announced by cable. His death is said to have been caused by the privations to which he had been subjected in prison. He is, it may fairly be presumed, one of the victims of Balfour's brutal policy of murdering his policy of

ville, Mr. O'Brien declared in the House of Commons yesterday that Mr. Mandeville had been injured by brutal treat ment in prison. He was kept many days on bread and water, and would have died of starvation but for the compassion of the officers of the prison.

Mr. Healy writes that Mr. Mandeville

died for the cause of Ireland, and that he was killed by rigorous treatment in

the was after by prison.
that Mr. O'Brien asked Mr. Balfour what at he the death of Mr. Mandeville, and whether the Government would take any measures to secure an adequate enquiry into the cause of dea h.

Mr. Balfour replied that the existing

system of law was sufficient to insure a proper it quiry, if any were necessary. Mr. O'Brien considered the reply un-

meaning and evasive, and stated that he would renew the question on Thursday if he found that the Government were not making an inquiry into the matter, and that he would challerge the opinion of

Mr. William O'Brien, who was confined with Mandeville in Tullamore gaol, says that his death was entirely due to his treatment in prison. The story, as Mr. O'Brien tells it, reads almost like a tale of the Inquisition. Mandeville submitted to the authorities, but refused absolutely to the authorities, but refused absolutely to wear the convict garb, and to break his will they put him on bread and water in solitary confinement for weeks. But though he slokened he would not yield. They made several attempts to steal his clothes, but failed. Finally the governor and six warders attacked him in his cell one night, bound him, and tore and cut all his clothes off, except one shirt. He wrapped himself in a sheet, and still on a bread and water diet walked his cell steadily for twenty-four hours to keep.

Mr. Mandeville, it will be remembered, was one of the political prisoners whose ment to Mr. Baifour and his hearers at a recent Tory banquet. The Queen was bread and water diet walked his cell steadily for twenty-four hours to keep.

Mr. Baifour has told Sir Wilfiel Blant.

besed and water diet walked his cell steadily for twenty-four hours to keep warm, as it was midwinter. Then they took the sheet from him, and he put on the prison clothes. He lost fifty pounds in weight while in prison, and has been broken down in health ever since.

Michael Davitt states that he has no recollection of having promised Mr. Parnell's aid in prosecuting Mr. O'Donnell's suit against the Times. He offered his personal aid, and promised to endeavor to persuade Mr. Parnell to assist pecuniavily.

In reference to the Government's proposal to take up all the Times' allegations

cal purposes. If the Government were really serious in the desire of arriving at the truth they would specify the subject to be examined, and as estraneous matters have nothing to do with Mr. Parnell, they would be willing to confine the examina-tion to matters which lie between him on one side, and the Times with Attorney-General Webster on the other.

Special to the CATHOLIC RECORD. INGERSOLL CHURCH DEBT CAN-

It was announced by Rev. Jos. P. Molphy, P. P., of the Church of the Sacred Heart, Ingersoll, that the debt of the church has been finally and totally cancelled. A meeting of the men of the congregation was held after mass on Sunday, 15th inst, to hear Father Molphy read the list of parishioners who had nobly contributed their share towards bringing about this satisfactory result. The church is a very handsome and well The church is a very handsome and well presumed, one of the victime of Balfour's brutal policy of murdering his political opponents by slow torture. It will be remembered that his "crime" was the same with that of Mr. O'Brien, advising the Michellstown tenantry to restst the payment of rents long enough to enable them to take advantage of the law which acknowledged that they were entitled to a reduction. O'rer 6 000 persons attended his funeral.

The Duke of Argyle moved in the The Dake of Argyle moved in the House of Lords, the farce of a vote of confidence in the Government for securing to the people of Ireland the full enjoyment of personal liberty, and protection against unlawful coerción aud combina an assessment on all the parishiorers, three globes; a good supply of maps—tion. It passed without a division.

At the request of Mr. Gladstone, Sir of each. At the meeting on Sunday he needed; a well-chosen library to which move slowly at Rome, and the issue look unpromising, projected a relief another way. To this purpose he seems to have formed a design of transfering some part of the Pope's prefersions upon the coron, and retting up an ecclesiastical supremacy. And now, having gotten the clergy entangled in a praemulire, he resolved to exercise her royal prerogative to exercise her royal prerogative of mercy and to liberate those who are more to diberate those who are the preformance of their duty to their country, has been drawn up by the Liverson tangled in a praemulire, he resolved to exercise her royal prerogative of mercy and to liberate those who are the request of Mr. Gladatone, Sir of each. At the meeting of some part of the preformance of their duty to their country, has been drawn up by the Liverson tangled in a praemulire, he resolved to exercise her royal prerogative of mercy and to liberate those who are distributed to exercise her royal prerogative of mercy and to liberate those who are the request of Mr. Gladatone, Sir of each. At the meeting of some part of the Pope's prefersions upon the crown, and all such errors, hereses, abuses, offences, contempts, and enormities, what.

At the request of Mr. Gladatone, Sir of each. At the meeting of which well-chose ilibrary to which william Harcourt demanded in the House of Commons an investigation into the charges against Mr. Parnell also declared that he was on the point and the request of Mr. Parnell of the preformance of their duty to their country, has been drawn up by the Liver-and the proportioning the achieve of Mr. Parnell of the proportioning the ment of the drawn to the solute of Mr. Parnell of the preformance of their duty to their country, has been drawn up by the Liver-and the proportioning the explained that he was on the proportioning the explained that he made of Mr. Parnell of the proportioning the explained that he made of Mr. At the needing in the devision, only the country has been drawn up by the Liver-and the proportioning the explained that he was

\$13,300, as shown by the figures given

As it is the rule of the Church that a new church building must be out of debt before it can be consecrated, the consecration of the Church of the Sacred Heart may be expected to take place at an early

MURDERED IN TULLAMORE.

Boston Pilot.

Mr. John Mandeville, the fellow prisoner of William O'Brien in Tullamere Jail, died of his sufferings in that prison, on Sunday

of his sufferings in that prison, on Sunday last.

In announcing the feet Mr. O'Brien declared in the House of Commons last Monday that Mr. Mandeville had been mudered by brutal treatment in the Tullamore prison. He was kept many days on a diet of bread and water and would have died of starvation but for the compassion of the efficials in giving him scraps of food. He nevy recovered from his suffering under that treatment

Mr. O'Brien asked Mr. Balfour what efficial information there was in record to

official information there was in regard to the death of Mr. Mandeville, and whether the Government would take any measures to secure an adequate inquiry into the causes of his death. Mr. Balfour declined to give the case his official attention, saying that the existing laws were sufficient

to persuade Mr. Parnell to assist pecuniarly.

In reference to the Government's proposal to take up all the Times' allegations against the Parnellite party, the Freeman's Journal says: "The Government have adopted the tactics of the cuttlefish. They are trying to darken the inquiry with the object of evading a fair issue, and preventing their opponents from having a fair trial." The bringing in of all sorts of issues is intended for the purpose of indefinitely deferring the report of the commission, for political purposes. If the Government were

ST. MARY'S SEPARATE SCHOOL.

We are pleased to be able to make mention of the very high standing of the Separate School of St. Mary's paish, in this diocese, reflecting as it does great credit on the energetic and popular parish priest, Rev. Father Brennan. At the recent entrance examination three of the pupils of this school passed a very creditable examination and were admitted into the high school. This fact also reflects no small amount of credit on the excellent teacher, Mess Annie Shea. The names of the pupils are Vincent Wheilhan, Nellie Carr, and Rose Markey.

ST. NICHGLAS SEPARATE SCHOOL.

Mr. J. F. White, Government inspector of Separate Schools, in his report to the

department of education expressed him-elf as follows regarding St. Nicholas' school, St. Catharines:

The building is one of the finest of the kind in the Province—complete in all respects. Attached to the school is a comfortable, handsome residence for the tachers; school grounds of good size; water closets in the bisement, of the most approved plan; good supply of city water in the halls; four large class rooms, clesn,

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rsons Restored.
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RESTORER
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its, Epilepsy, etc.
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express address of
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ATING FRAUDS Co., Toronto.

WANTED eparate School. ficate required, ec.-Treas.. Port 506-4w A PICTURE.

Standing in the temple door, Sunshine, streaming to the floor, Falls across thy stainless veil, Lingers on thy forehead pale, Thee nor sun nor star can brighten, Thee no mortal flame enlighten, All the light of highest heaven To thine inmost soul is given; Thee beloved, by Thine adored Mary, Mother of the Lord!

Maiden dream of mother love Broods thy drooping eyes above, Maiden hands with mother grasp Hold thy doves in tender clasp, Awe and glory in thy face Veil the woman's shrinking grace, calm as angels wrapt in prayer Calm as angels wrapt in prayer Blessed more than scraphs are, Yet a woman, fair and weak, Bringing up thine offerings meek, Love fulfilling Law's behest, Sacrifices on thy breast, On thy lips, Love's sweetest word— Mary "Mother" of the Lord!

Judah's crown thy forehead wears, Judah's curse thy sad heart bears; Through thy soul the sword is driven When thy keenest joy is given; Deep and dark the Cross's shade Deep and dark the Cross's shade
On thy dark, deep eyes is laid:
On thy sweet and pensive lips
Rapture glows through grief's eclipse,
Stilled with mystery's silent spell,
Thrilled with thoughts no speech may tel
Past the sense of human sadness,
Past the dreams of human gladness,
On thy heart the Living Word. On thy heart the Living Word, In thy home the Babe adored; Hail! thou Mother of the Lord.

ROSE TERRY COOKE.

THE IRISH QUESTION.

Mr. Morley's Indictment.

Mr. William O'Brien resumed the de-bate on Tuesday. He said—Mr. Speaker, I hope the hon, and gallant member for North Armsgh, who registered the terrible vow to place his heel on our necks, will not be offended if I say that the speech that we listened to last night seems to me not to demand any very protracted attention except from persons in search of amuse ment (hear, hear), and whatever else may be said of the Irish question, I think we are pretty well agreed on both sides of the House now that it is not a laughing matter anyhow (hear, hear). The hon. member for South Tyrone did deliver a clever speech—a highly artful composition—and I am sorry to have to state that he was engaged in not uncongenial work in attacking an absent man, and fixing or attempting to fix, the stigma of successful villainy on the name and work of John Dillon (hear, hear). The bon. member has one other characteristic, and that is that he always attacks the Tory Government when he can do them no harm, and he always comes to their rescue wherever his services are of the smallest value (hear, hear).

THE STOCK HORRORS OF KERRY.

THE STOCK HORRORS OF KERRY.
His speech last night was stuffed with two
topics; he denounced the Plan of Campaign, of course, and he trotted out once
mere two stock horrors from the county Kerry, which had already done duty in the speech of the Chancellor of the Exchequer and in speech of the hon, and gallant member for Armagh (Tory cries of "oh.") Certainly but two alone they could not exceed that number of horrors, even from the county Kerry. I claim that we on these benches are at least as there we on these believes at least as honestly disgusted with these abominable things in Kerry as gentlemen opposite, or as the honorable member (Irish and Liberal cheers.) I confess that it some times strikes me that Unionist orators seem not at all disinclined to dauble their sleek hands in the blood of these miserable creatures f om Kerry (hear, hear). could not help thinking when I saw the crocodile tears that were shed for Noah Fitzmaurice by the hon. member, and by gentlemen opposite—I could not help thinking of the thousands and hundreds of thousand of Noah Fitzmaurices whom Irish landlordism had flung out on the roadside (loud Opposition cheers), or to meet, perhaps, a worse fate in the streets of Now York or elsewhere without one judicial tenants could get an abatement, from the hon. gentlemen opposite (renewed cheers.

THE COWARD'S CONSCIENCE. But, sir, is it candid, is it honest for the hon. member for South Tyrone to men-tion the Plan of Campaign and these crimes in Kerry in the same breath, as if there was any connection between them? He knows as well as I know that there is no more connection between the two things than there is between the proceedings in this Parliament and the murder in the New Cat (loud cheers). Gentlemen opposite may jeer who can do nothing else (Opposition laughter and cheers), but they will not conceal from the English people the fact that the one county in Ireland from which they can produce even their two horrors to work upon English feeling is the one county in the South of Ireland where the Plan of Campaign was never started (Opposition cheers). Let them jeeraway. I tell them that they will not conceal the fact that the county Kerry is the only county in Ireland where the influence of the National League has at all times been weakest and most paralysed (hear, hear).

BALFOUR AND THE MOONLIGHTERS. Not one great public meeting has been held from end to end of the county Kerry for years (hear, hear), and not one prominent member of this party for years set his foot in the county Kerry (hear, hear). We were driven out of the county of Kerry. It has been left undisputed possession of Moonlighters and of Her Majesty's Gov-ernment, and a pretty Arcadia they have made of it (Opposition laughter and cheers). Sir, instead of our having to blush for any connection with these crimes in Kerry, it is not our withers that are wrung, but the withers of her Majesty's Government every time that it is shown that the one county in the tages which this house conceded last whole of the South of Ireland where the year to the general body of the tenantry whole of the South of Campaign was never started is the one county in all Ireland where murder and moonlighters are rife (hear, hear), and that in every other county, where for nearly two years we have been carrying Tory Government and from the sception our operations, I can defy them to cal number for South Tyrone (Opposipoint to any campaigned estate in any tion cheers). I hold that what the right

corner of Ireland which has been dis by crime or staided by blood (Oppo

Yes, one campaigned estate has been stained with blood—the Coolgreany estate—where a gang of armed emergencymen shot down an unfortunate tenant named Kinsella (hear, hear), and within the last where a gang of armed emergencymen shot down an unfortunate tenant named Kinsella (hear, hear), and within the last three days the men who superintended that operation, helped as they were by her Majesty's Government, have confessed the crime, and have agreed to give compensation upon an action brought by the relatives of the murdered man, confessing that they were trespassers when they went there to commit that murder, and that the man they killed, if he had had time and arms, and if he had all the power of England at his back, would have been perfectly justified in killing his assallants (hear, hear) But, sir, I will pass on because all this disgusting clap trap about crime in Ireland is what the American politicians call the policy of the bloody shirt (hear, hear). It is the policy of hatred between two peoples who desire to live at peace (Opposition cheers), and, thank God, that policy here at home, as well as in America, is seen through and discredited, and played out (renewed cheers). But let us come to the Plan of Campaign. I should have supposed that the consisence of the hon, member for Tyrone would have twitched him a little on the subject of the Plan of Campaign. He told us that the Plan of Campaign is on the subject of the Plan of Campaign. He told us that the Plan of Campaign is responsible for the Crimes Act. I retort that he more than any other man is responsible for the Plan of Campaign (Opposition cheers). When my hon-friend the member for Cork introduced his Bill suspending evictions in Ireland, under certain conditions, in the autumn of 1886 (hear, hear), if the hon member for Tyrone had then adopted the same tone which he adopted towards the Tory Land Bill last session, he and his Liberal Little of the same to the sam Unionist friends, powerless for all else, would have easily prevalled on the Tory Government to legislate that autumn, and the Plan of Campaign would never have

been adopted.

MR RUSSELL RESPONSIBLE FOR THE PLAN. Vhat did he do? He scoffed at the hon. member for Cork's statement that there was any urgent crisis to be dealt with. In the name of the farmers of Uister he deried that there was any special emer-gency like the emergency of 1880 or 1881. He stated that the farmers were perfectly well able to meet their engagements. A few months afterwards he came whining to this House declaring that the farmers would Repeal the Union as sure as fate (cheers), and he wrote bysterical letters to (cheers), and he wrote bysterical letters to the Times cryling out, "God help and save the unhappy people" (hear, hear). Sir, is that a trustworthy guide in the affairs of the farmers of Ireland? (Hear.) He will learn better, no doubt, next session, and the Tory Government will learn better, but it was the Plan of Campaign that taught them better (cheers). I charge sir. taught them better (cheers). I charge, sir, that it is the hon. gentleman, and the men who are connected with him, that are who are connected with him, that are directly responsible for leaving the farmers of Ireland defenceless that winter, and who are directly responsible for the Plan of Campaign, and not that hitherto undetected personage the author (laughter on the Irish benches). I hold, sir, it was the Plan of Campaign that taught the Government wisdom, and what the homeometric for South Tyrone strove sedulously to conceal from the House last night was this—that the men you are trying to crush in Ireland to-day are the very ing to crush in I reland to-day are the very men who taught you the lesson (Opposi

tion cheers).

DISCREDITABLE TRICKS.
I wish, sir, to refer to the artifices—I may I wish, sir, to refer to the artifices—I may say the tricks—the not very creditable tricks (hear, hear), of which I have to complain of in the speech of the honmember for South Tyrone. What did he say? In the first place he had the audacity to talk—and the Chief Secretary I noticed chesred the compliment paid him in this connection (laughter)—to talk of the Land Courts heigh consider the end the Land Courts being opened at the end
of last year with the sympathy of the
Tory Government, when he knows as well
as I know that they were opened in the
teeth of the grimaces of Lord Salisbury, ord of protest or one tear for their fate | and the non-judicial tenants—the lease holders—could go into the Land Court under the Act of last session. I ask again, is it honest of him to convey to unin-formed persons here in England an impression which is diametrically opposite to the fact (hear, hear). He knows right well that not merely the Massereene dispute, but every prominent dispute that is still pending under the Plan of Cam-paign arose before the Tory legislation of last session, and arose out of a state of cir-cumstances which this House, and which this Government has solemnly on that statute book declared to be oppressive and to be indefensible (Opposition cheers),

FALSIFICATION OF FACTS. most sedulous attempts which are being made to mystify the people of this country on the subject. I say that policy is the policy underlying the hon. member's speech last night from the beginning to the end, and which completely falsifies the facts. The Masserene dispute, the Ponsonby dispute, the Clanricarde, the Consonby dispute, the Clauricarde, the Coolgreaney, the Luggacurren, the Herbertstown, and every prominent dispute which is still going on under the Plan of Campaign arose before the Tory Government legislation, and because they refused to legislate (Opposition cheers). I defy the Chief Secretary, who, I dare say, will pick himself up to answer me (laughter) I defy him to point to a single great estate where the Plan of Campaign great estate where the Plan of Campaign has been put into operation, where the tenants were free to take advantage of the act of last year, even such as it is

hear, hear). A CHALLENGE TO MR. BALFOUR, I challenge the right hon, gentleman to say whether, in point of fact, the Plan of Campaign is now being used, or has ever been used except to secure the advantheir brother farmers from a reluctant

hon. gentleman is engaged in doing in Ireland is not dealing with crime or with any widespread conspiracy against rents, for there is no such thing. He is en gaged in decimating and crushing—if he can do it (cheers)—the couple of dozen bodies of Irish tenants whose struggle forced Lord Salisbury to swallow his views as to the finality of judicial rents (Opposition cheers). (Opposition cheers).

TORY CANT What is the object? Vengeance upon them because they were right and because they are unconquerable (renewed cheering.) Every ludicrous and vague taunt may be showered on the Plan of Campaign by persons who know notbing of its operations. If the Plan of Campaign could be crushed out of existence in the could be crushed out of existence in the morning, I defy anybody to point to anything the right hon, gentleman would have accomplished except ruining and exterminating those couple of dozen bodies of tenants whose courage and self-sacrifice won the Act of last year (loud cheers). This is what the detestable cant about our crimes and about the successful villainy of John Dillon comes to—that we refuse to desert those men, and that as long as we live we will not stand by and see them struck down and evicted as a holocaust for the feelings of the landlords over the Act of last year, and because the Plan of Campaign has proved the landlords over the Act of last year, and because the Plan of Campaign has proved too muon for them (cheers.) That is the work the hon gentleman is engaged in in Ireland—the brave work for which he is lauded as a modern Quintus Courtius (loud laughter), crushing a parcel of poor unarmed Irish peasants because they were more than a match for him (cheers). That is the tremendous task that your soldiers, police, bailiffs, and Removable Magistrates are engaged in, BAMFOUR'S CRAWL TO ROME.

Removable Magistrates are engaged in, BAMFOUR'S CRAWL TO ROME.

That is the task in which to this hour you have most absolutely failed—failed so absolutely and so ignomiciously that the right hon, gentleman or his agents have been obliged to crawl to Rome to invoke the voice of the Holy Inquisition to strengthen the imperial arm of Eng to strengthen the imperial arm of Eng land (great cheering). The Chancellor of the Exchequer asked me last night whether there would be any Plan of Campaign in an Irish Parliament. I ventured to tell him there would not. But I venture now to go a little further, and to say that when the Tory Government found it necessary to pass the Act of last session, if they had honestly in-sisted that the Campaign estates should have the benefit of that Act instead of excluding them from the pale of the law, the Plan of Campaign would have disappeared long ago, but instead of that the right hon, gentleman preferred to show the iron hand, and hunt down like wild beasts the tenants who had been too much for him to play the Quintus Curtius (laughter), and the result is that he has loaded himself to the neck in abominable methods of gov-ernment in Ireland, in methods as imprudent as they are cruel, for I am in a
position here to day to repeat the challenge I addressed to the right hon,
gentleman four months ago in this House
—namely, to point out to us or cite for us one single instance of a great estate in Ireland on which he has conquered the Plan of Campaign with his bayonets and with his plank beds (cheers). The Chancellor of the Exchequer, in his forlorn speech last night (laughter), ventured upon the half-hearted hint that the Plan of Campaign had broken down on the Massareene property. He did not men-tion to us what was the meaning of the twenty five ejectments issued by Lord Massereene last week, or what was the meaning of the forays of Messrs. Dudgeon and Emerson night after night on the cattle of the tenants, harrassing the tenants like a pair of Rob Roy Mac gregors (laughter). I notice that the hon member for South Tyrone's better brief did not allow him to venture to follow the right hon, gentleman to that extent. He was content with a more modest position. He drew consolation from the fact that we had not actually succeeded in every single instance_that succeeded in every single instance—that we have only won success in nineteen cases out of twenty (great cheers). He did not point out that the landlords had not succeeded in one single case against the Plan; and I may console him by mantioning that we are cetting on, in mentioning that we are getting on, in the famous Italian phrase which used to

be very popular amongst the No Popery party in England, e pur si muove (cheers) MORE VICTORIES FOR THE PLAN. Let me just mention this. Even since Mr. Diilon's imprisonment the tenants of the Whitmore estates in Roscom have won abatements of 6s upon the valuation, or an average of 9s in the pound on judicial rents, without one penny of law costs. There is also the case of the Cheevers estate at Newbridge, county Galway. The contest there was against an obnoxious land agent named Kendal, who had insisted upon a most merciless rate of rent, and it was only yesterday I got word that there also the Plan of Campaign has succeeded, as the landlord has agreed to dismiss the obnoxious agent, and to dismiss the obnoxious agent, and to grant the tenants the abatement which they were looking for (cheers). When the hon. member wastes so much compassion upon the campaign and the tenants who were evicted, it may soothe his feelings a little to learn that after nearly two years? Constraints soothe his feelings a little to learn that after nearly two years' operations there are only 280 evicted tenants on campaign estates in Ireland out of more than 60,000 tenants who fought and won under the Plan of Campaign (loud cheers). And I can console him further by telling him that every man of those 280 tenants is in a comfort able home to day, and that every man of them will go back into his home in triumph before the landlords are done with this "successful villainy" (loud

the facts connected with the Massereene estate, as to which the members for South Tyrone had the hardinood to House and threatening to break up the Government and to repeal the Union on account of the iniquitous landlords, some of whom were denounced. There is only one intelligible theory on which I can

account for the hon, gentleman's oscil-lations and gyrations on the Irish land question, and that is that he abuses the landlords in safe generalities, and that he invariably betrays the tenants in a matter of practical utility (loud cries of "Hear, hear").

THE ESSENTIAL QUESTION. Now, sir, the essence of this question is —were the tenants right, or were they wrong? Was their claim honest, or was it dishonest? I will appeal to three wrong? Was their claim honest, or was it dishonest? I will appeal to three authorities, and they are not very partial to our side—the landlord, the landlord's agent, and the Land Commissioners, and I venture to say that I will prove to this House that the three of them triumphantly vindicate the demand of the Massereene tenants for an abatement of 25 per cent on the projudicial and of 20 reene tenants for an abatement of 25 per cent, on the non-judicial, and of 20 per cent on the judicial rents, and also triumphantly vindicate my friend John Dillon for advising them to stick to their combination to the death (loud cheers). Mr. Wynne and he is the agent for eight or ten surrounding properties gave reor ten surrounding properties gave reduction to the same amount, in some instance to a greater amount over the surrounding properties, of which he was agent that year. Well, he recommended that a similar reduction should be given on the Management and it was that a similar reduction should be given on the Massereene estate, and it was because he did so that he was dismissed from the agency by Lord Massereene, and the agency was transferred to Messra. Dudgeon and Emerson, a firm of Orange-emergency solicitors, the very first men in Ireland who made this wretched emergency business their mode of livelihood, and who had degraded a great profession by combining with the business of solicitor that of common bailiffs as well (hear, hear). Well, Lord Massereene hands himself over body and soul to this firm of emergency solicitors who to this firm of emergency solicitors who live by dispossessing unfortunate ten-ants; but even

LORD MASSEREENE SEES HIS INJUSTICE Lord Massereene and this firm of emer gency solicitors soon found out that Lord Massereene was wrong to refuse the abatements, and that the tenants were right in demanding it, for the hon mem ber for South Tyrone told us last nigh that Lord Massereene is now willing to give reductions all round upon the scale of the reductions in the Land Court, where the tenants were allowed to go into the Land Court. Mr. T. W. Russell—What I did say was

that Lord Massereene is now dealing with the arrears on the same scale as the commissioners had dealt with the rents (Oppo

sition cries of "Hear, hear").

Mr. O'Brien—I will come to the ques tion of arrears presently, possibly in a manner the hon, gentleman may not an ticipate (hear, hear, and laughter). But what I am dealing with is an undoubted fact, that Lord Massercene has sgreed to fact, that Lord Massereene has agreed to give an abatement of rent on the seals of those given by the Land Commissioners appointed, picked, and packed by a Tory Government (hear, hear and cheers), for the express purpose of discrediting the Plan of Campaign on the Massereene property. Those Commissioners found themselves obliged to give reductions of cent to those propel in some cases greater. rent to those people in some cases greater than were asked by the Plan of Campaign

(loud cheers)
THE MASSEREENE TENANTS VINDICATED THE MASSERENE TENANTS VINDICATED.
There you have the landlord, agent, and the Land Commissioners every one of them vindicating the tenants. In the face of facts like that how can any man have the hardihood to talk to us of im morality or dishonesty? (Opposition cries of hear, hear). How can any man affect to treat as an injured innocent the degraded lord against whom Sir Redvers Buller—and I defy him and I challenge him to deny it—was obliged to warn the Castle officials as a drunken and disreput-Castle officials as a drunken and disreput able sot (hear, hear, and loud cheers)
"These be your Gods, oh! Israel!" (loud cheers)
These are the cherubim and sercheers). These are the cherubim and ser-aphim from whom we are to learn moral-ity (loud cheers and laughter); these are the men you honour while you put a felon's garb upon John Dillon (loud and

prolonged cheering). A CRAFTY DODGER.

The member for South Tyrone is anxious that I should attack the question of arrears on Lord Massereene's estate, and his reference to them was one of the orafty devices by which the hon, gentle-man sought last night to delude this House. The hon, gentleman spoke last night as if Lord Massereene's present offer as to arrears were a matter antece dent to the Plan of Campaign (cheers). Why has he agreed to score out the arrears? Because the Plan of Campaign has taught him wisdom (loud cheers) And as to this settlement, nothing had been said about it until John Dillon made his speech at Tullyallen, and what would have been the effect of the settlement? I will tell you.

CRUEL CONDITIONS Lord Massereene is indeed now willing to make abatements which he refused point blank to make when the Plan of Campaign was adopted upon his estate. He is now willing to do it, but on condition that the unfortunate tenants, whose demand he now acknowledges to be just, should be crushed to the earth with law costs that were incurred in teaching him to be honest (cheers), and worst and most cruel of all, he insisted, and insists absolutely as a condition of settlement, that certain men, a certain list of the proscribed, whom he sets out in the schedule (a laugh), shall be exempted from all the benefits of the settlement (hear, hear).

(hear, hear).

MASSERBENE'S PLAN OF VENGEANCE.
That settlement is the price that Lord
Massereene is prepared to pay in order
to get these particular men into his
power, to ruin them, to make ex
amples of them, to root them out and to evict them (near, hear, and cheers)
And why? Because they are what he
calls them—ringleaders (cheers)—that is cheers).

CREATER CONTROL OF THE CALLS THE CAL FARMERS.

I should like to refer in brief detail to the facts connected with the Massereene brethren (loud cheers), and to make better as to which the members for lord Massereene do what he had refused lord Massereene do what he had refused lord make lord Massereene do what he had refused lord make lord m to do until the Plan of Campaign made describe the tenants as quite a thriving lot of people. Sir, he described the harvest of '86 as a most bountiful harvest, and yet you have him a couple of months afterwards coming into this leaves and the leaves and the leaves and the leaves and helpless creature, so that they may desert these men, so that the right hon. and helpless creature, so that they may desert these men, so that the right hon, gentlemen here to night might be able

Campaign states were excluded last year from the operation of the Land Act in order that there might be vengeance. Sir, that was the plot which John Dillon foiled by his speech at Tullyallen—a plot which was initiated to break down the tenants' union in order to victimize the tenants who availed themselves of the provisions of the Act, and to crush the remainder of them in detail with law costs. Well, all I can say is that John Dillon may safely stake not only his liberty, but his life upon the verdict of any twelve Englishmen as to where the villainy came in in these transactions. Justice was done in spite of the landlord and of the officials who concocted that plot, and to the honour of the man who baffled that plot, and who infused his own brave and indomitable spirit into the Campaigners (loud cheers). I would not have spoken at such length but that my friend was assailed, and as long as my voice can be heard neither my friend nor the Plan of Campaign shall ever want a defender (loud cheers). I do not purpose to go in any detail through the proceedings of the right hon, gentleman in Ireland.

Continue peaceably in Ireland it is because the right hon, gentleman has not dared to let loose the landlords upon the eight thousand or ten thousand or ten thousand treat the eight thousand or ten thousand tenants who are at the landlords mercy under the eviction clauses of the Land Act of last year. But his Crimes Act has not flat the eviction clauses of the Land Act of last year. But his Crimes Act has not of last year. But his Crimes Act has not of last year. But his Crimes Act has not of last year. But his Crimes Act has not of last year. But his Crimes Act has not of last year. But his Crimes Act has not of last year. But his Crimes Act has not of last year. But his Crimes Act has not of last year. But his Crimes Act has not of last year. But his Crimes Act has not of last year. But his Crimes Act has not of last year. But his Crimes Act has not of last year. But his Crimes Act has not of last year. But his Crime heard neither my friend nor the Plan of Campaign shall ever want a defender (lour cheers). I do not purpose to go in any detail through the proceedings of the right hon, gentleman in Ireland. That has been most powerfully done by the member for Newcastle in a speech which remains to this hour unanswered and unanswerable in every particular (loud cheers). It will be done also by a voice more potent than mine. All I can say is that it has now become a matter for Englishmen, Scotchmen, and Welshmen. is that it has now become a matter for Englishmen, Scotchmen, and Welshmen, rather than for us, to say how they like the right hon. gentleman's policy (hear, hear, and cheers). Whether they are tired of the policy of black vans and bread and water diet for the representatives of the Irish people (hear, hear). Whether they are satisfied with the result of the right hon, gentleman's system of government by gibes and gendarure judges, as it has been called (hear, hear,) and his candid and ingen ious method of answering daily questions ious method of answering daily questions (loud cheers). Judging by what they heard last night in the honest and hearty words of the members for Ayr Burghs, I am inclined to think that the Scottish people are not quite satisfied (hear, hear). I don't think, judging by Southampton, that the English people are satisfied (hear, hear) And I doubt whether the right hon gentleman is altogether satis-fied, or whether he is so self satisfied as we can remember him to be once upon a time (hear, hear). For I confess last night when he took the extraordinary course of entrusting his reply to the damning indictment of the right hon, member for Newcastle to the Caancellor of the Ex chequer, I could not help thinking of Achilles bending over the prostrate form of his friend Patroclus (cheers and laughter), except that Achilles was not in particularly good form on this occasion (loud laughter), but I am happy to think that the right hon. Patroclus will revive (renewed laughter) I have no doubt he has made a gallant rally—a last rally—(hear, hear)—in this debate. But I think his most devoted admirer will now see that he is not altogether the sort of man he used to be (loud laughter) when he first took up this Crimes Act, and when he used to throw off those brilliant samples of sarcasm at our ex-pense, but also at the expense of the

HITS AT BALFOUR.

There is one invariable test as to what is thought of the right hon, gentleman's success in the quarter that is best qualified to judge from—the Irish landlord party (hear, hear). The other day the Dublin Daily Express got hold of the rumour (loud laughter) that the right hon. gentleman was going to resign, and the Daily Express instantly jumped to the conclusion that it must be true (laughter) and preached a handsome funeral oration (cheers and laughter) over the right hon gentleman's policy. Well, when the news reached Castlerea, where a Crimes news reached Castlerea, where a Crimes Act Court was sitting, one of the Remov able magistrates, Mr. Beckett, immedia tely said to the Crown Prosecutor, "Mr. Burke—Do you propose to proceed any further?" (Much laughter.) Mr. Beckett thought it was high time to hedge (much laughter), and he evidently has his doubts about the twenty years of resolute government we are promised. The right bon, gentleman the Chancellor of the Exchequer very faintly repeated that—very faintly indeed. He advised the very faintly indeed. He advised the so long ago since the right hon, gentle-man roused the merriment of the Tory gentlemen of England by delicate allusions to the weak hearts and sensitive nerves of some of us, and I might retort that, upon the whole, possibly our hearts and our nerves have stood the strain as well as the right hon, gentleman's (loud cheers)

A BEATEN MAN.

I don't think he can altogether conceal

Government (hear, hear.)

from us his own feelings in this matter, and I can congratulate him on this—that he has learned at last that the govern ment of Ireland is a serious matter; and I don't desire to do so in a vindictive spirit, because unfortunately we have seen too many such secretaries for Ire land pass along the same miserable path not to know that it is not a question of personalities but of politics, and to observe them fail one after another in their impossible task (hear, hear). It is not their fault; they are sent to do the impossible (loud cheers); and sconer or dater, to the measured certainty of a Greek tragedy, it will find them out. The right hon gentleman is a clever man, but I say he is a besten and a broken man to day (loud obsers). He has only man to day (loud cheers). He has only averted the most horrible catastrophe in Ireland because he has been beaten from post to pillar through every clause of this Crimes Act—from the Star-Chamber Clause to the newsvendors, and from the newsyendors to the Star-Chamber back

THE LEAGUE INTACT. THE LEAGUE INTACT.

He has only averted catastrophe because he has almost ceased to attempt to suppress the National League—has almost ceased in the suppressed districts to continue annoying the League—a League which two months ago he told this House was a thing of the past (loud cheers) but which the Chancellor of the to brag of even one victory over the Cheers), but which the Chancellor of the Plan of Campaign (hear, and cheers).

And these men are to be excluded from the benefit of the settlement as the try (loud cheers). Of course if things

we have confidence in our leaders, in him who is specially hers, and in him who him who is specially hers, and in him who is specially ours (cheers). We have confidence in our own faithful race, and in their undying associations. We have confidence in the great human heart of the British masses, the British millions, and believe that they only need know the work of operation to loathe it and to discard it forever (loud cheers). Every lay their confidence is growing, every discard it forever (loud cheers). Every day their confidence is growing, every day that common struggle in which we are joined as comrades is uniting the two nations together by bonds that nothing can sever, and in that firm confidence the Irish people will go on cheerfully suffering, holding their ground, and hidner their time until the hour. biding their time, until the hour, the inevitable hour, when the ill-assorted majority of to day which condones coercion will have to face the judgment and condemnation of every man who believes that Ireland can be united to you in sympathy and trust, but never by a bungling and hateful tyranny (loud and prolonged cheering).

THE CLOISTER.

London Register

It is an error, only too common amongst the Catholics of this country, to suppose that the contemplative and inactive orders are of little or no use in the spreading of our holy Faith in this infide land. They think because these holy women lead lives of prayer and penance, bidden from the eyes of the world, that they are there solely for their own sanctification. Little do such know of the life of a Carmelite, a Franciscan, or a Redemptorist.

demptorist.

Abroad we see the Sister of Charity on her mission of mercy, saluted by all, for all respect and love her. But higher reverence is still kept for those consecrated souls, who in their convent chapels are heard but never seen. Their cloisters rise up about our cities as an impregnable barrier between God's justice and sinful man. Whilst legions of Christ's chosen ones work and suffer in the plain below, ones work and stiller in the plain below, these are on the Mount, face to face with God; with pure hands uplifted in suppliant prayer, and hearts burning before His tabernacle of love.

It is said of Saint Teresa, that she was

It is said of Saint Teresa, that she was made beautiful with gazing upon God. As much may surely be said of these watching angels, who bear upon their countenance the impress of that close though mysterious union between Christ and His hidden spouse. If God in His mercy would have spared the wicked city of old, if only ten just men were found within its walls—who can tell what judgments have been averted, what graces within its wall's—who can tell what judg-ments have been averted, what graces showered upon those paradises of love, those gardens of His chosen flowers, where we strain the ear as though to catch an echo of that endless song of the hundred and forty-four thousand who followed the

In this our capital, perhaps one of the most wicked cities in the world, there are cloisters where the tabernacle is never because His spouses are ever prostrate there. Implous men call such lives lazy and useless, because they are far from the busy dim of life's incessant toll. It is very faintly indeed. He advised the friends of the Government not altogether to despair (laughter), but Mr. Beckett is evidently not so sanguine a man as the Chancellor of the Exchequer. It is not whose lives ebb away in one painful act of love, stript of all spiritual consolations, and tried as God only tries His loved

'Tis not to human means we must look for the fulfillment of that hope dear to every Catholic; mau's heart is hard to move, and God's Grace alone can do it. But what is more likely to draw heaven's blessings upon our dear unhappy land than prayers ascending from hearts that have never wavered in their loyalty. Such prayers must be heard, though Eagland may never again be what it was—heresy will ever lurk within its bosom. Still God is all-powerful, and none hope in Him or sue for His mercy in vain: "For with Him there is plentiful redemption."

Consumption Surely Cured.

To the Editor:—

Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my

remedy FREE to any of our readers who have consumption if they will send me their Express and P. O. address.

Respectfully,
DR. T. A. SLOCUM, 37 Yonge St., Toronto, Ont.

Mr. Henry Harding, of Toronto, writes: Mr. Henry Harding, of Toronto, writes: My little daughter, 7 years of age, has been a terrible sufferer this winter from rheumatism, being for weeks confined to her bed, with linbs drawn up, which could not be straightened, and suffering great pain in every joint of limbs, arms and shoulders. The best of physicians could not help her, and we were advised to try Dr. Thomas' Eclectric Oil, which we done, and the henefit was at once apparent; after and the benefit was at once apparent; after using two bottles the pain left, her limbs assumed their natural shape, and in two weeks she was as well as ever. It has not returned.

A BURN OR CUT will heal quickly and leaves less scar if Victoria Carbolic Salve is

CATHOLI BY THE REV.

JULY

Written

JOHN

Mr. Wallas of Arbroath.

born about 1

Protestant at minister. It a Catholic so tion. But th He was tutor of Perth's c them throug these duties the Scotch Oc retired for a Bishop Gord 1706, he pr accompany h ordained pri he was summer Court of Pe popish religi perverting of and was out! In 1719, B the Holy Se ment of M On 30th A expedited Bishop of October, he burgh by from the us sanctioned b to be rema was of greathaving atta was on acco end to the nity was far 1722 he w magistrates, sions in the Gordon at 1 City Guard cute the over the lics were were dismi Suspecting of his deme ducted hir guard. It was anythis

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inquiring worthy t in the log ful it is, the walls good ephemer craze of hope to in such doubt, is art in th fanc-m is the ed in the h poet say let the pure. "I am

> to the b pation, vial of spirits, frequen and impusing

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sang & Pierce's

ing dise

y in Ireland it is ben, gentleman has not the landlords upon the ten thousand tenants andlords mercy under es of the Land Act of a Crimes Act has not mall boy from end to er for Armagh bragged will have a majority he debate is over. Of The Liberal Unionists

The Liberal Unionists on of men in a conand prolonged laughaturally vote to-night of capital punishment used cheering). They in favour of postoning r). But as far as the are concerned we here we stood at the lere we, or those who stand to the end (hear, retaries may come and many control or the stand to the end (hear, retaries may come and many come and the stand to the end (hear, retaries may come and many come and the stand to the end (hear, retaries may come and the stand to the end (hear, retaries may come and the stand to the end (hear, retaries may come and the stand to the end (hear, retaries may come and the stand to the end (hear, retaries may come and the stand to the end (hear, retaries may come and the stand to the end (hear, retaries may come and the stand to the end (hear, retaries may come and the stand to the end (hear, retaries may come and the stand to the end (hear, retaries may come and the stand to the end (hear, retaries may come and the stand to the end (hear, retaries may come and the stand th stand to the end (hear, retaries may come and may go, but the Irish ever (loud cheers. We God and in the future, ce in our leaders, in ly hers, and in him who heers). We have containtful race, and in sacciations. We have great human heart of, the British millions, they only need know they only need know ion to loathe it and to (loud cheers). Every nce is growing, every struggle in which we mrades is uniting the ner by bonds that noth-nd in that firm confid-

eople will go on cheer-lding their ground, and , until the hour, the when the ill-assorted which condones coer-face the judgment and every man who believes be united to you in rust, but never by a ful tyranny (loud and ıg).

CLOISTER.

on Register. olics of this country, to contemplative and in-of little or no use in the only Faith in this infidel because these holy of prayer and penanc eyes of the world, that ely for their own sancti-o such know of the life a Franciscan, or a Re-

the Sister of Charity on rcy, saluted by all, for love her. But higher kept for those conse-in their convent chapels rer seen. Their cloisters cer seen. Iner closters cities as an impregnable hod's justice and sinful dons of Christ's chosen fier in the plain below, Mount, face to face with hands uplifted in suplements burning before love.

nt Teresa, that she was with gazing upon God. urely be said of these who bear upon their who bear upon their impress of that close is union between Christ spouse. If God in His e spared the wicked city in just men were found who can tell what judgmaverted, what graces those paradises of love, His chosen flowers, where as though to catch an ess song of the hundred oussand who followed the

ital, perhaps one of the es in the world, there the tabernacle is never Jesus dwells with joy uses are ever prostrate men call such lives lazy use they are far from the e's incessant toil. It is es incessant toll. It is ode of peace is, to some, eavenly joy. But there eath that humble garb way in oue painful act all spiritual consolations, od only tries His loved

nan means we must look at of that hope dear to man's heart is hard to Grace alone can do it. our dear unhappy land ending from hearts that rered in their loyalty.

nust be heard, though
ever again be what it
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od is all-powerful, and
m or sue for His mercy
th Him there is plentiful

on Surely Cured.

four readers that I have a for the above named dis-ely use thousands of hope-been permanently cured, to send two bottles of my any of our readers who on if they will send me

pectfully, DUM, 37 Yonge St., Tor-

rding, of Toronto, writes: er, 7 years of age, has been er this winter from rheu-for weeks confined to her drawn up, which could not and suffering great pain f limbs, arms and shoulof limbs, arms and shoulof physicians could not
be were advised to try Dr.
ric Oil, which we done,
vas at once apparent; after
the pain left, her limbs
atural shape, and in two
swell as ever. It has not

ur will heal quickly and Victoria Carbolic Salve is

Written for CATHOLIC RECORD CATHOLICS OF SCOTLAND

BY THE REV. ENEAS M'DONELL DAWSON, LL. D, F. R. S, ETC.

PART II.

JOHN WALLACE-1720 1733. Mr. Wallace was the son of the Provost of Arbroath, and is supposed to have been born about 1650. He was educated as a Protestant and licensed as an Episcopalian minister. It is probable that he became a Catholic some time before the Revolution. But the precise time is not known. He was tutor for some time to the Dake of Perth's children and travelled with them through France and Italy. When these duties were at an end he repaired to the Scotch College of Paris and lived there retired for a considerable time. When Bishop Gordon returned from Rome in 1706, he prevailed on Mr. Wallace to accompany him to Scotland and prepare for the labors of the mission. He was ordained priest in April, 1708, and stationed at Arbroath. In the following year he was summoned before the Justiciary Court of Perth for "apostatizing to the popish religion" and for "trafficing and perverting othera." He declined to appear and was outlawed.

In 1719, Bishop Gordon solicited from the Scotch College of Paris and lived there

and was outlawed.

In 1719, Bishop Gordon solicited from the Holy See and obtained the appoint ment of Mr. Wellace as his coadjutor.
On 30th April, 1720, the Briefs were expedited by which he was created Bishop of Cyrrah. In the following October, he was consecrated at Etinburgh by Bishop Gordon alone, assisted by two priests. This departure from the usual form of consecration was sanctioned by a special induct. It is also to be remarked that the elected bishop was of greater age than Bishop Gordon, was of greater age than Bishop Gordon, having attained his sixty-sixth year. It was on account of his great merit that he was chosen, and also in order to put an end to the intrigues that were begun in favor of some other party. His new dignity was far from being a bed of roses. In 1722 he was arrested by order of the magistrates, whilst he was hearing confessions in the lodgings of the Duchess of Gordon at Elinburgh. The duchess was still in bed. But the constables of the City Guard who had charge to execute the warrant, insisted that she should rise and conduct them over the house. Eleven other Catholic Church cannot folics were seized, and of these some were dismissed, others sent to prison. Suspecting the Bishop, from the gravity of his demeanor, to be a prisest, they conducted him to prison under a strong guard. It would have fared still worse with him if they had imagined that he was anything more. He was liberated on balt; but, as on a former occasion, refused to stand his trial, and was outlawed. He can be succeeded as a summer of Rome in decorated carriages and living in its palaces as ten. Doral princes, at the same time its Salva-ton Armies of begging friars, Franciscans, Cordiliers, poor preachers and Sisters of Carlity are at work among the sick and the destitute, and the poor have the Gostorial to the catholic Church cannot reach the English poor. Centuries of political and was outleted. He may be read in the average low class Eoglishman the idea that the Church of Rome in decorated content in the constables of the destitute, and the poor have the Gostorial to the Catholic Church cannot reach the English poor. Centuries of political antiques of Rome in decorated content in the constance, and the destitute, and the poor have the Gostorial to the Catholic Church in the poor have the Gostorial to the Catholic Church in the poor have the Gostorial to the cardion, especially in the form of Rome in decorated content in the content of Rome in the cardion stand still worse in the Catholic Church in the po was of greater age than Bishop Goldon, having attained his sixty-rixth year. It ball; but, as on a former occasion, refused to stand his trial, and was outlawed. He remained in the country, however, and frequenting only places where he was not frequenting only places where he was not much known, he managed to do good service. It would appear that later on he could use more freedom; for, Bishop Gordon left to him the principal charge of the Lowlands, whilst he bimself devoted bis energies to to the people of the High lands, for whom he had conceived so great

The Bishop's friendship for his High landers was strongly expressed in a letter he wrote to the agent at Rome in the year 1711. It would appear that some people expressed surprise that he should have been able to stay in those mountainous districts with an amount of comfort which it was impossible for others mountainous districts with an amount of comfort which it was impossible for others of experience. "I never," was his reply, "had more comfort, every way, than among those people; and am so far from a proper with them. I do not question but I should do greater service there than anywhere else; and fift were to be addles in their scarlet and velvet to the father in His name, just as we do obtain. They pray either to Himself, or to the Father in His name, just as we do obtain. They pray either to Himself, or to the Father in His name, just as we do obtain. They pray either to Himself, or to the Father in His name, just as we do obtain. They pray either to Himself, or to the Father in His name, just as we do obtain. They pray either to Himself, or to the Father in His name, just as we do obtain. They pray either to Himself, or to the Father in His name, just as we do obtain. They pray either to Himself, or to the Father in His name, just as we do obtain. They pray either to Himself, or to the Father in His name, just as we do obtain. They pray either to Himself, or to the Father in His name, just as we do obtain. They pray either to Himself, or to the Father in His name, just as we do obtain. They pray either to Himself, or to the Father in His name, just as we do obtain. They pray either to Himself, or to the Father in His name, just as we do obtain. They pray either to Himself, or to the Father in His name, just as we do obtain. They pray either to Himself, or to the Father in His name, just as we do obtain. They pray either to Himself, or to the Father in His name, just as we do obtain. They pray either to Himself, or to the Father in His name, just as we do obtain. They pray either to Himself, or to the Father in His name, just as we do obtain. They pray either to Himself, or to the Father in His name, just as we do obtain. They pray either to Himself, or to the Father in His name, just as we do lace, had for some time been charged with the weight of duty in the Lowland mission. The latter Prelate continued to be ergaged in these labours till the close of his days. He died at Edinburgh on the 11th July, 1733.

TO BE CONTINUED.

Home Adornment.

From the Colorada Catholic. What a charming eight for men and angels is the wise Christian mother, as angels is the wise Christian mother, as she moves calmly and devoutly in the daily routine of her domestic duties! The spectacle of her good life cheers her husband and excites to worthy deeds her inquiring offspring. * * It is her worthy thought to bring her children up worthy thought to bring her children up in the love and fear of God. How pain ful it is, to find in some Catholic homes the walls arrayed in the cheap fluery of folly. For pictures apt to inspire good thoughts there may be found tawdry portraits of ephemeral petty not prices. The passing craze of the variety theatre and the lecture platform occupies a prominent place.

craze of the variety theatre and the lec-ture platform occupies a prominent place in the album on the wail. Can parents hope to rear their offspring to noble ends in such an atmosphere. * Art, no doubt, is inspiring, but the exhibitions of art in the household should not be pro-fant—much, much less, immodest. Great is the educational effect of pious pictures in the home; for it is true as the classic poet says, that what passes through the ear affests less sensibly the mind than what is offered to the faithful eyes. Accordingly, let the ornamentation of the house be

"I am little I know, but I think I can

these symptoms are present.

THE RELIGIOUS SITUATION IN LONDON.

From the New York Times.

In a former letter I have spoken of the great awakening which English society is experiencing, and have ventured the sugexperiencing, and nave ventured the sug-gestion, though with some doubt, that it is due to political causes. If it be assumed, as is sometimes argued, that great religi-ous and moral movements are solely manifestations of mental activity, then we can trace to the same causes the deep solidons movement which is permanting

manifestations of mental activity, then we can trace to the same causes the deep religious movement which is permeating with a cleaning light the dense mass of the London poor. There is such a movement, great in its way as the political movement, and its most striking manifestation is the Salvation Army. I could not understand this organization as it appeared among us in the States. There seemed no reason for its being. It had the look of a fantastic religious exhibition, abnormal and out of place. Not so here. Revisiting Eugland again after many years, and knowing the London poor as only one who has lived in their midst can know, I think I can understand the Salvation Army; why it has such vigor and force in Eugland, and why it has made no mark with us. With us it is really out of place, but it is not among the London poor. Some time sgo, in the pages of a leading review, Cardinal Manning said that the Euglish poor, or at least the poor of London, had no church.

Their moral and religious destitution was complete. How complete it is no one can understand who has not lived among them. The Cardinal pointed out that it was this class the Salvation Army was reaching, and that it was doing a great work of regeneration. In the Northern States our poor are chiefly of Irish and Italian nationality. The Cathollic Church has them, and it leaves no room for a Salvation Army. That Church is the church of the poor, and if at any time its Cardinals be riding through the streets of Rome in decorated carriages and living in its palaces as temporal princes, at the same time its Salvation and the streets of Rome in decorated carriages and living in its palaces as temporal princes, at the same time its Salvation.

and the Church of England has made the fatal error of separating itself from the poor. Succeeding to all that the Catholic Church had left in England, but cut off from all save purely national and political authority, it drifted into the position of a richly-endowed department of the State Government; my Lord Bishops sitting in the House of Lords in their lawn sleeves, fine as the Cardinals at the Vatican, but with no orders of poor friars and Sisters with no orders of poor friars and Sisters of Charity, no Salvation Army out, working heart and soul among the poor admojeram Dei glorium—for the greater glory of God. This has been a terrible mistake, and seals the fate of the Church of England as State institution. Its diseases Pland as a State institution. Its disestab lishment is one of the reforms which the growing political upheaval in England

growing political upheaval in Eugland will bring to pass.

The other day I was in Cologne Cathedral, a building so beautiful and so magnificent that I should have felt myself repaid if I had crossed the Atlantic merely to see it. It was at High Mass, and stalking up and down the aisles were the beadles in their scarlet and velvet trimmed clocks, carwing great cill taff. bers. Just as they came in from the street with their market baskets in their hands they were kneeling in the pews and the aisles, and workmen with their tools beside them. I thought of St. Paul's in London. It was simply impossible to conceive such a scene there. The poor have no place in the churches of the State establishment of England. Nor have the Diesenting sects reached them. Caurches and chapels of Methodists, Wesleyans, Presbyterians, Baptists, and other sects are spread thickly through the brick and mortar wildernesses of London, but the poor have little part in them. They are the possession of the shopkeeping class. poor have little part in them. They are the possession of the shopkeeping class. Below this class come the artisans, the laborers, and all the vast mass of Lon-don's poor. They have no church. No words can describe their moral and religi

words can describe their moral and religious destitution. They are a great population—ignorant, prejudiced, almost savage—knowing no reseraint but the strong arm of the law. To this dense mass the intellectual and moral awakening which England is experiencing has brought the Salvation Army.

Its places of worship are not to be seen in the West end nor in the fine quarters where the average tourist goes. You must go to the poorer quarters, and there you will find them. Great flaring signs in front of some hired store, painted blood red, proclaim that "Services are in front of some hired store, painted blood red, proclaim that "Services are held every evening, and all day Sunday." Old theatres have been bought and turned into meeting:houses; the Salvation paper, the War Cry, circulates in enormous numbers; the fantastic processions, with big drum, tambourines, and banners, wath you every evening in the streats the meet you every evening in the streets, the uniformed men and women singing hymns and shouting with fervor. It is "I am little I know, but I think I can throw a weight of a hundred ton." So sang a proud basena peel. But Dr. Pierce's Pleasent Pellets are quite as powerful in meeting with and overthrowing disease. If you have rush of blood to the brain, dizziness, beadache, constipation, indigestion, or billousness, buy a vial of these little pills at once. One a dose. fautastic, extravagant, but its sincerity robs it of absurdity. It is not intended for the refined. The higher classes regard dose.

A Sad Loss.

Loss of appetite and the attendant low spirits, duliness and debility, are of very frequent occurrence. Regulate the bowels and improve circulation and digestion by using Burdook Blood Bitters whenever these symptoms are present.

Which the Salvationists have to encounter from the very classes among whom they are doing their work. But the processions will go on marching, the wild revival meetings will beheld, and the War Cry be inserted in the work is done in preparing the classes it appeals to for more these symptoms are present.

Buttle, Large bottles, Large bott

INVOCATION OF THE BLESSED

NATURE AND EXTENT.

Rev. Father Edmund, C. P., in Ave Maria.

explanation given by Catholic theologians ought to satisfy an intelligent mind; viz, that those who enjoy the Vision of God (which is called the Brattlic Vision) see and know all things in the mirror of the Trinity"—that is in God's seeing and knowing; because they see His essence, and His knowledge is one thing with that.

(c) The Blessed Virgin, as Mother of God, is Queen of Heaven and Earth, and, consequently, has more power to assist her clients than we can understand in this life. The angels, for instance, are all at her service. But the happy experience of her help, so readily granted to all who life. The angels, for instance, are all at her service. But the happy experience of her help, so readily granted to all who sincerely ask it, is quite enough for us Catholics, without any explanation as to the how of it.

Now the Catholic Church has a Sacrifice, as you know; and this Sacrifice, the Mass, is never offered to the Blessed Virgin or the saints. It is offered, indeed, in their honor, to obtain the benefit of their inter

honor, to obtain the benefit of their intercession; but to God alone, that He may
grant us that benefit.

(c) Neither do we pray to Our Lady
and the saints as sources, but as channels
of grace. Now, we can be channels of
grace to one another here on earth, and
we ask one another's prayers for that

3—But does not our doctrine of the mediation of the Blessed Virgin and the saints interfere with the one mediatorship

of Carist?

By no means, For our Lord is the "one Mediator" of salvation; and it is through His merits the Blessed Virgin and the saints obtain for us what they do obtain. They pray either to Himself, or to the Father in His name, just as we do here on earth. And again to His merits

nope and condence in the fatts of the great majority of our people?"

My dear friend, if this were so it would be all over with the Catholic religion.

(a) First, then, our devotion to the Blessed Virgin has developed with the course of centuries but ever following a parallel development of devotion to our Lord Himself—especially with regard to His sacred Humanity and Its Real Presence

eacred Humanity and its Real Presence on our altars.

(b) Secondly, no Catholic, however illiterate, who has learned the first principles of his religion, can possibly put the Blessed Virgin into the place of Jesus Carist as the object of his faith and hope. She would be nothing at all to us but for what her Divine Son is It is because she is His mother that we value having Her for ours. With and through her we have a hold on mother that we vaine having Her for ours:
With and through her we have a hold on
Him, particularly on His mercy, which
we should not have without her; and He,
in His turn, has a hold on her. For,
being our Judge as well as our Savlour,
He has made her intercession a beautiful
excuse for pardoning us again and again
when His justice cries out for our condemnation.

(c) Thirdly, the Catholic Church does not require us under psin of sin or censure to pray to the Blessed Virgin at all. She merely exhorts us to do so as one of the surest means to salvation. Whereas she does insist on our hearing Mass and receiving the Sacraments according to her regulations; thereby putting us constantly into direct communication with Jesus Christ as our God, our Saviour, and our Judge and the end of all devotions.

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CATHOLIC PRESS.

New York Catholic Review. We are compelled to believe in the Church as an external spiritual authority, because the Church preceded the Bible, and, in fact authenticated the books of which it is composed, after having taught Rev. Father Edmund, C. P., in Ave Maria.

And now for two or three little "difficulties" of another kind, as I said. Let us follow our usual plan.

1.—About the "invocation" of the Blessed Virgin. How can She possibly hear and attend to the prayers and necessities of a single earthly client, much less, therefore to the numerous petitions She must be receiving from all parts of the world, and so many of them at once?

I have already given a sufficient explanation, but here will be more explicit.

(a) The "invocation of saints" is a part of the Unwritten Word of God, or Apostolical Tradition. It completes the doc trine of Holy Scripture, that the servants of God in heaven do intercede for their brethren on earth.

(b) How the Blessed Virgin and the

of God in heaven do intercede for their brethren on earth.

(b) How the Blessed Virgin and the saints know the prayers and wants of those who call upon them is a mystery, if you will. It is a part of the Communion of Saints, as I said before—which, of course, is a matter of faith. But the explanation given by Catholic theologians are the communion of the saints was interestingly as the consistent, they have no right to insist upon their private interretations as terms of communion. Buffalo Union and Times.

Bob Ingersoll in his speech habenda sed non habita at the Chicago convention, revealed the weakness of his character, and showed his selfish disregard for the rights of others. When he turned the the how of it.

2.—But how is it right, you say, to worship the Blessed Virgin at all? Is it not giving her divine honor?

(a) "Worship" simply means honor,

(b) the courtesy of the convention to make the worship that the saddress which he was permitted only by the courtesy of the convention to make address which he was permitted only by the courtesy of the convention to make into a stump speech for Gresham he was ignominiously howled down, and was taught the salutary lesson that one who can dictate to the Almighty is not competent to nominate a candidate for the presidency of the United States. As was well observed, the Mistakes of Moses on which he has expended so much of his florid choquence never equaled the egregious blunder he made in dealing with a simple political question. The buffoon who criticizes the work of Gud had not sense enough to make an ordinary speech. sense enough to make an ordinary speech. He had better leave Moses alone for the future and cultivate his very limited talents so as not to make a fool of himself again when dealing with the practical affairs of life.

A new kind of woman has been discovered by Mr. Wekeman of the Buffdo, N. Y. Sunday Express These women live in the island of Cuba, and profess the Catholic religion. Of course there are some such in this country, but the cases are exceptional. Mr. W. considers the are exceptional. Air. w. considers the Guban woman to be one of the most lovely types of the sex. He says: "She may not have so much 'soul' as some American women. I have never heard of one with a mission.' They do not engage in public declamation about rights.' They have the most properly a convention. hold no conventiors. They do not haunt and harrow newspaper offices. Briefly they are not howling dervishes in the home, in society, in literature or religion, because their sex might permit them to

Much comment is made upon the

ism,—not to style it by the stronger term, skeptici-m or semi-infidelity—is shown in the fact that a leading paper in New Eng land, the Springfield Republican,—prominent enough intellectually—in commenting recently on a Protestant divine's doctrine that the wicked were to be punished forever, sagely says that it is utterly presumptuous to believe that a man should be punished forever for a life of a few years spent in misdeeds.

few years spent in misdeeds. Buffalo Union and Times.

Miss Alice Putnam Baker, one of Buttalo's cultured daughters, writing from Dresden, says—as we find it in last Sunday's Courier: "Then we went to the Sunday's Courier: "Then we went to the art gallery, which, as you know, is one of the finest in Europe, where we saw Raphael's masterpiece, the 'Sistine Madonna.' I felt when I saw that picture that I could understand the worship of pictures by the Romanists. I could have bowed before it, if it had not been wrong, so great was my love and admiration for it." We deeply grieve that our fair and gifted townswoman, while our fair and gifted townswoman, while so accomplished in other respects, should be so utterly ignorant regarding Catholic belief. Any child in our Catholic schools could tell Miss Baker that "Romanists," as she politely terms Catholics, neither worship pictures nor the saints they represent. Catholics "wor ship" pictures of holy personages, just as Miss Baker "worships" the photographs of her parents and other dear ones at home.

ones at home. Whether from swampy land or stag-nant pool, or from the deadly gases of city sewers, malaria poisons are the same. Ayer's Ague Cure, taken according to directions, is a warranted specific for malarial disorders.

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coras, Farkhill, Twoby, Kingeton; and Rev
Bro. Arnold, Montreal.

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Catholic Record.

London, Sat., July 21st, 1888.

ROME AND LIBERTY.

A leading article in the Mail of the 11th inst., on "Rome and the Republic," calls attention to "a striking paper" in the current number of the Forum on the relations between "the Roman Church and the Americans." The "striking article" is by the notorious "Monsigner Bouland," and is intended to give to the world the very novel informa tion that the growth of the Catholic Church in the United States, which is acknowledged to be enormous, is a menace of destruction to the very existence of the Republic. The Catholic Church has really been a large factor in the growth and greatness of the country. She nurtured it in its cradle, her prin ciples and doctrinal teachings assisted in forming the minds of her statesmen, her soldiers, her orators, her historians, her capitalists, her citizens generally, but now Mr. Bouland makes the wonderful discovery that the Church's sim is to destroy, not to build up, and that unless she be repressed the country will be inevitably brought to ruin. The Church is described to be "anti-Republican, anti-American, anti everything that is meant by freedom of conscience, freedom of speech, freedom of the press, and especially freedom of our Public Schools,

The Church has not been a political machine, nevertheless, as true religion conduces, even materially, to the safety of society and of the individual, her teachings have done much for the public welfare, and her children bave been in the front rank in everything which has contributed to raising the country to the high position which it occupies to day. The American people do not require to be told by this Monsignor Bouland, a stranger to the country, and ignorant of its wants, what is

needed for its prosperity.

Of course, the Toronto Mail, which has been for long unsuccessfully harping to the same tune in Canada, is glad to get an ally, and when it cannot get one of high character, it seems to content itself with one of disreputable antecedents, so it endorses Monsignor Bouland with all his falsehoods and unsavory reputation.

It is unfortunate for the cause which this pair are occupied in propagating, that it is usually only such persons as have damaged reputations engage in it; that such names as Maria Monk, Edith Pan Presbyterians, O'Gorman, F. Widdows and Justin D. Fulton are they that are written in the catalogue of defamers of the Catholic Church. Monsignor Bouland is not an exception to the rule. His title "Monsignor" even is a fraud. When his conversion to Protestantism was announced he made a display of numerous titles to show the "exalted" position he occupied as a priest, but, in reality, the exalted position was nowhere, and his titles were unknown. He was not recognized as a Monsigeor either in Boston or in the diocese of Providence, and his theological knowledge was notoriously small, All this is attested by those who knew him in the two cities named. However, after leaving the Church, he could no longer claim such a title, if he ever possessed it, any more than an Anglican Canon or Dean would retain his title after abandoning his Church. It is known that he endeavored to acquire some titles in Rome, representing himself to be already a Canon of Notre Dame des Victoires in Boston, an office that never had an existence, so that if ever the title Monsignor had been conferred on him, which is very doubtful, he obtained it fradulently. At all events he was obliged to leave both the dioceses we have named, because of the fraudulent use of moneys which he gathered under pretence of building churches, and other benevolent objects, which were not carried out. It is, therefore, only the respectability of the Forum as a magaz'ne, that gives any apparent respectab'lity to "Monsignor" Bouland's paper. H s record in the past is a fraud on which justify the belief that Mr. Bouland's which may enable him to feather his nest, scurrilous and lying resolutions: as ot ers like him have done, by follow-

ing a similar course of deception on the credulous.

Were it not for the publicity given to Mr. Bouland's falseboods by their appearance in the Mail and Forum we would deem them unworthy of attention coming from such a quarter. As the case stands, however, it seems necessary to rebuke them-not a difficult ta k.

Mr. Bouland is far from being original in his supposed foresight of the result of Catholic progress. The Methodist General Conference at New York declared not long ago by the mouth of its president that "as an ecclesiastical political power Romanism. . . . is a menace to our liberties and a snare to our people.

The Pan Presbyterian Council has, at this moment, under consideration, a scheme for a "Confederation of the various Presbyterian Churches" through the world, submitted by the Evangelical Alliance of New York, one of the main objects of which Confederation is "to consider the best methods of opposing Infidelity and Romanism "

In fact this has been the favorite theme of anti-Catholic organizations ever since Protestantism was established, and every where the cry was raised "Romanism is opposed to patriotism," whether the country was an Absolutism, Constitutional Monarchy, or a Republic; but in every case the cry was equally false and cruel. It was the plea for persecution in England, in Germany, in Switzerland, as well as in Massachusetts, and in Maryland while this State had a Protestant majority. But it was false in all these cases. The Church never had for object anywhere the suppression of the Government of the country. Her avowed object is and always has been the welfare of the country, spiritually first, and materially in the second place. Why, else did she send her missionaries into South America, while yet that continent was peopled with savages : into Africa, India. Coina and Japan? It is well known by those who have studied history in its truth that it was to teach salvation through Christ crucified, not for any political end.

And coming to the United States and Canada, which are specially in view of the Mail and Mr. Bouland, why has she established in every city and town of importance, parochial schools and colleges, hospitals and houses of refuge for every species of distress, including pestilential diseases, if she had not in view the good of the people and of the coun. try? Compare with her work that which has been done by Methodists and Presbyterians, and we must add by Episco. palians and Anglicans, since Mr. Bouland now belongs to this body. These sects should be able to show something tangi. ble in work of similar kind before presuming to say that the Catholic Church is threatening the country with destruc. tion of her liberties. But they will say "Yes, Catholics have schools, but the object of these is to destroy the public school system." In fact they do say so in the articles before us. In the name of common sense, what destruction menaces the Public School system in the fact that Catholics wish their own children to be religiously educated This we do insist upon, and we trust we are able to retain our liberties in 'this respect in spite of General Methodist Conferences, Evangelical Alliances, and love of liberty, while endeavoring to deprive their fellow citizens of their dearest liberties in the worship of the true God.

The Mail article says: "That the Roman Catholic Church holds itself superior to all temporal authority, and lays first claim to the obedience of its members, is so well known as to require

We do maintain that there is a higher law than the law of any man or collection of men. We maintain that there is a law of God, and that all men and all States are bound by that law. But do not the Presbyterians, Methodists and Anglicans hold the same doctrine? It is unnecessary for us to cite their Confessions of Faith and the opinions of their divines to prove they do. It is known to every one, and in this sense only is the Mail's proposition true; and not only these sects, but every sect we know holds the same belief, Even infidels and unbelievers of every name hold it, with the difference that they leave out the name of God and substitute their own conviction and will. Why then single out Catholics for approbrium on this score? It can be for no purpose except to excite persecution, and this object becomes evident when we look at the conduct in the past of those who so speak. What else than intolerance could have dictated the impudent resolutions of the Baltimore gathering of Methodist Episcopal ministers, who presumed to condemn the courtesy of President Cleveland towards Pope Leo XIII. on the occasion of his Jubilee? Yet the noble-minded President we have no intention, at present, to dwell did no more than was done by Princes at length, but we have said enough to and Sovereigns through the world whether Catholic or Protestant, Pagan or pres nt purpose is to obtain a notoriety Mahometan. And here is one of the

"Whereas, certain prominent official re-

regard for the Romish Hierarchy, and we have reason to believe that it was devised and suggested by scheming Jesuits who have always been the intolerant enemies of both civil and religious liberty. Resolved: That we enter our solemn pro-test against this new departure of the President in making such marked official recognition of a religious hierarchy, claiming also temporal sovereignity."

If this is not a Methodist claim to temporal sovereignity, we do not know what the expression means. Does it not imply that the Methodist clergy own the United States?

We might quote other equally impudent claims, but we would carry this article to too great length.

Here, since a great part of Mr. Bouland's paper consists of an attack upon Catholic schools, let us say that Protest. ant clergy are now seeing what Catholics saw long ago, that the schools need a religious teaching. Their legislative bodies are demanding it both in the United States and Canada. But their action in the past raised the evil spirit of Godless education, with the object of depriving Catholics of their religion, and now they cannot lay it. Instead of gaining their end, they have just succeeded in raising a generation of sceptics, or one of loose morals, in place of the relig iously inclined population which might have been expected from the character of their ancestors. In their own tyranny they have been punished.

We can say only a few words on the uotations made by Mr. Bouland and the Mail. They give a pretended extract from Lafayette, the great Frenchman who assisted the United States in her struggle for liberty: "If the liberties of the American people are ever destroyed it will be by the hands of the Roman clergy." This extract has been long exploded. Lafayette said, "it will no be by the hands of the Roman clergy." Again, he quotes the late Cardinal McCloskey as stating that the Catholics o

the United States are ready to sustain the temporal power of the Holy Father. So, no doubt, they are. But Mr. Bouland and the Mail wish it to be understood that he meant Catholics would sustain the Pope's temporal power over the United States. Every one knows that His Eminence was speaking of the temporal power of the Pope over the States of the Church, of which he was robbed by the Italian king. So Bossuet is quoted as being Gallican before being Catholic. No one would more strongly repudiate than the great Bossuet, the doctrine which Mr. Bouland attributes

Mr. Bouland also accuses the Pope of claiming supreme temporal authority over Ireland, for the purpose of keeping an oppressed people still under the heel of the oppressor. Of course the illusion is to the late Rescript of the Holy Father on Boycotting and the Plan of Campaign. Now it is well known that the Pope had no intention to repress the National agitation for recovery of the National liberty. The Pope's Rescript had no connection with the National struggle for liberty. It had in view to decide the moral question whether, under certain circumstances named in the Rescript, certain acts could be lawfully done, and the bent on the Liberals to assail this link decision was in the negative. This is what in the Ministerial chain. On this subthe Rescript substantially says, and it means | ject Sir William said : only what it says. By the way, this illustration of the Monsignor's proposition is not given in the Mail. From the fact that this journal is on the side of the oppressor in this case, we presume the quotation would be inconvenient.

Mr. Bouland's paper is a tissue of absurdities and misrepresentations, written in the knowledge of their falsity, and the Mail's remarks upon it are equally maliclous with the original paper.

There is therefore no truth in the assertion that the tendency of Catholic teach ing and practice is to destroy the liberties of the United States or any other country. Can the same be said of all the forms of Protestantism? The blue laws of Massachusetts, and the efforts of Cotton Mather actually to annihilate the colonists of Pennsylvania for heresy, even before their arrival on American soil, is a suffici. ent answer to this query.

In answer to certain bigots who tried to make it appear that the German Catholics wish to Germanize, and therefore to de-Americanize the West, the

long ago : 'The Catholics of German birth or descent in America are making no attempt to Germanize either Church or country. Assertions to the contrary are founded, so far as they have any founda-tion, upon the sayings of individual Germans who are in no way representa-tive men. and who have no noticeable tive men, and who have no noticeable following. The Church in America, in all her human appointments, is not German, nor Irish, nor French, nor Polish, nor Italian. It is American. Her own principles permit her to be nothing

Our next quotation is from the address of the Rt. Rev. Bishop Keane, and it is

dent Cleveland, and twenty four Archincluding His Eminence Cardinal Gib-Bishop Keane said :

"We (Americans) owe our significance among the nations to the fact that we have shown that respect for law is combave shown that respect for law is com-patible with civil and religious liberty, that a free people can become prosperous and strong and preserve order without king or standing army, that the State and Church can move in separate orbits and still co operate for the common welfare."

Further on he adds :

"We perceive clearly that true religion can neither be defended nor propagated by violence and intolerance, by appeals to sectarian bitterness and national hatred. And by none is this more sincerely acknowledged or more deeply felt than by the Catholics of the United States. And the special significance of our American Catholic history is not found in the phases of our lives which attractatention and are a common theme for declamation but it lies in the fact that our example proves that the Church can thrive where it is neither protected nor persecuted, but is left simply to itself to manage its own left simply to itself to maffirs and to do its work."

THE DOOM OF THE LIBERAL UNIONISTS.

Sir William Harcourt spoke recently at Stockport before an immense audi ence estimated at nearly 6,000 persons. He was in excellant vein, and his speech was full of vigor, wit and sarcasm. It made special reference to the great Liberal victories at Southampton and Ayr as having "a sobering and educating effect upon the Liberal Unionists so that these gentlemen are beginning to think of their latter end." Mr. Chamberlain was described as "the pet of Birmingham," and his shirking of the vote when the Ministry were defeated was ridiculed without mercy, to the great satisfaction of the electors. He appealed to the electors of Stockport, would they longer allow themselves to be misrepresented in the Parliament of the country? "Surely," said he, "Stockport will no longer endue the ignominy of being held out as an accomplice of a policy it abhors. You will demand to be represented by men that stand by my side, who will not only pledge themselves sgainst coercion, but who, when they have given that pledge, will keep their faith. Stockport will take its place among the heroes of England, a place to which it honorably aspires. The knell of this coercionist policy and this coercionist Government s tolling in every part of the United Kingdom. A brighter dawn is rising above a serene horizon. You will pursue the triumph and you will partake the gain-a glorious triumph of conciliation over coercion and of justice over wrong." He appealed to the electors no longer

to tolerate Mr. Jennings as their member, a man who had been false to the professions of his whole life. He declared that it will be the duty of the Liberels to aim chiefly, in their future efforts, to break up the party of the Liberal Unionists. They are the weakest part of the following of the Coercionist Government. and both policy and duty make it incum-

"What does this all mean? It means this, gentlemen, and the country will do well to observe it. The Liberal Unionists —you will call them more properly the Liberal Coercionists—have no strength in the country. They have no support, they have no party. There are Liberal Coercionist members of Parliament, but there are no Liberal Coercionists in the constituencies. I have nothing to say against a good, downright, thoroughbred Tory. (Hear, hear.) There must be people of all sorts in the world. A good bred Tory is a thing you understand, but these broken barred half-breeds, who are neither fish, fl-sh, fowl, nor good red herring — (laughter) — why, of course, things of this kind are sure to break down and be beaten in every stake they are entered for. (Cheers.) What is happening, gentlemen, is this, that doubts and hesi tations—and I am not surprised at them —I do not blame them—which kept men away from the poll in 1886 have dis-appeared, and the Liberals of all kinds who are real Liberals are returning to the old standard and the old leader. (Hear. we may now quote two illustrious
American prelates to show how the
Catholic Hierarchy are disposed toward
American nationality. These extracts would, without any other argument, destroy Mr. Bouland's whole fabric:

to get any other allies—(hear, hear)—but of course the consequence is that he has to do the bidding of the men he is dependent upon."

There is no doubt that the Liberals have made up their minds to march to victory under the banner of "Justice to Most Rev. Archbishop Ireland said, not | Ireland;" and from the past equally with the prospects opened out by the unprecedented success which has perched upon that banner during the bye-elections, that they are effecting an immense change in the sentiments of the English nation, and that glorious victory will crown their efforts as soon as the people have an opportunity to manifest their will.

> In the present state of the Ministerial benches, discontented with the Government for the failure of their policy, conscious too, that the change of sentiment

presentatives of Pope Leo are publicly in-terpreting this unprecedented act of the President as indicative of his favorable tional importance in presence of President as the delivered of the delivered on an occasion of Na-tional importance in presence of President to the delivered of the delivered of the delivered the de stituencies wherever there was a vacant tional importance, in presence of Presi- seat, the defeat of the Government cannot be long delayed. The sudden col bishops and Bishops of the Caurch, lapse of a Ministry, composed of irreconcilable elements, is just the thing which bons. At the laying of the corner stone usually happens, especially when they of the new university at Washington, set at defiance their own pledges, and pay no deference to the pledges of their supporters. This is the exact condition of the Salisbury Government, and it is reasonable to expect that their utter overthrow will not await the natural expiration of the term of the present Parliament, but that a Home Rule Government will succeed suddenly and

THE ORANGE ANNIVERSARY.

In spite of the fact that Orangelsm i

osing-or has lost, we should say-the scendancy which it held in former days, with bloodstained grip, in Ontario, it cannot let pass its inglorious anniversary without its votaries giving vent to the gall that is within them when the day comes round which "delivered us from Popery, wooden shoes and brass money;' and, of course, the same braggadoclo and empty vaporing which has ever been heard on the twelfth of July characterize it this year. When we say that Orangelam has lost its ascendancy, we do not mean to intimate that it is in a moribund state, As the country has grown, the number of Orangemen has, we presume, grown greater also; so that there are, probably, more Orangemen in Ontario than there were say a decade ago. But it would seem that the society has not grown apace with the country, and this fact constitutes by it self weakness. There are now, for example, fewer constituencies which it controls, in proportion to the total number in the Province, and perhaps there are even fewer absolutely where the Ocangeman can be elected on the strength of his connection with that society. Hence the bluster usual on the 12th of July, though become vapid, and no one now pays attention to the ravings of the orators who belch out their hatred of the Catholic Church, whenever the Orange anniversary

There were, as usual, this year Orange processions, and large ones, on the twelfth, in many centres of Ontario. In London about forty five lodges participated, and it is said that about 1 500 per sons were present. This is probably an exaggeration. There were about 4 000 persons gathered in the Queen's park to listen to the speeches, which were crammed with the usual bravado of defiance against Catholicity, and laudation of the principles of the Revolution of 1688. We must say, however, that they were much less violent and bloodthirsty this year than they have usually been. We suppose this arises from the consciousness that they are no longer able to ride roughshod over the Catholic population; still there was a share even of this, and it was a clergyman, too, who gave utterance to this blood and thunder style of oratory, Rev. D. Cascaden of Forest, who wishes himself t be regarded as a minister of the gospel of peace, an ambassador of the Prince of

This firebrand spoke strongly against the "dismemberment" of the British Empire, which he said would be most superstitious confi determinedly opposed by every Orangeman. As there is no "dismemberment of the Empire" threatened just now, we know, of course that he means "Home Rule" for Ireland. He opposes, for Ire land, that same civil liberty which the celebration of the 12th pretends to every Orangeman is imbued with the spirit of the Ulster Protestants, who swore that they would rather be drowned in mid-ocean than submit to the rule of Parnell and the other upstarts." He added that "Orangeism is worth fighting

It is not our intention in the present crowded state of our columns, to enter upon the history of Ulster Orangemen, whose example Mr. Cascaden holds up as so eminently worthy of imitation. We shall only remark on this subject that the history of Orangeism in that province is marked with slaughter, persecution, and pillage, from its inception down to our own day. Especially in Belfast, it is into a trance. He sat down on a chair, known that, coming fresh from their lodges, where they have been inspired with hate for their Catholic fellow-coun. trymen, the Orangemen amuse themselves. periodically, with wrecking their neigh bors' houses and murdering the inmates; and at such times a Catholic cannot show himself upon the streets without endangering his life, unless he be protected by a strong body guard. These are the men, too, who have leagued themselves as Emergencymen, to assist in the oppres sion of the poor. These are the men whom the Rev. Mr. Cascaden appeals to the Orangemen of Canada to imitate. However, the appeal was scarcely necessary; for O:angemen in Canada have been worthy followers of their Ulster exemplars, and if they are not so still to the same degree, it is because they are shorn of their power, and dare not make the is taking place unmistakably, and dis- s me exhibition of the spirit that ani- between them." (Laughter.)

mstes them as they have done hereto-

Several resolutions were passed, which were, of course, carried unantmously. One of these affirms the necessity of Protestantizing the Canadian Schools, and in the same breath declares undying opposition to Catholic Schools. In the face of the protestations which were made by all the speakers that O.angeism means "religious and civil liberty," these being the words of Dr. Oconyatekba, and the purport of the former part of Mr. Cascaden's speech, it required no small amount of mpudence to explain that religious liberty means, in orange mouths, the Protestantizing of Catholic children by force; for this is exactly what the resolution means when strippel of its meaningless verbiage. No, Messrs. Cascaden and Oronyatekha, we have no intention of accommodating you by permitting these outrages. We would not expect any. thing better than this from Rev. Mr. Cascaden, for this is his trale. But we are surprised that a member of one of our aboriginal tribes, which have suffered much from past injustices inflicted on his people, should express himself ready to trample on the bodies of those among his now fellow-citizens who in the past were always opposed to injustices to which his people were sul jected, though often unable to prevent them.

Another resolution endorses "the principles of the Revolution which placed William III. upon the throne,' As it was in consequence of the stand taken by James III. to secure liberty of conscience for both Catholics and nonconformists, that was the direct cause of the deposition of James II., and the invitation to William to assume the English Crown, this resolution is an undisquised approval of persecution of Catholics to the death. Such is in fact what Orangeism has always been, and the speakers whose names we have mentioned might as well have said so openly without pretending, as especially Mr. Cascaden did, that Orange formidable enough in former times, bas men are so found of Catholics that their only delight would be "to feed and clothe a Catholic if the necessity arose." We do not ask the Orangemen to feed and clothe us. We do ask from all our fellow-citizens to regard us as citizens of the same country and equal with them. We are a mixed community, and the future happiness of the country requires that we should live together as equals. We believe that, with the exception of the Orangemen, all are content we should do so : but as our hearts are buoyant and our arms strong, we are quite able to hold our position in Onterio, with only such opponents, and we intend to do so.

In Toronto there were about 5,000 in the Orange procession. The epeeches were very much of a kind with those which were delivered in London, perhaps somewhat more violent. Dr. Wild, the notorious chairman of the Congregational church, who desecrated the supposed House of God not long ago by turning the worship of God into an advocacy of the murder of William O'Brien, was one of the principal speakers. Ex uno disce

A "MIND CURE" CASE.

At the Police Court in Toronto last week a case was brought up for adjudication which illustrates the amount of in "faith cure" pretenders by the votaries of that belief. Mrs. Jane Aun Thomas was the victim and the only witness called by the prosecution. Herbert and Mrs. Herbert Stratton were cited for breach of the Medical Act for pretending to cure persons of glorify. He expressed confidence "that their ailments and receiving therefor a money consideration.

Mrs. Thomas told Mr. Stratton that her "heart was fluttered," and on his asking why she carried a crutch she said. "I told him I had been unable to walk unassisted since I was eighteen years old. He told me to stand up without the crutch. I made an effort, but failed. Then he said I could be cured, but it would take some time. I said it was impossible, and Mr. Stratton said nothing was impossible with him, only it would take a little longer time. He explained that he was a metaphysician and treated on Christian science. He then pretended to go to sleep and enter worked his legs one way and another, and then coughed violently. For about three quarters of an hour he remained with his eyes shut. Then he began to move his hands around in various direc. tions. When he woke he opened the door of the room to let me out in the hallway. I put down on the table fifty cents, which Mrs. Stratton said would be the charge."

Mr. Bigelow, who appeared for the defence, pointed out that Stratton hed nothing to do with the payment of the money.

Witness said she had previously seen Mrs. Stratton, and she had said if at it did not make any difference which of them treated the patients, one wests good as the other.

County Attorney Badgerow- I co not suppose there was much difference

Mr. Strat taken mo i Thomas ba could take his mode of Science." I Bigelow. The cour

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lons were passed, which , carried unantmously. ms the necessity of Proleclares undying oppost-Schools. In the face of which were made by all Orangeism means "reliberty," these being the nystekba, and the purer part of Mr. Cascaden's ed no small amount of explain that religious orange mouths, the Proly what the resolution ppel of its meaningless

Mesers Cascaden and have no intention of you by permitting these rould not expect any. n this from Rev. Mr. is is his trale. But we a member of one of bes, which have suffered xpress himself ready to

njustices inflicted on his dies of those among his ens who in the past were o injustices to which his seted, though often unem. tion endorses "the prinevolution which placed

upon the throne. asequence of the stand III. to secure liberty of oth Catholics and nonwas the direct cause of James II., and the invito assume the English ution is an undisguised cution of Catholics to the in fact what Orangeism and the speakers whose mentionel might es well ply without pretending. Cascaden did, that Orange. of Catholics that their ld be "to feed and clothe necessity arose." We do gemen to feed and clothe from all our fellow-citias citizens of the same al with them. We are a y, and the future happiatry requires that we er as equals. We believe xception of the Orangeent we should do so : but e buoyant and our arms quite able to hold our rio, with only such opintend to do so.

ere were about 5,000 in cession. The epeeches of a kind with those ered in London, perhaps violent. Dr. Wild the an of the Congregational esecrated the supposed t long ago by turning the into an advocacy of the liam O'Brien, was one speakers. Ex uno disce

CURE" CASE.

Court in Toronto last s brought up for adjudi-lustrates the amount of pretenders by the belief. Mrs. Jane Aun e victim and the only by the prosecution. Irs, Herbert Stratton breach of the Medical

ling to cure persons of and receiving therefor a told Mr. Stratton that fluttered," and on his

carried a crutch she said, ad been unable to walk e I was eighteen years ne to stand up without ade an effort, but failed. could be cured, but it e time. I said it was d Mr. Stratton said possible with him, only little longer time. He e was a metaphysician Christian science. He to go to sleep and enter He sat down on a chair. one way and another. d violently. For about of an hour he remained nut. Then he began to around in various direc. e woke he opened the n to let me out in the down on the table fifty s. Stratton said would be

who appeared for the deout that Stratton hed ith the payment of the

she had previously seen nd she had said that it ary difference which of he patients, one was as

ney Badgerow-'I co ere was much difference ' (Laughter.)

Mr. Stration's defence was that he had sken from money in the case. Mrs. Thomas had left fifty cents, but she could take it again. He explained that Sience? Being asked by the magistrate what is Christian Science? he replied:

"It is reported that Bi-hop Lafleche, of the specific proficiency. Her essay, "Flora's Tribute," did honor to her gifted p.n., while her rendering of it in a sweet, sympathetic voice was as creditable to her as it was plassing to those who heard it.

Miss Fleurine Busicers, of Montreal, whose natural and acquired abilities bespeak for her a brilliant future, was graduated in instrumental music, taking the faithful enrolled and provided with a graduated in instrumental music, taking the faithful enrolled and provided with a graduated in instrumental music, taking the faithful enrolled and provided with a graduated in instrumental music, taking the faithful enrolled and provided with a graduated in instrumental music, taking the faithful enrolled and provided with a graduated in instrumental music, taking the faithful enrolled and provided with a graduated in instrumental music, taking the faithful enrolled and provided with a graduated in instrumental music, taking the faithful enrolled and provided with a graduated in instrumental music, taking the faithful enrolled and provided with a graduated in instrumental music, taking the faithful enrolled and provided with a graduated in instrumental music, taking the faithful enrolled and provided with a graduated in instrumental music, taking the faithful enrolled and provided with a graduated in instrumental music, taking the faithful enrolled and provided with a graduated in instrumental music, taking the faithful enrolled and provided with a graduated in instrumental music, taking the faithful enrolled and provided with a graduated in instrumental music, taking the faithful enrolled and provided with a graduated in instrumental music, taking the faithful enrolled and provided with a graduated in instrumental music, taking the faithful enrolle taken no money in the case. Mrs. his mode of treatment is by 'Christian crease Lord Salisbury's difficulties. Science." Being asked by the magistrate "What is Christian Science?" he replied : "The name itself will tell you. We heal through mind. Mind governs matter. We teach people to live without medi

"In place of practicing medicine you are in antagonism to it," put in Mr. Bigelow.

"We make our patients stop the use of medicine," the witness replied.

The court held that the case was proven, and fined Stratton \$75 and costs or three months.

Mrs. Stratton's case was next called. Mrs. Thomas gave substantially the same evidence as before, stating that Mrs. Stratton's treatment consisted in folding her arms and making other signs.

Mr. BigELow—"They gave you no medicine and no prescription?"

Mrs. Thomas—"That's true. But they excited me in such a way that I got In this case the Magistrate adjudged a fine of \$50 and costs or 30 days.

Notice of appeal was given in both

If there were not many persons who are easily duped it would be upprofitable to carry on such a deception and there would be no such practitioners.

> A SUBSERVIENT CHURCH IN SERVIA.

The treatment of Queen Natalie of striking illustration of the importance of the liberty of the Church from the interking seeks a divorce because she will not questioned and because she opposes the intrigues. The king then demands of the Ecclesiastical Synod to grant him a ted for the purpose. divorce, which the Synod truculently obeys, the Greek Church having always been in every country where it existed the pliant tool of the Government. Even the Pall Mall Gazette says of the action of the Synod, that a more vile job was never undertaken by a spiritual court at the dictation of the temporal power. Yet the whole system of National Churches, which has been a pet theory of the Eoglish Church, must naturally lead to similar results everywhere, where such National Churches are established. The Church of England can never rid itself of the repreach that it was based upon Henry the Eighth's ill treatment of Queen Catharine, which culminated in his being declared "Supreme Head of the Church of England," and if in France the Emperor Napoleon I. had merely a National Church to deal with, the result would have been similar. But as he had to deal with the head of the Church Universal, the rights of the Empress Josephine were maintained by the Church in spite of

all the efforts of civil authority. The Pall Mall Gazette publishes a num tween Queen Natalie and the Servian authorities, lay and ecclesiastical, in relation to the existing troubles. The Queen, in her despatches, states that the province afford greater advantages. Synod is conspiring with King Milan to perpetrate a cruel injustice against an innocent woman. Queen Natalie's last despatch was addressed to the Metropo. litan of the Holy Synod. In it she declares that the Synod is not qualified to concern itself in the question of a divorce between her and her husband, A divorce granted by the Synod would, under the circumstances of the case, be contrary to the laws of Servia, and the Queen declares that she will energetically protest against the iniquity and illegality of such a divorce if granted by the Synod.

The Crown Prince of Servia has been since forcibly taken from the custody of Oneen Natalie at Wishaden, and the Gor man authorities have notified the Oneen to quit German territory. Protich, whom King Milan employed to abduct the Prince. is the husband of the lady whose intimate relations, with the King are the cause of the estrangement which has arisen between the King and Queen.

EDITORIAL NOTES.

THE Baltimore Mirror states that the Catholic school, of that city save the general taxpayers \$400,000 annually.

THE Pan Presbyterian Council has followed the example of the Methodist Conference of New York by deciding to organize deaconesses to assist in the Church work.

Thomas had left fifty cents, but she House of Lords. It is expected that Mr. could take it again. He explained that | Smith will resign, and that this will in-

> Three Rivers, has suspended the Jesuits from exercising religious ministrations in his diocese."—Christian Guardian, 11th inst. The report was certainly circulated,

but it was untrue. Bishop Lefleche has authoritatively contradicted it. The Jesuits, one of the most efficient, zealous, and learned of the Religious Orders, are still doing their good work in the diocese of Three Rivers, as usual.

We had the pleasure of a visit this week from Rev. Father Tiernan, Passionist, brother of Rev. M. J. Tiernan, Chancellor of the Diocese of London. We are also glad to perceive that the latter rev. gentleman has returned from a short but much needed vacation, and appears to have been much benefited by his trip.

WE are pleased to notice that Mr. Matthew Finn, jr., of Port Huron, second eldest son of Mr. Matthew Finn, former resident of London, recently passed a brilliant examination at the Michigan University, Ann Arbor, and received the degree of L L B. It is his intention, we believe, to practice law in Port Huron, and we bespeak for him that success which his rare talents so highly merit.

A cable despatch states that owing to the repeated annoyances to which the Servia by her husband, King Milau, is a Pope is subjected it is seriously under his consideration and that of the Cardinals to move from Rome. As it is very unlikely ference of the civil authorities. Against that the Pope or the Cardinals would the Queen there is not even the shadow entrust their private deliberations to of a charge of any infidelity, but the the newspaper reporters, the rumor may be regarded with great suspicion. The permit bis' infidelities to pass un- Island of Malta is mentioned as one of the localities to which he may possible move. betrayal of Servia's interests to Austrian It is also stated that the purchase of sour islet in the Mediterranean is contempla-

> Special to the CATHOLIC RECORD. Convent of our Lady of Lake Huron,

Sarria. On Wednesday evening, Jane 27th, the annual commencement exercises of the convent of Our Lady of Lake Huron, Sarnia, were held in the large assembly hall of the institution. The room was hall of the institution. The room was filled to overflowing—many being obliged to stand during the entertainment. The programme, which was an excellent one, was prepared with the greatest care, and executed with that precision which never fails to make an audience enthusiastic A number of our divans anytonely. A number of our citizens anxiously looked forward to the return of the annual commencement as an opportunity to enjoy one of those excellent treats which are
presented only once a year. And they
are never disappointed. Each succeeding occasion discloses the
addition of some commendable feature
to the course of studies but what reaches to the course of studies, but what perhaps attracted our attention the most was the almost faultless rendering of the difficult parts of the programme by the younger as well as the older pupils. Such a splendid showing at the close of the scholastic year is most gratifying to parents and those interested in education, and is certainly the result of the such the province affords greater advantages. The building itself, large, airy, and comfortable, is built on a rising height in the centre of spacious recreation grounds, well shaded with evergreens, having splendid walks and a commanding view of the beautiful St. Clair River, the inestimable value of whose invigorating breeze it is the good fortune. invigorating breezes it is the good fortune of those pupils in attendance to enjoy at all times. Convinced as we are that the curriculum of studies, the standing of the classes and proficiency of the graduates places this convent in a foremost place

among those private institutions where a good sound refined education for young ladies may be had, we should like to see the attendance of pupils, during the coming year, in proportion at least to the advantages offered by this Convent. Among the distinguished vicitors in attendance we noticed the Ray. Father Bayard, P. P.; Rev. Father Laforce, Montreal; Mr. Lister, M. P., of West Lambton; and Mr. Jas. Symington, Mayor of Sar-

among those private institutions where a

Towards the close of the programme, Towards the close of the programme, Rev. Father Bayard, in a few well-chosen and appropriate words, thanked the audience for their presence, complimented the pupils for the pleasing entertainment they had given, and congratulated the graduating pupils on the honors they had won by faithful application to the course of studies assigned them.

Mayor Symington followed, and said he was particularly well pleased with the entertainment. It was an assurance of

entertainment. It was an assurance of the excellent educational work done by the Sisters, and that the convent merited the liberal patronage of the citizens of the

town.
Mr. Lister, M. P., said it was the first time he availed himself of the pleasure of attending one of these entertainments, and,

graduated in instrumental music, taking honors and the gold medal for proficiency. Her plane sole entitled Semiramis won suppression of one evil. well-deserved applause, and seemed to add another j-wel to the sparkling brilliancy of the graduating medal she wore.

of the graduating medal she wore.

Among the others distinguishing themselves in the autertainment are Misses E. Cowan, O McCart. M Hebber, K Mahony, B Reilly, L Simmons, A Langhis, D McDonaid, M Byrne, M Sharp, M Monaghan, A Fitzghoon, N Walsh, P Stone, M Sulliyan, A Kelly.

The cosing address was delivered by Miss Carrie McCart in a vote fail, impressive and applicable to the sentiments.

The following are the honor and prize lists:

lists; Olowing are the bolor and prize lists; God medal for proficiency in English branches conferred on Miss Sadic Kerrigan. Gold medal for proficency in Instru-Gold medal for proficency in Instru-Bussieres.

GRAND PREMIUMS.
Christian Doctrine—ist premium, Miss E Zowan; 2nd premium, I-asbella Relily; 1st ecc., Carolina McCart; 2nd acc., Mary Sulli-

Cowan; 2nd premium, Labella Reilly; lat sec., Carolina McCart; 2nd acc., Mary Sullivan, Good Conduct—1st premium, Miss Rose Lucroix; 2nd premium, Altee Fitzgibbons; ist acc., Chariotte Simmons; 2nd acc., Mary Heffron,
Application—1st premium, Miss C McCart; 1st acc., Miss Maud Hebner; 2nd acc., Miss C Simmons.
Success—1st premium, Miss Maud Hebner; 1st acc., Miss Phoebe Stone; 2nd scc., Miss Agnes Kelly.
Medals of Honor for Class—Medal for 3rd class, Miss Phoebe Stone; medal for 5th class, Miss Adele Langlois; medal for French class, 1st course, Miss Caroline McCart; medal for French class, 1st course, Miss Caroline McCart; medal for French class, 1st course, Miss Mary Sullivan; medal for instrumental music, 2nd course, Miss M Hebner

To Miss Caroline McCart, are awarded the 1st premiums of physics, of rhetoric, of history of England and Ireland, American literature, Grecian literature, lat English class; the premiums of algebra and arithmetic 1st course.

To Miss Maud Hebuer are awarded the 1st premium of grammar, of geography, of mythology, of history of Rome, and of Greece, of literary analysis, 3rd English class; the premium of arithmetic, 2nd rourse, 1st division, the 2nd premium of mending.

To Miss Charlotte Simmons are awarded

course, 1st division, the 2nd premium of mending. To Miss Charlotte Simmons are awarded the premium of themes, 3rd English class; the premium of writing, 1st course, the 1st premium of application, 1st see, to premium of application, 1st see, to premium of application, 1st see, to premium of zondo grammar, 2nd see to the premium of zondo grammar, 2nd see, to he premium of zondo grammar, 2nd course, and the 1st premium of vocal music, 2nd course, and the 1st premium of application, the 2nd sector the premium of application, the 2nd sector the premium of grammar and of zondogy, and of mythology, 3rd English class, the 1st premium of a arithmetic, 2nd course, 2nd division.

premium of arithmetic, 2nd course, 2nd division.

To aims Isabella R illy are awarded the 2nd premium of grammar, the lat acc to the premium of zoology, 2nd acc to the premium of Roman history, 3rd English class; lat acc to the premium of arithmetic, 2nd course, 2nd division, the 1st premium of French reading, 2nd course.

To Miss Mary Sullavan are awarded the 2nd premium of geography, 3rd English class; the 2nd premium of French reading, 2nd course, the 2nd premium of writing 2nd course.

To Miss Ediza Cowan are awarded the premium of zoology, the 1st acc. to the premium of you course.

To Miss Ediza Cowan are awarded the premium of zoology, the 1st acc. to the premium of yocal must, ist course.

To Miss Mav Heffron are awarded the premium of vocal must, ist course.

To Miss Mav Heffron are awarded the premium of English history, premium of mythology, 2ad English ciass.

To Miss Adele Langlois, are awarded the 1st premium of reading, and of geography, the 1st acc. to the premium of grammar, 5th English class, the 2ad acc. to the premium of arithmetic 3'd course, 2ad division, the 2ad premium of awedding, 2ad course.

To Miss Rose Lacroix, are awarded the premium of application, the 2ad premium of English grammar, 5th English class, the premium of English class the 2nd English class, the English class the 2nd English class the 2nd

ourse. To Miss Agnes Kelly, are awarded the

ANOTHER REMONSTRANCE.

Brussels Budget, May 3.

Rev. Father West, a kindly, talent dand devout priest, administers a severe rebuke, to those who try to thrust religion into secular matters, and misapply prayer, to suit their own ends, by publishing the following letter in the Blyth Standard:—

In your last week's issue you stated that the Scott Act meeting held in the Temperauce Hall, which the public attended, opened with hymns and prayer and also closed with prayer and benedic tion. It was understood, no doubt, that the meeting was not to be of a religious or sectarian character, that Catholics as well as Protestants would be present, consequently I consider the conduct of consequently I consider the conduct of the ministers on that cocasion as an insult offered to the Catholics who were there, and not only to them but every Catholic. If minis-ters wish to sing their hymns or give their blessings, let them do so in their churches, or let such be limited to their own con-gregations. For our part we have no confilence in their hymns or benedictions confidence in their hymns or benedictions. For the last three years they have dis turbed the peace of this community in their vain attempts to impose their opinions on others, as to what the public shall

be juncted into every public meeting, especially such as relate only to a partial

Time was, when R. C. priests were ac cused from other pulpits, of coercing their people, but it is now proven that others are the ones to blame. We admit the the right to advise, but advice is very different to coercion, threats, and intimi-dation. The Budget compliments Father West for his outspoken, sensible strictures.

Special to the CATHOLIC RECORD

ADVENIAT REGNUM TUUM.

THE LEAGUE OF THE SACRED HEART IN On the afternoon of Sunday, the first of July, there was an unusual stir noticable in the streets of Montreal—music was in the air, and ever and anon one caught glimpses of golden collars and crimson badges as their wearers burried past, going in the direction of St Mary's College of Bleury street. From afar came the sound of the tramping of many feet, and now and again a procession would pass headed by a large flag of crimson silk, bearing the device of the cross and shield of the crusader of old. Crowds lined the streets and hundreds of persons were clustered upon the steps leading to the church of the Gesu, as your correspond ent struggled up them to gain access to the private entrance of the college—for the day was that chosen for the proces-sion of the Men's League of the Sacred Heart, which was to start from the play-ground of St Mary's, and through the courtesy of the central director, Rev. Father Nolin, S. J., your correspondent was to have entrance to one of the class rooms of the college which commanded

Through the place of meeting
Through the long passage connecting
the college with the Courch of the Gesu
and across a bread corridor into an intersecting one, our party was conducted by the kind brother sacristan, who halted before a glass door over which was printed "LATIN ELEMENTS" Drawing a key from his pocket, he opened this mystic chamber, in which during the pre-ceding year so many bloodless battles had been fought between "Greeks and R)-mans," and ushered us to a large French window-fortunately furnished with bars to guard against the "decline and fall" of any luckless spectator who might be a victim of a too-absorbed interest in the scene below. And what a scene it was! Though wanting some twenty minutes of the time appointed for the starting of the procession, the large play ground contained over three thousand men, grouped round their respective banners Each of the nine parishes that took part in the demonstration was that took part in the demonstration was accompanied by its pastors—and through the crowd moved the Rev. the central director, Father Nolin, S. J. Various other members of the Society of Jesus might be seen conversing with the visit

The crowd was motley-men of all ages, sizes, and stations in life were represented—men in shining "Sunday" garments, men in silken hats, men in strawones, men in civilian attire, men in uniform, men with browned visages,

megnificent silken standards, the various parishes formed into line. Leaving the play ground by the Dorchester street gate, they proceeded to the Jesuit's church, where they halted, and thirty-two of the leading members of the League brought out a statue of the Sacred Heart, the statue walked numerous priests of the Society of Jesus, and of the simple order of Melchisedech, and then escorted by his chaplains, came His Grace the Archbishop of Montreal The long procession procession by treal. The long procession proceeded by Bleury street to St. Catherine, thence down Peel street and into Dorchester, where they entered St. Peter's Cathedral. So enormous is that edifice that the four thousand men appeared but as a handful thousand men appeared but as a handful in its vast transepts. In the apse of the sanctuary a platform had been erected whereon His Grace and the clergy were provided with seats. The League was then addressed by its founder, the Kev. Father Hamon, S. J., who had come all the way from Worcester, Mass, to be present at the celebration. At the conclusion of the sermon His Grace at the Archibishon imparted sermon His Grace the Archbishop imparted the Papal Benediction, after which the members of the League dispersed in bands

-each to his own parish.

This League for men only, founded by Father Hamon, several years ago, is one of the many branches of the Apostleship of Prayer, the great League of the Heart of Church work.

The Manitoba elections, which took place on the 11th inst., have resulted in a clean sweep of the Conservative party, clean sweep of the Conservative party, and four other seats were gained by Conservatives. The other thirty-three seats were gained by the Greenway government.

A serious rupture has occurred between Lord Salisbury and Mr. W. H. Smith, because the latter said in the House of Com-

THE FIRST DEGREE includes all the faithful enrolled and provided with a ticket of admission who add to their morning prayer the offering of all the actions, prayers, and sufferings of the day to the intentions of the Sacred Heart of Jeens.

THE SECOND DEGEEE comprehends those who have decided as well to offer each day to the Immaculate Heart of Mary a decade of their Rosary for the preservation of the Sovereign Pontiff, and for the other intentions recommended each month to the associates.

THE THIRD DEGREE comprises those

who, fulfilling the conditions of the second and third degrees, have consented in addition to make the monthly commun-ion of reparation, in order to offer some consolation to the Sacred Heart of Jesus and to "turn aside the scourge of divine wrath, by this perpetual and truly reparatory communion."—Brief of 24th September, 1882. The First Degree is the only essential one, the two others, howonly essential one, the two others, however, are strongly recommended and enriched with indulgences. It will be noticed that to the First Dagree of the Apostleship of Prayer, which was the original and is still the essential part of the League, there have been added the Decade of the Rosary, and the Communion of Reparation.

of Reparation.

These are the three principal branches of this tree, but from these branches spread other boughs, which share in the sap of the tree and add to its vigour and

which latter was approved as a special branch of the Apotteship of Prayer by the Director-General of the Apostleship at Toulouse, the 31st December, 1884, at the request of its founder the Rev. Father

lamon, S. J.
The Men's League belongs to the first degree by its first practice. It has for alm and object.

1st. By devotion to the Heart of Jesus

to maintain a Catholic spirit in families.
21d. To fight against blasphemy and intemperance.

The members undertake, 1st, to communicate at least four times during the ant neighbor with her on Sanday, so as year. At Esster, with all the children of God. In the month of June, in honour ceremonials of the true Church. She of the Sacred Heart. In the month of November, for the dead, and in the month of January, so as to begin the year well 2nd. Not to blaspheme, and to prevent watched whilst she grieved to see the errections. others from so doing.

3cd. Not to drink in taverns.

The first degree of temperance is the only one exected by the League. If, bowever, the associates so desire, they may, in private with their confessor, take the second degree of temperance, which is not to partake of ardent spirits, or, even if they wish it, total abstinence.

The practices of the League are:

1st. After the morning prayer the associates offer their actions of the day to the Heart of Jesus, saying: Divine Jesus, I offer you my actions through the

Immaculate heart of Mary, in reparation for my offenses and for the intentions of your Sacred Heart.

2nd. They say a Paler, Ave, and Gloria Patri in reparation for bissphemies.

3rd. They assist faithfully at the monthly required in the same particular of the same paraticular of the same para

monthly reunion in the church.

In order to become a member of the

great consolation to the Rev. Father Hamon, who, it is scarcely necessary to say was greeted with Cead Mille Failthe by hi most countless hosts of friends in old Ville Marie.

Special to the CATHOLIC RECORD

DEPLORABLE ACCIDENT,

A JESUIT FATHER DROWNED. A very sad incident occurred on Saturday afternoon last, upon the River St. Lawrence, between Nun's Island and Montreal. Several priests and ecclesiastics of the Society of Jesus were returning from Nun's Island in three small boats, when a squall arose, upsetting one of the boats, in which were the Rev. Fathers Duguay, Foran, Melancon, and another. One of the two remaining boats came quickly to the scene of the disaster, but three only of the drowning men could be saved, the Rev. Father Duguay bad disappeared beneath the wayes. A Regular Mass for the the waves. A Requiem Mass for the repose of the soul of Father Daguay, repose of the soul of Father Daguay, whose body has not yet been recovered, was sung on Monday morning in the Church of the Gesu.

The Rev. Father Daguay, "Adelaid Duguay," was born at Bale Cu Febvre, the eldest son of Mr. I. Duguay, formerly member for the County of Yamaska.

Ha was only twenty-asym years of account of the County of Yamaska.

He was only twenty-seven years of age. He had made his course of studies in the Seminary of Nicolet, and had been admitted to the study of law. For six years he had been a member of the Society of Jesus, and during the three last years of his life was Professor of Versification in St. Mary's College. He was director of the college choir, and with much success prepared the choruses of Athalle for the feast of the Rev Father Rector.

The early death of Father Duguay has

caused deep sorrow not only in his com-munity but among his many friends throughout the province of Quebic.

"AUNT" CHRISTIAN.

EATH OF THE MOTHER OF THE COLORED

No important event was ever consuffering on the part of those who gave testimony of the truth. Our halls unssion amongst the colored people of Windsor was no exception to this unwritten law of life. It must endure a great loss by giving life. It must endure a great loss by giving to the Church triumphant one of its most faithful, self sacrificing Christian workers. A woman of the race, of strong religious belief, intent solely on doing good, recognizing the needs of her people, Mista Christian for two years has done an incalculable amount of spiritual work. Her history is but another evidence how, through the wonderful goodness of God, a weak and contemptible creature can be raised up "to shine as a light set upon a raised up "to shine as a light set upon a

Born in slavery, of slave parents, about sixty years ago, near Maryville, Kentucky, of a kind and gentle disposition, improved by early and intimate association with a refined mistress. Upon the death of the latter, "Aunt" Christian, her husband and four children escaped from bondage and found an asylum in the Canaan of their hopes, Canada They became members of the Baptist organization, as at that time it was the only place of worship offered to the colored refugees in Windsor. About two These are the three principal branches of this tree, but from these branches spread other boughs, which share in the sap of the tree and add to its vigour and its beauty. These are:

The Papal Militia, the Guard of Honour of the Sacred Heart, the Holy Hour, the Children's League, and the Man's League, which latter was approved as a special branch of the Apasticship of Peares in Windsor. About two years ago, being present at the beside of a dying Catholic, "Aunt" Caristian witnessed the spiritual consolation given to a departing soul by Holy Caurch. She received the call of Faith, and quickly responded, together with her daughter and a friend, received baptism and Holy Communion. This trio were the plonser to the call of the Apasticship of Peares with the plonser and a friend, received baptism and Holy Communion. This trio were the plonser to the call of Faith, and quickly responded to the call of Faith, and quickly responded to the call of Faith, and quickly responded to the call of Faith, and quickly responded. converts of the present missionary move

ment. "Aunt" Cari-tian soon became conspic uous for her devotion to the work of propagation of the faith amongst her plored friends. She battled with their prejudices, she appealed to their curiosity, particularly during the mission preached by the saintly Father Weninger; she brought some to church as sc. ffers, but they remained to pray; she was the sponsor for many a regenerated soul. It was her custom to try and bring some Protesing ones that so far forgot their recent obligations as to attend the series of revival meetings inaugurated by the colored preachers in opposition to the mission. To the sick and needy she was the most generous, unmindful of self, enduring cold and privations; she solicited delication and the side of delicacies and clothing for them, and hastened to relieve their wants, sometimes doing without pay or price—the hardest manual labor, to prepare the sick room for the visiting priest. On Sanday, the 8th inst, she received Holy Communion in the morning, and waited for two masses. In the afternoon she visited a young colored girl that was dying. The latter signified her desire to be received into the Catholic Carrel. Caurch. To hear such a request was enough to inspire "Aunt" Christian with strength beyond her endurance, as she hastened to the parochial residence, and in a short time was conducting Dean Wagner, accompanied To Miss Agra Kelly are awarded the premium of arithmetic, 3rd course.

To Miss Agra Selly are awarded the store of the society and to receive a tacks of the society and to receive a tacks of admission.

To Miss Agra Free Camposal is awarded the premium of cathectisms of a strawords.

To Miss Mary Jawel, is awarded the premium of cathectisms of a strawords.

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The above information I have transfer of the way was long. "Aunt" Carlatian was cambused to receive a tacks of admission.

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The above information I have transfer of the society and to receive a tacks of admission.

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mourning. At 9 a.m. high mass was sung, Father Emard—by request—celebrant, Father Wagner assisting. The usual choir was supplemented by several well known singers; at the offertory Mrs. J. A. Kilroy rendered a fine solo, "O, Salutaris." Miss Montrieul presided at the organ. The church was well filled by a large congregation. The white people kindly gave the centre sisle to the mourners and colored friends of the disceased. The floral offerings were numerous and beautiful, the two largest pleces being a crown and a cross both pre-sented by the Sisters of the Holy Names of Jesus and Mary. The funeral cortege consisted of about a dozen carriages. Many prominent people of Detroit as well as Windsor visited "Aunt" Chris-tian's him, while sach availed a south tlan's bier, whilst each evening around her coffia the Calldren of Mary knelt and offered up their fervent prayers for the saintly, unlettered "Mother of the Mission." R I. P. M.

F. M. T. A. -Election of Officers.

At the last regular meeting of the Father Mathew Temperance Association, of Almonte, the following efficiers were of Almonte, the following officers were elected for the ensuing six months:
Spiritual Adviser, Rev. D. F. Foley;
President, John O'Rally; First Vice-President, Patrick Daly; Sacond Vice-President, Patrick Daly; Sacond Vice-President, T. McCauliffs; Secretary, T. W. McGarry; Assistant Secretary, R. J. Slattery; Treasurer, J. Curtin; Committee of Management, Elward McGarry, John Ryan, B. Bolton, P. F. McGarry, P. Oakley, M. Gray, R. Johnson, J. Malone and G. Letang.

The Italians in Hopoken, N. J., have raised funds enough for the erection of an Italian Patholic Church, and immedian ate steps will be taken for the prosecu-tion work.

About 4,000 monks and nuns have

returned to their convents in Prussia since the proscriptive laws against relig-ions have been relaxed.

NEWS FROM IRELAND.

The R.v. M. Gallway, C. M., died at Castlekunck, on June 18th, after brief but painful illness. The deceased was a native of Kerry, and entered St. Vincent's in 1871, was ordained priest in 1878, and 1-mained at the college as professor until his demise. His remains were interred on the 20th, in the community ceme-to-ry, which is situated with-in the ruin-to-the old castle, immediately behind the college, formerly in the possession of the Tyrells, which gives its name w the place.

Kildare.

Kildare.

The crash has come at Atby. A "Sealed Order" and a Caudle lecture have come from the Custom House triumvirate [the Local Government Board.] and the Athy Guardians are, in a corporate sense, no more. However, they don't seem to be in the deepest gloom over the matter. At their meeting on June 11th, they entered an emphatic protest against this latest piece of Balfourism, and determined to meet again as usual in the board room, on the following Tuesday, to transact the general business, despite the presence of the paid Guardians.

Carlew.

Carlow. There was only one criminal case, 2ays the Leinster Leader, to go before the Judge, at the Carlow Quarter Sessions, and yet Dr. Darley only "looks forward with hope for peace and prosperity!" Peace! What peace does he want? Where is the community in the world, outside of Ireland, that at the end of three months, can show for its criminal record one little case? Even that case was not an offence chargeable against was not an offence chargeable against the county Carlow It was an offence committed by a tramp who entered the county from God's knows where. So that Carlow had a clear record to show in ridicule of Judge Darley's "looking forward to a return of peace." There were twenty six ejectment decrees given by Judge Darley, and yet he had not a word only on that subject. Men, he says to say on that subject. Men, he says, are ill-fed; they badly need a few seasons of prosperity. This, surely, was sufficient justification for admonishing men that in these unprosperous times it is unfair to press poor people unduly for what, more likely than not, is an unfair and inequit able debt. Yet Dr. Darley had not a word of censure or of reproof to address to the evictors. A few seasons of pros-perity will, he thinks, stop the agitation. It seemed not to strike him that it could be stopped by a cessation of those bane ful proceedings which came within his judicial view. Where is the justice in a judge who reserves all his censures for one class of the community, and by his readiness to give decrees of ejectment, and to refuse to put on the stay that the law authorizes shows himself the service

partisan of the other. Wexford

A large posse of peelers, bailiffs, and emergencymen assembled at Scarawalsh, on June 18th, for the purpose of carrying out an eviction on Captain Walker's property—the tenant being Mr. James Clinch. The bailiffs and police having performed what seemed to them a performed what seemed to them a pleasing duty, two emergencymen were put into possession of the house, which is an elegant building and apparently not long built. The lands are of the finest quality, and elegantly situated on the oanks of the river Slaney. It is not to be wondered that the landlord had a covetous eye on this place, as the cattle of his, which are upon it, are fit for the butcher in a very short time. He refused Clinch the same terms which he gave to Clinch the same terms which he gave to others on the townland. The Ferns National League have espoused the cause of the evicted tenant, and are about calling an indignation meeting.

Meath. On June 16th, Thomas Killian, of Car denstown, near Kinnegad, was evicted from his home by his landlord, Mark A Levinge, New Park, Athlone, Killian, with his wife and six children, have now no other shelter than the csnopy of Heaven. Neither Levinge or anyone from him was present at the eviction. The Sheriff and a couple of bailifs cleared out the furniture and shut the door of the dwelling-house. Killain's family is the most ancient and respected in the parish. His ancestors have lived for gen erations at Cardenstown, and by their labor made the farm one of the most fertile in the district. About the year 1874, Killain's lease expired, and Levinge raised the rent from £64 to £100 Levinge raised the rent from £64 to £100 a year, besides insisting that he should accept a 31 years' lease. Since then Killain has struggled on manfully to keep the rent paid, and contrived to do so up to last year, when he sought an abatement at 30 per cent. Levinge answered his appeal by the service of a writ for the half year's rent and the hereing also. After marking indement hanging gale. After marking judgment, Levinge's solicitor, Fair, of Athlone, of fered Killain a five pound note as an abstement on the half year's rent, provided he paid all the costs, which amounted to nearly £8 At this period the 1887 Land Act had been just passed, and Killain served an originating notice to break the list and get a fair rent fixed. Levinge answered by selling Killain's interest in his farm for £115, and did actually sell it, so Killain has lost all interest in his farm. Levinge writted Killain has lost all interest in his farm. lain nearly every second half year since he got the new lease, and made him pay the law costs, and on one occasion th

Cork.

Early on the morning of June 19th, an eviction party consisting of a Sheriff's officer, from Cork, John Devane, special bailiff, Fermoy, and a wagonette and eight cars of police, set out and proceeded to the residence of Mr John Conningbam, Conna, who is a tenant of Mrs. Mary L'Estrange. The tenant is an old man all appearances in a dying condition. His wife and one daughter live with him. The Rev. Father Neville, P. P., and Rev. Father Savage, C.C., Conna, were present, and, it is stated, advised the old

being put outside, the claims of the landlord and the majesty of the law were in this manner established. The poor old couple re-entered the house after the party left. Daniel Sweeney was next visited. He lives near Rathcormac, his landlord being Lord Riversdale. Here three cows and two horses were seized to satisfy the landlord's claim of £39 for rent, and seventeen sheep were seized for satisfaction of a shop debt. The eviciting party then returned.

On June 15th, the county Sub Sheriff, Mr. John Geale, with a number of Emergencymen and a force of about fifty police, proceeded to the townland of Ballybawn, about five miles from Ballydehob, for the purpose of carrying out a series of evictions on the properties of James Hutchinson Swanton, J. P., Dublin, and Chas. Lawrence, C.rk, his son in law. The Rev. D. Bernard, C. C., Ballydehob, accompanied the evicting expedition, and Mr. Samuel Jagoe, Roseville, Enniskeane, the agent on the property, was also present. The first farm reached was that of Jerry Driscoll, who has a wife and four children, besides an aged father and mother. There was not the least resistance offered, and the Emergencymen were throwing out the furniture, when Father Bernard interposed and after much parleying the eviction was abandoned, the rev. gentlemen giving a guarantee that a year's rent would be paid in a week. Mr. eviction was abandoned, the rev genue-men giving a guarantee that a year's rent would be paid in a week. Mr. Jagoe stating that he would forgive half the costs, and would recommend that they be all wiped out as well as the bal ance of the arrears. John Collins, Barry-roe, was the next visited. He also was left undisturbed on the same terms as the other; and Patrick Goggin and Jerry Fuggar, of Scarteenkilla, also escaped ruin by the efforts of Father Bernard.

Kerry.

A system of malignant persecution i being carried on against the Glenbeigh tenants, latterly, at the instigation of Mr. Daniel Todd Thornton, trustee to the estate. At every petty session in Killorglin a batch of them is summoned for "trespass" and the poor people, not being able to pay the fines inflicted on them, are summarily sent to prison. The names of the tenants who have been recently imprisoned are—Maurice Quirke, Coomasabaro, 14 days; Cornelius Quirke, Coomassoaro, 14 days; Cornellus Quirke, Patrick Quirke, Mrs. Pat Bailey, Widow Moriarity, all of Coomassbarn, seven days each; Widow Sullivan, Let-tier East, seven days; Daniel Duggan, Coolroe, 14 days; and Pat Duggin, Cooloe, seven days.
The Rev. P Moriarity, P. P, died at

The Rev. P. Moriarity, P. P., died at his residence, at Brosna, on Sunday morning, Jone 17th. Father Moriarty was over seventy years of age, and was P. P. of Brosna for over twenty years. On June 20th, District Inspector Grsy, Dingle, and a party of police visited the house of Justin McCarthy, Inch. Annaecaul, and seized two guns and three revolves. Mr. McCarthy had and three revolvers. Mr. McCarthy had had a license for the arms, but it appears it had been revoked by the Lord Lieu-

tenant.

For the past few weeks a number of bailiffs and police have been scouring the country around Ballyheigue and seizing numbers of cattle on Colonel Crosbie's decrees for rent.

Limerick.

In Limerick, on June 16th, at the sit-ting of the court, Mr. Purcell, county court judge, dismissed two process servers who had refused to serve eject ments and other county court docu-ments throughout the county, alleging ments throughout the county, alleging that they were apprehensive of personal violence being offered them in consequence of the murder of the process server, William Leaby, at Doon, after serving a writ of habeas corpus on Rev. Mr. O'Donnell, C.C.

By the death of the Earl of Seafield, the title deathers are remarked.

that title devolves on a gentleman whose family is well-known in the County of Limerick. The late Earl, when the Hon.
Jas. Grant married Caroline, daughter of
Mr. Eyre Graves, of Ash Hill, County
Limerick, and Miltown, County Cork.
The present Earl was a stock farmer in New Z aland when he unexpectedly

ame in for the title. The Limerick papers announce the death of the Rev. J. Madden, C. C., Bruree, from the effects of injuries received by a fall from a car, received on Sunday, June 10 h. It appears that Father Madden, with his parish priest, the Rev. Eugene Sheehy, [well known here in America,] were driving home after attending the funeral of one of their parishioners, when the car broke down, throwing both its occupants to the ground. Father Sheehy was badly shaken, but not seriously injured, while Father Madden sustained serious injuries, two of his ribs being broken. He was conveyed to his residence in an unconscious state, from which he only temporarily recovered, and finally suc cumbed to the injuries on the following Thursday. The deceased was only 30 years of age, was a native of the city of Limerick, and had been for a considerable time attached to a parish near the city, having been transferred to Bruree only last year. The interment took place on June 16th, in the St. Lawrence Cemetry, Limerick, and was attended by a large number of the clergymen and

At Knock, on June 19th, Father Laurence Gilligan, C. C., Kilmurry-Mac mahon, and Mr. John Moloney, P. L. G. Knockapotten, Labasheeda, were prosecuted under the Coercion Act, before special court composed of Messrs. Cecil Roche and G. D. Mercer, for having, at Labasheeda, a proclaimed district, on the 20th of May, taken part in a meeting of the Irish National League. After giving formal evidence as to the posting of the proclamation. as to the posting of the proclamation, Mr. Irwin applied for an adjournment of the case to Eunis, on the ground that Mr. Cullinan, Crown Solicitor, could not find it convenient to attend. Besides, over eighty five years of age, and has been for a long time bed-ridden and to modate the people. Dr. Counse modate the people, Dr. Counse objected to the adjournment, The District Inspector had sufficient experience to conduct the case without the assistance of the Crown

ment without hard labor. Dr. Counsel applied to have a case stated, which was refused, and certificate of refusal given. Father Gilligan and Mr. Molony were then removed in custody to the police barrack, and subsequently to Clare Castle barrack, to prevent any demonstration of sympathy. They were brought into Limerick by the evening train from Eanis. A large crowd assembled and loudly cheered them, as they were being driven to the county jail. The Mayor, Mr. O'Keefe, M. P.; Mr. John Guinane, J. P.; Mr. James O'Mara, T. C.; and a number of other gentlemen drove after the police and their prisoners to the jail. number of other gentlemen drove after the police and their prisoners to the jail, where the Mayor and Mr. Guinane, as visiting justices, entered the building with the prisoners. A row occurred while the police were conveying Father Gilligan to the jail, and some stones were thrown at the police, who charged the crowd with their batons. Saveral people were injured, but none seriously.

crowd with their batons. Several people were injured, but none seriously.

The Gevernor of the Limerick prison, Mr. Gildea, is away on leave, and in his absence the Chief Warder has inquired from the authorities of Dublin Castle as to whether Father Gilligan is or is not to be compelled to wear the prison clothing. Pending a reply to the query no attempt will be made by the prison officials to degrade the rev. gentleman by forcing him to wear the jail uniform Meanwhile he is enjoying the luxury of an ordinary cell, the doctor not considering infirmary treatment required.

an ordinary cell, the doctor not considering infirmary treatment required.

At a conference of the priests of West
Clare, held at Kilrush, on June 21st, the
following resolution was passed unani
mously:—"That the prosecution of
Father Gilligan only rises him in our
estimation, and is another proof of his
readiness to endure suffering in the cause
of our oppressed people." of our oppressed people."

Antrim. The evidence of Rev. P. Convery, given The evidence of Rev. P. Convery, given lately, before the Select Committee on Sunday closing, was rather interesting, but not from a Sunday Closing point of view. The reverend gentleman, who is one of the most strenuous advocates of total abstinence in the diocese of Down total abstinence in the diocese of DJwn and Connor, opposed the extending of the Sunday Closing movement. In just tifying his position he revealed the fact that boycotting largely prevails in the "loyal" borough of Belfast, and that no Catholic is permitted to enter any trade or business save that of a publican. They or business save that of a publican. They are, in fact, boycotted out of all others, in what was the centre of all that's "loyal." The reverend gentleman was asked to justify his opposition, as a tem perance man, to the matter of Sunday Closing, and he illustrated it in a very quaint fashion. On a certain Sunday morning he was "on duty" as temperance advocate on the Falls Ruad (the mill working district), and his vigilance was the more exercised from his noting the obsence of police vigilence. Seeing one she been he marked no less than thirty intoxicated persons, and as the intoxica intoxicated persons, and as the intoxica intoxicated persons, and as the intoxicated left, the cry was "still they come". Poor Father Convery, being most earnest, enthusiastic, and death upon drinkers, sought aid in the nearest police barrack He reported the circumstances and was answered that remedy was out of the question, as no more constables would be on duty for four hours! So, Father Con very gave up the temperance propaganda for the day, and left the shebeens to work in full swing under the patronizing shade of the Falls Road police-barrack

Monaghan. Monaghan.

About a month ago, Pat Cusker, a feeble, helpless old man, and his family, consisting of his wife, a sickly old woman, his son, almost blind, and his daughter, in the last stages of consumption, were evicted from their holding in Strathmacelroy, by Joseph Fiddes of Clenamully House, Scotstown. The poor man and his helpless family were, thrown out of their house and dispossessed of their farm. house and dispossessed of their farm, rec'aimed by themselves, on the face of Slievebeagh mountain, and were compelled to sleep under shelter of a heather bank, with no roof over them but the canopy of heaven. A few days ago seven canopy of neaven. A rew days ago seven hundred men, headed by the Rev. P. Kelly, C. C., Knockatallen, Tydavnet, proceeded to Strathmacelroy, and in less than three hours erected a commo dious and comfortable house for poor dious and comfortable house for poor Cusker and his family. The greatest en thusiasm characterized the proceedings, and as the work proceeded, cheer after cheer, again and again renewed, were given for Father Kelly, Mr. Parnell, William O'Brien and the National League, A fire was kindled in the new house and the evicted tenant and his family were installed, amidst the ringing cheers of the crowd. Father Kelly, in appropriate terms, congratula ted poor Cusker on his now having a comfortable house in view of his late

Derry.

On June 16th a new prison rule went into operation in Derry Jail for the first time. Hitherto all visitors applying to see the Coercion Act prisoners were at once admitted, but now no one is admitted without the direct sanction of the Governor, and great delay is thus occasioned. Father McFadden and Father Stephens have, on behalf of their visitors, protested against the operation of the new rule. Donegal.

The splendid courage with which the Donegal people repelled the assaults of the Castle has elicited general admira tion. This is no mere unformulated feeling, but has found definite and fitting expression in the course of a series of resolutions adopted at the last Conference of the Raphoe diocese. After tendering sympathy to their brother priests and to Mr. Blane, M. P., in their imprisonment, the resolutions refer in highly apprecia tive terms to the conduct of the people brought before the Star Chamber, and propose that a fund for the indemnifica-tion of all who have suffered from the Coercion Act in Derry Jail be started. A committee of clergymen has been formed to carry this resolution into effect, and the treasurer of the fund is the reverend and patriotic bishop of the Father Savage, C C, Conns, were present, and, it is stated, advised the old souple to accept some offer made by the landlady, but the daughter would not hear of it. So, on the arrival of the evicting party the old man was carried out, bed stead and all, and the other members of the family, furniture etc,

they are dragged off to prison their families must suffer privation and want, and their business, in many cases, be seriously deranged. They are suffering in the interests of the general community, and bare justice requires that they should not be allowed to suffer more than the despiration of their libertand. than the deprivation of their liberty and the inevitable loss in health which imprisonment means for most men. Mayo.

Notices of eviction of over fifty Notices of eviction of over fifty families, resident on the estates of Sir R. Palmer and Mr. Joynt, of Ballina (Francis O'D) nel, agent), were served on the Castlebar Board of Guardians, on June 23rd. Judging from the number of cases, confined to a few townlands in the vicinity of Strade, Mr. Joynt contemplates further wholesale evictions in that already decimated locality.

Oa June 6th, an eviction took place at Cloonyquin on the property of C French, Eq., when Mr. Holmes, the agent, accompanied by Cooney, the Sheriff's bailiff, and the estate bailiff, Bryan Murray, took possession of the lands of Cloonyquin, held by Patrick Taaffe.

Leitrim During the past few days a series of cruel evictions have taken place on Dean Slack's county Leitrim estate, at a place called Ballinglera, by which seven families have been rendered homeless. The evicting party consisted of the Sheriff of the county, who were protected by a large force of police, and two District Inspectors, under the command of Mr. Smith, R. M. None of those who had been evicted were re admitted. In one case, where there was a family o the agent refused to admit them even as

Emotional Religion.

Religion is becoming devasted by the prevalence of a purely emotional sort of religion; wher in the feelings and sentiment are most of all influenced and affected, and with which the calm, cool judgment has very little to do. The tremendous mischief of such religions, so-called, will be realized when it is too late.

Christianity, as it was instituted by Christ and His Apostles, certainly taught to the world the great importance of His Church and its authority, the necessity and value of Unity of faith, the obliga and value of Unity of faith, the obliga-tions of conscience and daily duties. In the new Evangel, the authority is stripped from the Church, and vested mainj in the individual; Unity is destroyed and is lost in the cry, "Lo! here is Christ:—lo! He is there." Emotional nature takes the place of conscience; sentiment is sub-stituted for an active and unvarying Christian principle, and feeling takes the

place of duty.

More and more do the people fall away More and more do the people fall away from the sturdy, unchanging vigorous true-hearted faith of our forefathers; until it is in the power of almost anyone to comprehend the unsubstantiality of such professing religions, and to percaive that their inevitable consequence will be that ail vital religion will gradually decline and disappear in such conventicles. The Caurchman—Episcopalian—attributes much of this mischievous tendency to "that maudiin style of preaching the

to "that maudlin style of preaching the practical Christian life which, under the special influence of one man of magnetic power, has to such an extent supplanted the teaching of God's word."—Catholic Columbian.

What Ails You?

Do you have dull, heavy healache, obstruction of the nasal passages, discharges falling from the head into the throat, sometimes profuse, watery, and acrid, at others, thick, tenacious, mucous, purulent, bloody and putrid; eyes weak, watery, and inflamed; ringing in the ears, deafness, hacking or coughing to clear the throat, expectoration of offensive matter, together with scabs from ulcere; voice changed and naral twang; breath offensive; smell and taste impaired; is there a sensation of dizziness, with mental depression, a hacking cough and general debility? If you have all, or any con-siderable number of these symptoms, you are suffering from Nasal Oatarrb. The more complicated your disease has become the greater the number and diversity of symptoms. Thousands of cases annually, without manifesting half of the above symtoms, result in consumption, and end in the grave. No disease is so common, more deceptive and dangerous, less under stood, or more unsuccessfully treated by physicians. The manufacturers of Da Sage's Catarrh Remedy offer, in good faith, a reward of \$500 for a case of this disease which they cannot cure. The Remedy is sold by druggists at only 50 cents.

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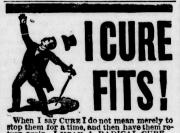




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perience and racillines in the actual prices charged.

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there will be only one express or freight charge.

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[Delivered by the Rev. hoe, rector of the church o Aquinas, Brooklyn, N. Y.] XXVIII. PENANCE. Besides the quotations last instruction in proof of aud necessity of confession a few more. St. Gregory st priest be to us a father and known to him the very hearts, as wounds are show cian." St. Jerome says:

N. Y. Freeman's Jou SHORT INSTRUCTIONS

ULY 21, 1888

hearts, as wounds are show cian." St. Jerome says: nal serpent has inflicted wound, let the unhappy one wound in the presence of has power to heal." St. J. tom says: "He who will me insthrough pride will be confusion on the day of jud face of the whole world." cent I. says: "The priest ou to the gravity of the sins of the disposition of the penith him away absolved when suitable dispositions." St. Great says: "The discip Christ have received the pheavenly judgment. Holdi of God, they retain the sins remit those of others. Le confess the sins concealed if olds of his conscience." folds of his conscience." serve that the authorities have quoted speak of a sacr tession, a confession which stituted and necessary, a confe is secret and detailed

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of Christ must be accepted of faith. Such is the cha Church's doctrine relative to and necessity of confessi Luther and Calvin appe world they found confession Calvin himself is authorit "that the usage of going to very ancient."

It existed in the Church and in the West. On this Greek Church was in per with the Roman Church. Lutherans tried to gain par the Greeks, the patriarch nople made them this rep confession, Penance is a sacr new law. He who confess declare in detail all the sins mitted. Priests remit sin the power of Him who has s sins you shall forgive they a

The doctrine of Luther confession was condemned l cils of Constantinaple, Jer Bethlehem. The differe sects, who cut themselves of Church, still adhered to con Nestorians, the Eutychians and other Oriental heretics, tioned the necessity or div fession. In a word, th doctrine in regard to con admitted by all the heretic matics in the world up to

If confession be a huma we ought to be able to tell t the invention, the time and its beginning, and the means impose upon the world a humiliating, so difficult, so the passions of the human know the chief inventors in sciences, but nobody has eve to know who the inventor was, although it would be a would interest the entire we ever has dared to change any ing the sacraments has alway the strongest opposition and

Caesar tried to add three 1
Roman alphabet, but the impound not give life to three le how could any man convince world of a ductrine so difficu practice as confession? Was brought about suddenly or To say that it was brought once would be equivalent to the people of America, Spai the entire world, went night and dreamed that co and that their waking only their dream, so that at moment there is not a single living who is able to unde Suppose an attempt was made t gradually. You would to begin with a parish. Do nobody in that parish wo Suppose somebody told you neterion, of which you had net fore, was necessary, and always practiced. Would you mere dictum ? Would you s out a rigid examination into falsity of the assertion? imagine how many would cry the innovation. Surely the never pass to all parishes w lenge. "Confession is an inv lenge. "Confession is an inv priests." This is a stupid assembly to be let pass, only it is m What interest have priests in vention? They must shu up in the confessional for ho They must listen to the disgusting sins. They decisions which often burde plex their own consciences. go out any hour of the day o are called upon to hear the co the dying. They may cont still they must go. If they in fession and imposed upon duty by far the most arduous

istry, surely they might hav themselves but they have not. ereign Pontiff, Bishops and to confess their sins just as humblest laymen humblest layman.

If they were able to imposupon obedient Catholics, sure etics and schismatics who have each other in every age, an always hated the Church wo the occasion go by without n ital out of the innovation a how the Church had erred. never done so. On the contrar retained the use of confessi themselves. Search all the m history, you will find no trace author for confession. He N. Y. Freeman's Journal. SHORT INSTRUCTIONS FOR LOW

[Delivered by the Rev. James Dono-hoe, rector of the church of St. Thomas Aquinas, Brooklyn, N. Y.] XXVIII.

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D.

Essides the quotations given in the last instruction in proof of the divinity and necessity of confession, we may add a few more. St. Gregory says: "Let the priest be to us a father and let us make known to him the very bottom of our hearts, as wounds are shown to a physician." St. Jerome says: "If the infernal serpent has inflicted a hidden wound, let the unhappy one uncover the wound in the presence of a brother who has power to heal." St. John Chrysostom says: "He who will not confess his sins through pride will be covered with confusion on the day of judgment in the face of the whole world." Pope Innocent I. says: "The priest ought to attend to the gravity of the sins confessed and the disposition of the penitent, sending him away absolved when he perceives suitable dispositions." St. Gregory the Great says: "The disciples of Jesus Christ have received the principality of heavenly judgment. Holding the place of God, they retain the sins of some and remit those of others. Let the sinner confess the sins concealed in the secret folds of his conscience," You will observe that the authorities from whom I have quoted speak of a sacramental confession, a confession which is divinely in stituted and necessary, a confession which is secret and detailed.

According to the principle laid down by St. Augustine and recognized by all PENANCE.

According to the principle laid down by St. Augustine and recognized by all classes of Christians as just, a doctrine professed by the Church from the time of Christ must be accepted as an article of the control of t of faith. Such is the character of the Church's doctrine relative to the divinity and necessity of confession. When Luther and Calvin appeared in the world they found confession in existence. Calvin himself is authority for saying "that the usage of going to confession is

It existed in the Church in the East and in the West. On this point the Greek Church was in perfect accord with the Roman Church. When the Lutherans tried to gain partisans among the Greeks, the patriarch of Constantinople made them this reply: "As to confession, Penance is a sacrament of the new law. He who confesses ought to declare in detail all the sins he has committed. Priests remit sins in virtue of the power of Him who has said: "Whose sins you shall forgive they are forgiven."

The doctrine of Luther relative to confession was condemned by the Councils of Constantinaple, Jerusalem, and Bethlehem. The different heretical sects, who cut themselves off from the Church, still adhered to confession. The Church, still adhered to confession. The Nestorians, the Eutychians, the Copts, and other Oriental heretics, never questioned the necessity or divinity of confession. In a word, the Church's doctrine in regard to confession was admitted by all the heretics and schismatics in the world up to the time of latther.

If confession be a human invention, we ought to be able to tell the author of the invention, the time and place it had its beginning, and the means employed to impose upon the world a precept so humiliating, so difficult, so contrary to the passions of the human heart. We know the chief inventors in the arts and sciences, but nobody has ever pretended to know who the inventor of confession way, although it would be an event that would interest the entire world. Who-ever has dared to change anything regarding the sacraments has always met with the strongest opposition and the loudest

denunciation.

Cæsar tried to add three letters to the Roman alphabet, but the imperial power could not give life to three letters. Now, how could any man convince the entire world of a ductrine so difficult to put in practice as confession? Was the change brought about suddenly or by degrees? To say that it was brought about all at once would be equivalent to saying that the people of America, Spain, Germany, of the entire world, went to bed last of the entire world, went to bed last night and dreamed that confession was necessary, and that it was always in use, and that their waking only confirmed their dream, so that at the present moment there is not a single sane person living who is able to undeceive them. Suppose an attempt was made to introduce it gradually. You would first have to begin with a parish. Do you think nobody in that parish would object? Suppose somebody told you now that confession, of which you had never heard be fore, was necessary, and that it was always practiced. Would you accept his mere dictum? Would you submit without a rigid examination into the truth or the entire world, went to bed last out a rigid examination into the truth or falsity of the assertion? I can easily imagine how many would cry out against the innovation. Surely the custom could never pass to all parishes without challenge. "Confession is an invention of the lenge. "Confession is an invention of the priests." This is a stupid assertion, which might be let pass, only it is made so often. What interest have priests in such an invention? They must shut themselves up in the confessional for hours together. They must listen to the recital of disgusting sins. They must render decisions which often burden and perplex their own consciences. They must go out any hour of the day or night they are called upon to hear the confessions of the dying. They may contract disease. the dying. They may contract disease, still they must go. If they invented confession and imposed upon themselves a duty by far the most arduous of the ministry, surely they might have exempted themselves but they have not. The Sovereign Pontiff, Bishops and priests have to confess their sine just as well as the humblest lawnen.

to confess their sins just as well as the humblest layman.

If they were able to impose this duty upon obedient Catholics, surely the heretics and schismatics who have succeeded each other in every age, and who have always hated the Church would not let the occasion go by without making capital out of the innovation and showing how the Church had erred. They have never done so. On the contrary, they have upon obedient Catholics, surely the heretics and schismatics who have succeeded each other in every age, and who have succeeded the Church would not let the occasion go by without making capital out of the innovation and showing how the Church had erred. They have never done so. On the contrary, they have retained the use of confession amongst retained the use of confession amongst history, you will find no trace of a human author for confession. Hence we can author for confession. Hence we can author for confession. Hence we can appear to the design of the mission, have ended their days cure or relieve.

Incapacitated them from further services evided them from further services under the days user or relieve.

Mr. W. Maguire, merchant, at Franklin, writes: I was afflicted with pain in my who send a pamphilet explaining withis new treatment, free on receipt of stamp. Shoulder for eight years—almost helpless at times—have tried many remedies, but with no relief, until I used Dr. Thomas' the diocese of Arichat, N. S. It was by a mere chance that this house was ever retained the use of confession amongst themselves. Search all the monuments of history, you will find no trace of a human author for confession. Hence we can be a substant of the meretical days use for the pain left me entirely, and I have had no pains since.

Mr. W. Maguire, merchant, at Franklin, writes: I was afflicted with pain in my who send a pamphilet explaining within no relief, until I used Dr. Thomas' the diocese of Fit aker first day's use. Marvel-times at times—have tried many remedies, but with no relief, until I used Dr. Thomas' the diocese of Fit aker first day's use. Marvel-times, and the diocese of Fit aker first day's use. Marvel-times at times—have tried many remedies, but with no relief, until I use

conclude rigorously that it has been practiced from the days of Christ and the

THE MONKS OF LA TRAPPE.

SOMETHING ABOUT THE STRICTEST ORDER IN THE CATHOLIC CHURCH

Boston Republic.

An order differing materially from all those which have hitherto been spoken of in these columns is that of the Trappists, who do no missionary work unless silent meditation and almost constant prayer be regarded, as they certainly should be, as missionary labor. The Trappists are one of the oldest orders in the Catholic Church, their origin dating back to the eleventh missionary labor. The Trappists are one of the oldest orders in the Catholic Church, their origin dating back to the eleventh century, and their founder being a disciple of St. Benedict. This personage was St. Robert, the abbot of Molesme, who was born in the early part of the century in which the order of which this aketch treats was founded. Following the religious bend of his mind, St. Robert, in his boyhood almost, joined the Benedictines, and, as soon as he had become a member of that order, he edified his brethren by his youthful zeal and plety. Yielding to the wishes of some of his associates, who longed for a more austere method of life, the young Benedictine founded a religious house at Cistercium, the place now known as Citeaux in France, and the date of the establishment there was March 21st, 1098 Being an offshoot of the Benedictines, this new house adopted the rules which govern the priories of that order, but St. Robert gradually rendered those rules more austere and made the discipline of his followers more exacting. During his life time the Trappists appear to have retained the brown habit of the Benedictines, but, with the installation of his successor, St. Alberic, who, by the way, was the founder of the Cistercian Sisterhood, the nuns of which are known as Trappistines, a change was made whereby the Trappist habit was ordered to be, what it has since remained, white. The new order rapidly increased in membership, and before half a century had elapsed since its foundation it counted something like 500 abbeys in Europe, while early in the twelfth century so numerous had the monks at Citeaux, the original house of the order, become that it was found necessary to divide them, and when THE ABBOT IN CHARGE

undertook that task he discovered that he had monks enough to establish four new houses, which he accordingly did, placing one establishment at La Ferte; another at Clairvanz, over which the famous St. Bernard was placed as abbot; third at Pontigni, and a fourth at Marimond. The Trappist rule of life continued to become more and more strict as the years of the more and more strict as the years of the order increased, but it was reserved for John De Rance, a nephew of the Arch bishop of Tours, to fix the rules for all future time, and, also, to give to the order the name it now bears. The house of which De Rance was an inmate was the famous establishment of La Trappe, and from that he gave to his brethren the title of Trappies, and the rules he laid down from that he gave to his brethren the title of Trappists, and the rules he laid down for their guidance were of the strictest character. By these rules no Trappists are permitted to speak even to their fellow-monks, or to visitors who may call at their convents, except by signs. The only persons to whom they are allowed to speak are their superiors and their confessors. Once they have made their profession, and taken their final vows, they are forbidden to write even to their relatives, and their only concern for the world fessors. Once they have made their confession, and taken their final vows, they are forbidden to write even to their relatives, and their only concern for the world is to pray for those who live in it. Their very names are taken from them, and they are distinguished only by their religious titles. When the parents of a monk dies, word may be sent to the superior of the monastery, who will announce to the community that the father or mother of one their number, no names mentioned, has been called from life, and it, therefore, behooves them to pray for him or her, but beyond that announcement no other information is given. The life of the Trappist is virtually one of total separation from the world. When he is not engaged in his religious duties, his time is occupied at manual labor, and a Trappist community can generally show workmen of every trade. If you should chance to twist one of their houses, you would find, some of the monks tilling the ground, others plying the trade, say of blacksmiths, tallors, shoemakers, etc., while another class will be found at work.

The plant of the ner recent lectures—a figod, over which the untrammeled mind of the age can become sentiments! In old days, before men received the turth, they groped after it; nowadays, when they have had it and lost it, they do not grope but they soar. When the sentiment strikes them they try to get up and fly; they try to leave the earth and wander in the misty millennium.

They cannot believe that Christ is here still, or ever was, in a divine personality. They have become so polished and polite themselves that they do not like to remember Him as a Delty in plenitude of divine powers, but rather as a very good man, an humble poor carpenter, or personal try to get up and fly; they try to leave the earth and wander in the misty millennium.

They cannot believe that Christ is here still, or ever was, in a divine personality. They have become so polished and polite themselves that they do not like to remember Him as a Delty in plenitude of divine po

tailors, shoemakers, etc., while another class will be found at work

able vague existence.

This is a necessary consequence of their

in religion.

The Trappists have but two establish. ments in the United States, one at Geth-semant, Nelsom county, Ky., and the other about twelve miles outside of Dut buque, Ia., where is situated Moun-Melleray Abbey, so called from the famous Meileray Abbey, so called from the famous Trappist house which stands three miles out from Coppoquin, at the base of the Knockmeldown mountains in Ireland. Rev. Abbot Alberick at present presides over this establishment, and he and his fellow monks administer to the wants of the neighboring Catholics. The abbey at Gethsemani, Nelson county, Ky., is governed by a mitred abbot, Right Rev. M. Benedict, the only one of his order in the country, and his community counts twenty eight professed members, three novices, three oblates, and one postulant. This abbey, as well as Mount Metleray, is frequently resorted to by clergymen and frequently resorted to by clergymen and others desirous of passing some days in retreat and meditation, and not a few superannuated priests, when their years incapacitated them from further services

by the merest accident, detained at Halifax when the rest of his companions, who were disappointed in their coming to America,

SAILED FOR FRANCE.

SAILED FOR FRANCE.
Father Vincent left the steamer, on which he had taken passage for home, while she was lying at Halifax, intending to return to her as soon as he had transacted certain business in that city. While he was passing through the streets, however, the bishop of Halifax met and insisted that the monks should come to the extraord bishop of Halifax met and insisted that the monk should come to the episcopal residence and bear his confession. Confessors were scarce in Nova Scotia then, and Father Vincent complied with the bishop's request, but, when he came to the wharf to embark on his ship, he found that the captain, taking advantage of a wind that had sprung up in the meantime, had hoisted his sails and departed from Halifax. Left alone, then, Father Vincent tendered his services to the Haligonian prelate as a missionary, and, after laboring in that capacity in many localities, he finally founded the Abbey of Petit Clairvaux, which house was not raised to the dignity of an abbey until 1877, when the bishop of Arichat, wishing to recompense the life-long zeal of its founder, obtained from Rome for it that distinction. The present abbot is Right Rev. Father Dominic, who has a community of forty-one persons. At Tracadic there is also to be found a community of Trappistine nuns, eight in number, and all of advanced years, whose story is a pathetic one, and was recently told very effectively in the column of the Ave Maria by A. M. Pope. This abbey owns something like 400 acres of land, and a number of excellent llme stone quarries have been opened in its holdings, at which the industrious monks find occupation. The abbey has also a saw and grist mill and a brick klin, while it enjoys a reputation throughout all the surrounding country as being a while it enjoys a reputation throughout all the surrounding country as being a model farm in every respect. Of an order which practices such auster-ity as the Trappists little can be said,

ty as the Trappists little can be said, because little is known to outsiders, so that this sketch cannot, perchance, be bettef ended than by submitting here the words which Dickens wrate of them after a visit he paid to one of their houses, St. Bernard's Abbey at Coalville in Leicestershire. Here is what the great novelist said of the Trappists: "It take a glance through the door of the well-stocked library in passing and soon afterwards find myself in the refectory, down each side of which runs a form and a long table, where are ranged form and a long table, where are ranged a number of mugs of water, covered with a napkin, and a small slip of wood bearing the monastic name of the brother for whom it is intended. A knife, a spoon and two thick slices of bread complete the service. No meat, no fish, no eggs; nothing but bread, water, milk, cheese and fruit, and only one full meal a day in winter and two in summer is allowed." It is needless to add that the Trappists are the severest of all the monastic orders of the Catholic Church.

THE FASHIONABLE GOD. From the Worchester, Mass., Messenger. Judging from the words of popular preachers, religious newspapers, and re-cent books, the God of the enlightened American who is not exactly Protestant, not yet Atheistical but a queer compounding of both, is an abstraction such as the English lady, Mrs. Ormiston Chant, pictured forth in her recent lectures—a

class will be found at work

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Meet him where you may, however, the Trappist monk is always the same eilent and tacturn individual. Not a spoken word escapes his lips as you pass him by, and the only recognition a stranger obtains from him is a low bow, which is not even accompanied by an upward glance of the eye. Their death is in keeping with their lives, and, when the time comes for them to bid adieu to the world, their serge habits coarse and white, are their only winding sheets, and their graves are unmarked save by a plain wooden cross, on which is inscribed the name they bore in religion.

The Transpitt world have a spoken with the can consider the same silent the course; on the one hand we have the living principle of faith—and instead of faith there is a gushing sentimentality. An oblive result is that people have come to believe that education is religion. Education being a good in itself is all the more capable of being easily elevated into agreat good and numbers of our Protestant friends keep gushing eternally over education. The effect of this is to develop a ellef already springing up, that education is the pances for all evils, social, political and moral. It is simply the principle of faith—and Instead of faith
there is a gushing sentimentality. Another result is that people have come to
believe that education is religion. Education being a good in itself is all the
more capable of being easily elevated into
a great good and numbers of our Protestant
friends keep gushing eternally over education. The effect of this is to develop a
bellef already springing up, that education is the panacea for all evils, social,
political and moral. It is simply the
language of polished Paganism ignoring
the wisdom of every Christian writer and
finding a virtue higher than faith, hope finding a virtue higher than faith, hope or charity.

Gathered Roses.

"We thought her dying when she slept, And sleeping when she died."

And sleeping when she died."

But the bitterest sting of such a sorrow is to think she might have been saved! They saw the rose lade on her cheek and the eye grow dim. Had they but known of Dr. Pierce's Golden Medical Discovery, who can tell but she might still be with them, the sunshine of their home. Take the remedy in time, and you will find that consumption (which is scrofula of the lungs) can be cured. the lungs) can be cured.

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BYRON'S LEANING TO CATHO-LICITY.

Mr. John Nichol wrote a biographical sketch of Lord Byron for Macmillan's series of books on "English men of Let-ters." In its review of the work the London Tablet said:

London Tablet said:

"It is evident that Byron's wayword temper and disorderly habits were owing in part to the morally-tainted blood which he inherited from many of his ancestors, and partly to the want of a strictly religious education. Few men had by nature finer qualities, and amid all his observations gleams of brighter and better intentions shine forth and prove how noble and devout s character he might have made if he had been trained aright and good examples had been set before him for imitation."

Mr. Nichol often refers to the religious

Mr. Nichol often refers to the religious turn which Byron's mind often took and calls attention to the "remarkable knowledge of the Scriptures, especially on the Paslms, which he possessed, owing to the training of his nurse, and to his 'intimate acquaintance' with Holy Writ, which his schoolmaster, Dr. Glennie, observed. In a poem, written in his eighteenth year, called The prayer of Nature, he calls on the Father of Light for pardon and guidance, owns himself corrupt and weak, and affirms his resolution to pray, and con-fidence that his Heavenly Father will

Mr. Nichol has not said all on this sub-Mr. Nichol has not said all on this subject which he might—his space, perhaps, scarcely allowed it—and it may, therefore, be not amiss to subjoin a few particulars throwing light on the religious aspect of Byron's mind. Like Charles II, he had, in the midst of his wanderings, a secret leaning to the Catholic faith and a conviction that it either was or might be true and divine. He loved his daughter too and divine. He loved his daughter too tenderly to allow her to be brought up by the Shelleys, and he caused her to be edu-cated as "a strict Catholic in a convent of

Romagnes"
"I think" (he wrote to Moore on the "I think" (he wrote to Moore on the subject) "people can never have enough of religion if they are to have any. I incline myself very much to the Catholic doc trines." And again a few days later: "I am really a great admirer of taugible religion, and am breeding one of my daughters a Catholic that she may have her hands full. It is by far the most elegant worship, handly excepting the Great daughters a Catholic that she may have her hands full. It is by far the most elegant worship, hardly excepting the Greek mythology. What with incense, pictures, statues, altars, shrines, relies, and the Real Presence, confession, absolution, there is something to grasp at . . I am afraid that this sounds flippant, but I don't mean it to be so . . I do assure you that I am a very good Christian.' When I turn thirty" (he wrote to Murray, April 9th, 1817), "I will turn devout; I feel a great vocation that way in Catholic churches, and when I hear the organ."

And in April, 1831, we find him expressing himself thus emphatically:
"It is my wish that she," (his daughter Allegra, whom he had removed from Mrs. Shelley's care) "should be a Roman Catholic, which I look upon as the best religion, as it is assuredly the oldest of the various branches of Christianity."

branches of Christianity."

"At times even," (says Rossetti) "he half professed himself a Christian, tending towards Roman Catholicism, and he is raid for the last several years of his life to have made a practice of fasting on Fridays, and kneeling at the passing of any religious

"The stanzas which he has left beginning 'Ave Maria, blessed be the hour,' are styled by the biographer whose sketch is before us, "one of the most musical and seemingly heartfelt hymns in the lan-guage." And who can read the Hebrew Melodies' without seeing in them some-thing more than mere dramatic piety? Are there not touches in them of a per-sonal religion, which even the pleasures and pains of a disordered life could not wholly eradicate?'

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I have not used all of one bottle vet. I suffered from catarrh for twelve years, experiencing the nauseating dropping in the throat peculiar to that disease, and now bleed almost daily. I tried various remedies without benefit until last April, when I saw Ely's tream Balm advertised in the Boston Budget, I procured a bottle, and since the first days' use have had no more bleeding—the soreness is entirely gene.—D. G. Davidson, with the Boston Budget, formerly with Boston Journal.

CATARRAH, CATARRHAL DEAFNESS, AND HAY FEVER.—NEW TREATMENT.—Sufferers are not generally aware that these diseases are coutsgious, or that they are due to the presence of living parasities 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 catarrh, catarrhal 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. were cured. This is none the less startling when it is remembered that not five per 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, 503 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.

What a Time

People formerly had, trying to swallow magnesta vainly disguising its bitter ; and what a contrast to Ayer's Pills, that have been well called ' icated s. gar-plums" - the only fear being that patients may be tempted into taking too many at a dose. But the directions are plain and should be strictly followed.

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Meetings.

CATHOLIC MUTUAL BENEFIT ASSO-CIATION—The regular meetings of London Branch No. 4 of the Catholic Mutual Benefit Association, will be held on the first and third Thursday of every month, at the hour of 8 o'clock, in our rooms, Castle Hall, Albion Block, Richmond St. Members are requested to attend punctually. Martin O'MEARA, Pres., WM. CORCORAN, Sec.

NOTICE.

HAVING purchased the stock of Mr. C. Switzer, Tobacconist, my friends and the public generally will find the Largest, Finest and Freshest stock of goods in the city. HAVANA CIGARS
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ON & SON, ise, London, rge assortment of and Sleighs. This blishments of the one but first-class always moderate.

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d Street.

Official Notice. Grand Secretary's Office, London, June 25 h, 1888.

To the Members of the C. M. B. A., Canada BROTHERS :- You are hereby officially notified that the next convention of the Grand Courted of Canada of the Catholic Mutual Bet the Association will be held in the city of Toronto, Ont., commencing on the second Tuesday of August, 14th, 1888, at us o'clock a.m.

Followitculars regarding railroad fare

Yours fraternaily,
D. J. O'CONNOR, Grand President,
SAMUEL R BROWN, Grand Secretary.
Forms of credentials for legal Representatives to the Grand Council Convention

tatives to the Grand Council Convention have been mailed to the Recording Secretary of each Branch in Canada.

Scoretaries are requested to have said credentials filled out and returned to the Grand Secretary not later than July 20:h. The German Hall, corner of Adelaide and Toronto atreets, has been selected as the piace in which the various Sessions of the Grand Council will be held during the Convention.

during the Convention.

Delegates to the Convention will find Delegates to the Convention will find any of the following hotels very convenient during their stay in Toronto:—Queen's, \$3.00 per day; Rossin, \$2,50; Palmer, \$2.00; Shakerpeare, \$1.50; Albion \$1.00. Bro. E. J. Reilly says "They are all good."

Assessment No. 9 was issued from the Grand Secretary's the on July 9th. It calls for the payment of seven beneficiaries, viz., four in New York, one in Michigan, one in Pennsylvania, and one in Kansas.

St. Thomas, June 26th, 1888. It is with sincere thanks that I receive the deputation of Branch 2 C M.B. A., the deputation of Branch 2 C M. B. A., presenting me with a cheque for two thousand dollars, in payment of beneficiary due me on the death of my late beloved husband. Stephen Corbett. I desire to return my most heartfelt thanks for the same, and for the sympathy manifested by the members of Branch 2 for me and family in my sad bereavement. Permit me to tender bereavement. Permit me to tender through you my sincere thanks to the Catholic Mutual Benefit Association for their promptitude and readiness in liquidating my claim, which I assure you I most fully appreciate.

MARY CORBETT.

Resolutions of Condolence

Prescott, June 20, 1888 Moved by Bro. D. R. Horan, seconded by Bro. Jas. Bolton, that whereas, Miss McAuley, sister of our esteemed brother, Patrick McAuley, has recently departed

this life, Resolved, That this branch tender our most respectful sympathy to our said brother in his sad bereavement, and

be it further
Resolved, That a copy of this resolution be transmitted to our said brother

tion be transmitted to our said brother and published in the CATHOLIC RECORD, C. M. B. A. Monthly, and local papers.

Prescott, June 20, 1888

Moved by Bro. L. Redmond, and seconded by Bro. P. McAuley, that whereas, Mrs. McGrory, the mother of our esteemed Bros. Wm. McGrory, of Branch. 16 Prescott, and Thos. McGrory, of Branch 42, Brockville, and also mother in-law of A. J McFaul, of Branch 16, now of St. Paul, Minn., has recently departed this life at the advanced age of seventy six years, be it therefore
Resolved, That this branch tender to

each of our said brothers our most re-spectful sympathy in the sad bereave ment which they have sustained in the death of their honored and sged mother, and be it further

Resolved, That a copy of these resolutions be transmitted to each of our said brothers, and published in the CATH OLIC RECORD, C. M. B. A Monthly, and local papers,

Picnie of Kingston Branch.

The C. M. B. A. of Kingston held a on Dominion Day. Four steamers took the members and their friends, to the number of nearly 3,000 persons, to the scene of their enjoyment where a most pleasant day was spent. Among the attractions was a base ball match be tween the Pastimes and the Park Nine for a prize of \$100. The game was won and the prize secured by the latter club on a score of seventeen to two runs, His Worship Mayor Thompson then pre-sented to the Park Nine a magnificent silk flag, the donation of citizens of Kingston as a token of their good will to the club. His Worship made a con-gratulatory speech while presenting the colors, and. on behalf of the club, Mr. Jas. Walsh responded appropriately. Professor Byrne's orchestra and the Ogdensburg silver cornet band supplied during the day exquisite music, which with fishing and other amusements kept the immense throng entertained to the satisfaction of all present. We congratulate Kingston Branch on the com plete success of their demonstration.

STATUE TO THE VIRGIN.

ATTITUDE OF THE CHURCH TOWARTS OUR BLESSED LADY.

The following letter, conceived in a spirit of justice and written with a know-ledge obtained from an intimate acquaintance with the facts, appears in the Mail of

SIR—The discussion on the Virgin Mary's statue at Montreal gave occasion so many extraordinary letters and Blessed Virgin, we find the following statement:—"The proposed statue repre-sents a dogma which Protestants positively r ject, and against which their forefathers have always earnestly protested." What is this dogma? Is it the Divine ma ernity What or Mary's incercession with God for man-On the former one Toronto paper spoke as follows:—"Most Protestants The union of the two natures takes place believe, with Nestor of Antioch, that she not by the blending of the two, but in the however, realized how little we knew of is to be considered not as the mother of unity of the Person. This is the Hypes-

God, but as the mother of the human por-tion of Christ." How does this affect the Hypostatic Union? Of Nestor of Autioch, or rather Nestorius of Constantinople,

From the tenor of most of the pub lished letters and articles, I surmise that the writers do not know or do not realize the attitude of the Catholic Church towards the blessed Virgin Mary for nearly nineteen centuries. The blind nearly nineteen centuries. The blind iconoclasm of the sixteenth century, following the trail of the serpent in a following the trail of the serpent in a semi-torpid state, has come down to our own time; hence the lack of honor and reverence due to the holy mother of our Redeemer. Many really look upon the Blessed Virgin as a symbol of Poperv. In the book of Genesis, iii. 15, the Lord, speaking to the serpent, said: "I will put enmity between thee and the woman and thy seed and her seed, and she shall crush thy head and thou shalt lie in wait for her heal." These words of the Lord for her heal." These words of the Lord came to pass when the Blessed Virgin Mary brought forth the infant Messiah, the Son of God, thus triumphing over the infernal serpent, the arch-enemy of mankind. The Blessed Virgin is again pointed out by the Lord, Isaiah, vii., 14, "Behold a virgin shall conceive and shall bring forth a son, and His name shall be called Emmanuel." We know, therefore, that in the Divine economy of the Incarnation the Blessed Virgin Mary was chosed from the beginning to be the mother of the Redeemer, and was therefore qualified by the Godhead for that super-eminent position and sacred funcfor her heal." These words of the Lord fore qualified by the Godhead for that super-eminent position and sacred function, with all the peculiar and extra ordinary graces which the nature and fitness of things demanded. Consequently we regard the Blessed Virgin Mary as "a mother of whom none but God was worthy to be the son, because He created her for Himselt." As the flesh of Mary became the flesh of Jesus, and as it was impossible for God to and as it was impossible for God to assume a nature sullied by sin, it is self-evident that Mary was immaculate from her conception, and that the shadow of the original stain rested not on her pure

Saints Irensus and Origen teach that she was not contaminated by the breath of the serpent, and St. Ephrem, "To her the serpent had no access." St. Anselm says:—"Freedom from original sin was says:—"Freedom from original sin was necessary to her dignity, therefore God conferred it—Decuat potuit, ergo fecit" The suffered in proportion as she loved, and sahe was exalted far above the condition of our fallen nature, her sensibilities were view between the angel Gabriel and the Blessed Virgin, tells us that the heavenly courtier saluted her thus:—"Hail, full of grace, the Lord is with thee, blessed art thou amongst women * Fear not, Mary, for thou hast found grace with God. Behold, thou shalt conceive in thy womb, and shalt bring forth a Son, and thou shalt call his name Jesus and He shall be great, and shall be called the Son of the Most High." Mary, whose virginal inno great, and shall be called the Son of the Most High." Mary, whose virginal innocence was troubled at this salutation, answered, "How shall this be done for I know not man?" The angel re plied:—"The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee, and therefore, also, the Holy that shall be born of thee shall be called the Son of God." Then Mary said:—"Behold the handmaid of the Lord, be it done to me according to thy word." The destinies of the human race hung upon Mary's asent to the prorace hung upon Mary's asent to the proposition thus made to her. The Omnipotent stands on ceremony with His feeble, finite creature, and by her consent the Blessed Virgin Mary becomes co-operatrix in the redemption of mankind. aint Iren was in the third century Saint Ireneus in the third century teaches that as Eve by disobeying became for herself and the human race the cause of ruin, so Mary by abeying became the cause for salvation for herself and mankind, (Iren Liber, III.) Saint Jerome tells us: "Death came by Eve, life by Mary," The first who gave the title "Blessed" to the Virgin Mary was the Eternal God by His messenger Gabriel; the second was the Holy Ghost by the mouth of Saint Elizabeth, who.

mouth of Saint Elizabeth, who, filled with the Holy Ghost, cried out: the Holy Ghost again inspires Mary to use the same term a third time of hersesl in the Magnifical! "Behold henceforth all nations shall call me blessed." All Caristian nations for almost two thousand are have accorded that title to the Holy Mother of the Redeemer with the exception of those who join the serpent in his enmity towards her.

Next to the prayer of prayers, the Lord's Prayer, we place the Ave Maria or Holy Mary. These two prayers are the most valued and the universal prayers of the Catholic Church. When Catholics say the Hall Mary they unite with the saluta-tion of the Angel Gabriel and commemorate the mystery of the Incarnation. They are aware that the Hail Mary is of Divine origin as well as the Lord's Prayer, while the Holy Mary, though long in ordinary use, was approved of by the Church A. D. 431 to combat the heresy of Nestorius Bishop of Constantinople. Nes-torius taught that Mary should not be called the Mother of God. A council, convened at Ephesus, A. D. 43, was attended by 200 bishops and presided over by Saint Cyril, Patriarch of Alexandria and legate of Pope Celestine. The council condemned the error of Nestorius which was anathematized. Acting on this decision of the council the Church, wishing to place her children under the protection of the Mother of God and to secure her interce slon, approved and ratified the addition to the angelic saluta-tion:—"Holy Mary, Mother of God, pray

for us sinners now and at the hour of our death. Amen." The heresy of Nestorious attacked the Hypostatic Union, and in effect, of course, the whole system of human redemption, for, of course, if Mary was not the Mother of God the Holy One articles on one view of the question that born of her was not God. The Hypos-I trust you will kindly allow me space to ventilate another view. In the petition of the Anglican clergy of Montreal to the Christian religion. We pay to the Sacred Heart of our Lord and His City Council, praying that a site be not given for the erection of a statue to the live of the Christian religion. We pay to the Sacred Heart of our Lord and His precious blood, that is to His sacred human-given for the erection of a statue to the ity, precisely the same adoration as to the Most Holy Trinity, because His divinity communicates to His humanity its own worth by virtue of the Hypographic Living South Samuel Strict Most Holy Trinity, because His divinity communicates to His humanity its own worth by virtue of the Hypographic Living South Samuel Strict Most Samuel St worth by virtue of the Hypostatic Union. Although the two natures of Christ are uncommingled and unconfused, and His two Wills—human and divine—are quite distinct, yet His two natures are united in

tatic Union. Saint Anslem, who died A. D. 1086, speaks thus of the intercession of the Bressed Virgin Mary:—"We invoke the aid of Mary though Jesus is the source the Biessed Virgin Mary:—"We invoke the aid of Mary though Jesus is the source of all grace, looking upon cut own worthiness, and believing that the prayer of such a mother must have infinitely more power than ours." (D. ex. Virg. Can.) The Almighty God, by His messenger Gabriel, declared the Biessed Virgin "full of grace;" but how sanctified and hallowed must she bave become when, surrounded by the angelic host, in bilasful silence the Elernal Spirit over shadowed the young Virgin and the mystery was accomolished. The august mejesty of the Most High lay furled within her What of the nine months during which Mary was a living tabernacle of the Lord—the ark of the new covenant; when the Little Flower bloomed in Betblehem at midnight, and the strains of angelic music flowed in waves of celestial harmony over the earth; when Mary held in her arms her newborn babe, the Flower which bad bloesomed of her virginal blood; and when she remembered that He was the Eternal God, what holy joy was hers—the joy of presenting to God what was equal to Himself, one who would secure for her fellow creatures new and wonderful graces! Mary gozed at that beautiful Face, kissed those lits that will once speak the doom of all men; she can even discover in that little Face a likeness to hereelf, that same Face which is one day to lie white, blood stained, and dead upon her lap. "As at the moment of the Immaculate Conception, as at the hour of the Annunciation, so it was at the Nativity, the Blessed Virgin began for the third time a new life of gigantic sanctities." to the content of the lease of the life of gigantic sanctities." to the lease of the life of gigantic sanctities." the Blessed Virgin began for the third time a new life of gigantic sanctities." (F. W. Fabre) The Blessed Virgin is called the Queen of Martyrs, for never did mother or holy martyr suffer more painful martyrdom. The prophecy of Simeon, "Thy own soul a sword shall pierce," was literally fulfilled when she beheld her Divine Son in the hands of His enemies suffering patiently and meekly the tortures inflicted upon Him; while the sacred writers apply to her the words of the prophet Jeremiah, as she words of the prophet Jeremiah, as she stood at the foot of the cross, "All you that pass by the way attend and see if there be any sorrow like unto my sor row," (Lam) The Blesse Virgin Mother

the co-operatrix in the work of redemp-tion; yet there are found amongst us some who call themselves Christians who attack us, and say hard things of us because we wish to honour the mother of our Redeemer with a statue, though Cartier or Nelson or William may have one in any city in the Dominion. As these remarks are principally addressed to Protestants, I consider it not inopportune to remind those who speak irreverently about the Queen of Heaven of the fate of Oxs. (I Parali-13) Surely it is not too much to expect that Christians should treat with respect the Virgin Muther of God. Even pagans feared to profane sacred things. "With desolation is all the land made desolate, because there are none that considered in the because there are none that considered in the because the considered in the beautiful that th reat with respect the Virgin Mother of that considereth in the heart."

Yours etc, M. V. SARTORIS.

Toronto, Jane 29

OBITUARY.

Mrs. Matthew Finn, Port Huron. On Sanday, the 7th inst, at Port Huron, Michigan, Margaret, the beloved wife of Mr. Matthew Finn, departed this life after an illness of a few days' dura tion. The deceased lady was the eldest daughter of Mr. John Coleman, an old and highly esteemed resident of London ness of receiving all the rites of the Church at the hands of the pastor of Port Huron, Rev. Father Van Lauwe. The faneral took place on Tuerday, 9.h instant. Solemn Requiem Mass was cele brated in St. Stephen's Church by the rev. gentleman just named, for the repose of her soul. Atter mass he took occasion to refer in a most touching manner to the sat j ct of death, and made special reference to the life of the good lady whose remains were about to be placed in the temb. She was, he said, a model mother and a model Christian woman, seeking not for those things which were foreign to the Christian matron, desiring not to mingle in the throng with those who advanced beyond the bounds which the Almighty had intended woman to occupy but content and happy in her Christian home, and training her family to follow in the footsteps of our divine Lord. Such was her life, and having lived such a life, a blessed eternity awaited her in the world to come. The remains were interred in the Catholic cemetery. The funeral was a very large one, many relatives and friends from London, Grand Rapids, and Toledo being present. We offer our heart-felt condolence to Mr. Finn and his family

TESTIMONIAL TO A WORTHY PRIEST.

Brockville Recorder, July 7. The following is a copy of the address presented Rev. Father Walshe yesterday afternoon on behalf of the congregation of St. Francis X wier church on the occasion of his departure for his parish at Frankfort. The address, as stated yesterday, was accompanied by a purse

ago, that your stay with us would be but temporary, it is nevertheless with feel ings of extreme regret that we find the time of your separation has arrived.

It is true you were not a stranger to
us when you came to take the place of one person, and that person is divine. our reverend pastor, the Very Rev. Dean The union of the two natures takes place Gauthier. During his absence, we have.

tiring energy and many good and sup-erior qualities, you have not only become better acquainted with us, but you have won our esteem and our love. Your labors during the last seven

months have been arduous and of a peculiar character; peculiar because you were neither our parish priest nor curate; arduous because of their extent, and the results shew how well you have achieved them and how admirably qualified you have proved yourself in disfied you have proved yourself in dis-charging them, and it is inviced with charging them, and it is inviced with pleasure that we can bear testimony to our beloved Dean that during his absence you have conducted the affairs of the parish with a masterly hand and marvellous success.

You have, in fact, become one of us, You have not only done what was strictly necessary, but you have associated yourself with everything in your power which would enhance the general good of the congregation, such as advis-

ated yourself with everything in your power which would enhance the general good of the congregation, such as advising means to procure funds for our new hospital, encouraging and aiding our Catholic Mutual association, both from the pulpit and out of it, and numerous other things not necessary to mention.

We say that it is with regret that we are so soon to separate, but we, however, have great pleasure in assuring you that you will convey with you the love and esteem of us all, and to show you our sincerity we know of no more effective way than by doing so substantially. We therefore gladly present you with this small token, though in magnitude it is not much, it is nevertheless a memento of our esteem.

of our esteem.

Now, dest Father Walshe, good bye, and may God bless you and prolong your days in good health as well as in strength and usefulness.

Signed by the course wardens in behalf of the course strength.

half of the congregation.

Father Walshe was visibly affected by

the address and presentation and replied briefly, thanking the congregation for their kind expressions and for the plea-sant relations that had existed between them during the seven months he had been here.

Special to the CATHOLIC RECORD. DIOCESE OF HAMILTON.

Sunday and Monday will be two red letter days in the memory of the children of the Catholic church, Oustic. At nine o'clock on Sanday morning High Mass was sung by Rev. Father Sannett, Mass was sung by Rev. Father Sinnett, S. J., of Guelph, at which twenty one children made their First Communion The girls were all dressed in white and were crowned with wreaths of natural flowers, the boys wearing white sashes on their left arms. At the usual time for the sermon Father Sinnett addressed the children who were about to receive the Body and Blood of our dear Saviour for the first time. He told them that he was sure of the purity of their little hearts that morning, and that the way to advance towards perfection in after life was to frequently visit our Blessed Lord in the Most Holy Eucharist. In conclu sion, he asked them to consider one question during the remainder of boly Mass. That question was, "My dear chil-dren, what are you about to do?" In the evening at half past seven Vespers were sung by the Oustic choir, assisted by Miss Mattie Hayden from Guelph, Father Sin

On Monday evening the children gave an entertainment in the old church, which is situated about a mile from the village. The entertainment was under the suspices of the Oustic branch of the C. M. B. A. All of the children distinguished themselves, and Father Sinnett deserves much praise for the excellent manner in which he trained them. Some who did not belong to the them. Some who did not belong to the congregation assisted the children. Of these Miss Hayden was one. It is almost unnecessary to state that her singing was good, because it never falls below good. The entertainment was very largely attended, and the C M B. A. may feel sure that when they next have anything of the kind a full house will

nature what paint is to beauty—not only needless, but a detriment to that which it is meant to improve.



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THE PRESIDENT.



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Sealed Tenders, addressed to the Hon the SATURDAY, JULY 28, '88 for Coal a. d Wood for the undermentione

Hard Coa., 10ab of 2,770 peuros.

Soff Coal, 10ab of 2,00) peurods

Hard Wood, corde of 128 euble feet.

Soff word, cords of 128 euble feet. TORONTO. Government House, about.
Parliament & Departmental
Buildings, about.
E tucation Dept, about.
School of Practical Science
about
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soft wood charcoal, about
25 bbls.
Orgoode Hall, about 230 40 12

OTTAWA.

Normal School, about ...

A RETREAT .

For ladies will be given at the Convent of the Sacred Heart in this city, commencing Monday evening, Sept 3rd, at seven o'clock, and closing Friday, Sept 7th.

For cards of invitation and further par ticulars apply to LADY SUPERIOR. Convent Sacred Heart, Dundas Street.



TO CONTRACTORS.

Scaled Tenders, addressed to the under gred, endorsed "Tenders for Works," wit e received until noon on Monday, the 3hi u y instant, for the construction of the fol

July instabl, for the construction of the fellowing works:—
Atthe Asylum for Insane, London-Reconstruction of portion of m in outling in lared by fire, new punping engine and hydranis for fite protection and addition to the bursar's residence.

At the Asylum for Insane, Hamilton-Addition to the medical superintendent's residence and new pumping engine and pipes from engine nouse.

At the Reformatory for Boys, Penetanguishene-Duplicate pump at engine-house and new water tarks.

A'gomo District—Addition to registry office, Sault Ste, Marie.

Thunder Bay District—Addition to lock-up. Fort William.

Noftsing District—Court-room and goal at North Bay.

Raing River District—Addition to Court-room and goales's residence at Rat Portage.

P ans and specifications can be seen at this

oom and gaolef's residence at Rat Portage P ans and spetifications can be seen at thi lepartment and at the above public lossitu-ions and districts, where forms of tende-can be procured. can be procured.

The bona fide signature of two parties who are willing to become surelies for the duperformance of the contract to be attached

performance of the contract to be attached to each tender.

Each tender for the works at London, Hamilton, Penetarguishene and North Bay must be accompanied by an accepted bank cheque, payable to the order of the Commissioner of Public Works for Onterio, for the sum of \$500, which will be forfsited if the party tendering declines of fails to enter into a contract based upon such tender where called your tode of the contract based upon such tender where a contract based upon such tender when called upon to do so.

Where the party's tender is not accepted the cheque with be returned.

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