

# The Catholic Record.

"Christianus mihi nomen est, Catholicus vero Cognomen." — "Christian is my Name, but Catholic my Surname."—St. Pacian, 4th Century.

VOLUME XIII.

LONDON, ONTARIO, SATURDAY, SEPTEMBER 20, 1890.

NO. 622

## Catholic Record

London, Sat., Sept. 20th, 1890.

### EDITORIAL NOTES.

In glancing over the prospectuses of some of our colleges we were greatly surprised at the number of branches taught. All the learned oligarchs were to be stowed away in the intellects of the pupils. Now a college course can aim only at systematizing our thoughts and at helping us to use our reasoning faculties to the best advantage. But is not this end frustrated by a multiplicity of subjects? Is it not reasonable to suppose that a smattering of various sciences will paralyze brain action and condemn the student to intellectual starvation—to prevent him forming one independent opinion? Pupils are taught everything till they know nothing. So said that great master of English prose, Cardinal Newman, in 1852. "I will tell you," says he, "what has been the practical error of the last twenty years: not to load the memory with a mass of undigested knowledge, but to force upon him so much that he has rejected all. It has been the error of distracting and enfeebling the mind by an unmeaning profusion of subjects; of implying that a smattering in a dozen branches of study is not shallowness, which it really is, but enlargement, which it is not; of considering an acquaintance with the learned names of things and persons is progress and not dissipation of mind." These caustic words of the distinguished Cardinal have a truer meaning than in 1852. Give a student full liberty to follow the natural bent of his talent, without, however, neglecting to round his intelligence by supplementary knowledge. Teach him to concentrate his faculties upon a given subject, and he will be more educated than if he could repeat Homer and Sapphoes from memory. Aid him to understand, in the words of the eccentric Thoreau, that "our stock in life, our real estate, is that amount of thought which we have had, which we have thought out. If he has ever done any work with those finest tools, the Imagination and Fancy and Reason, it is a new creation, independent of the world, and a possession forever."

The session of the English parliament just ended has been at least more like the tinkering of village politicians than deliberations befitting a body of progressive statesmen. Bits of unimportant bills about the army, the police, the cattle disease have secured the undivided attention of both Houses, but no debate has been evidenced by those flashes of wit and oratory which border on genius with which Macaulay and Gladstone, Lytton and O'Connell electrified their auditors. Mr. Goschen has proved himself an "ignis fatuus" leading his party into the quagmire of unpopularity and defeat. His motion to devote the surplus of revenue from Intemperance to the buying out of the publicans aroused the ire of the growing temperance party and caused the defeat of three important party measures. The truth is, that the imposition and remission of taxes is a more difficult problem than Mr. Goschen has the ability to solve. It requires, as the American jurist says, that a man shall be as closely in touch with the moral instincts as the economic abilities of the people who are to pay. This was the secret of the success of Peel and Gladstone as Chancellors of the Exchequer. Mr. Goschen apprehends the merely economic sides of the question as well as Mr. Gladstone; but there his apprehension stops.

According to Macaulay, Gladstone's mind is of large grasp; nor is he deficient in dialectical skill; but he does not give his intellect fair play. His style bears a remarkable analogy to his mode of thinking. He has one gift most dangerous to a speculator—a vast command of a kind of language, grave and majestic, but of vague import—a kind of language which affects us much the same way as the lofty diction of the choros of the clouds affected the simple-hearted Athenians.

The Toronto Presbyterian Review says the poet Swinburne is wrong in advocating regicide as a cure for Russia's ills. "The remedy does not lie in that way, but in the spread of the principles of Christianity." Vexill times are changed! But how will these principles of Christianity be spread amongst the Russians? If Luther were alive he would direct the Czar in the application of these principles to his subjects. Perchance the royal despot may take Calvin as model, and inaugurate the conversion of Servetus on a grand scale. Better still, John Knox, who was a master in his own peculiar style of diffusing Christianity, may enlighten his mind. The remark of our contemporary was well meant, but shrouded in

ambiguity. Nay, more, it was couched in kindly words. We are nearing the millennium.

The Arena for September shines as a sun amongst the lesser magazine lights. It is worthy of its name. On its broad, spirited columns combatants of all kinds meet and wrestle for victory. Were it to arouse only a desire to investigate the problems it discusses, it will have earned enduring fame.

A RELIGIOUS weekly, published in the Dominion, lays great stress on the words "Evangelical Protestantism." What these may signify we know not. It is doubtless one of those expressions with which young ministers and white-haired hypocrites illustrate their rapid and meaningless discourses.

The Rev. Henry Frank is to be tried for heresy by the Congregational Church, of which he is a minister. The Rev. gentleman has provoked the ire of his brethren by interfering in social questions. He will be tried by a tribunal whose decision is irrevocable, and he will learn that the keystone of Protestantism—private interpretation of the Scripture—is as rotten as a building played on by the rats and winds of centuries.

A CORRESPONDENT of the British Weekly unburdens himself in the following manner: "The character of Cardinal Manning's work in these realms is to bring Great Britain into entire submission to the Papal anti-Christ." And he is doing it, my worthy friend. He is devoting his every energy to make Innocence sit again at British bedside and to shed around England that halo of purity, obscured by the lust of Henry VIII, and by the teachings of those whose only doctrine is denunciation and hell-fire for all who profess a different creed. He has a fast hold on the heart of humanity. He does not content himself in deluging Pilate and Judas, and the other worthies who flourished nineteen thousand years ago, with torrents of indignation. Like St. Paul, he pays attention to the wants of mankind at the present time. Hence, in every movement for the social and moral amelioration of his fellows he leads the van. When Protestants prelate stood aloof in the recent dock strike of London the eminent Cardinal went out amidst the workmen, who, in angry, threatening phalanxes, stood ready to throw down the gauntlet of revolution, and, with words kind and just, he drove back their turbulent passions—and a reconciliation was effected.

We publish this week a letter addressed by Mr. J. J. Carran, M. P. for Montreal Centre, to the True Witness of that city. The communication has reference to the impending famine in Ireland. We feel sure our subscribers one and all will take into consideration the advisability of aiding the distressed people of Ireland at this trying time. Mr. Carran is to be highly commended for the prompt and business-like manner in which he endeavors to promote this much-needed assistance to the people at home. In all matters relating to faith and fatherland he is ever the first in the front rank, and always ready to devote his splendid talents and energy to forward the interests of both. Hon. Senator Murphy, it will be seen, has kindly consented to act as treasurer. A true and staunch Irish Catholic is Senator Murphy, and we doubt not his influence will be the means of helping the movement very materially. All contributions sent to this office will be promptly acknowledged and forwarded to the treasurer.

It is stated in London, England, that the Prince of Wales has suggested to Lord Salisbury a compromise on the Irish question, as he regards Home Rule of some kind to be inevitable. It is added that if Archbishop Walsh of Dublin be elevated to the Cardinalate, as it is probable he will be, the last chance will have disappeared of arraying the Pope against Parnellism. We cannot vouch for the accuracy of these rumors, but we record them for what they are worth.

MR. CHAUNCEY M. DEPEW, during his visit to Europe, visited Oberammergau while the celebrated Passion Play was being represented. He was deeply impressed with the devout spirit in which the play was conducted, but he is of opinion that it will not be performed again. Oberammergau is no longer the simple rural village which it has been in the past. The railroads which now form a network over the country bring crowds of sight-seers who are attracted thither out of mere curiosity, and as a natural result money-makers follow in great numbers. Restaurant keepers, photographers, and others are in attendance, and the audience is every year becoming more and more worldly in its character,

as outside visitors become more numerous. The Passion Play has been for centuries regarded by the people as a religious rite, and it was unheeded by strangers, but now that the attention of the outside public has been called to it, it is fast losing its purely religious character, and the railway companies advertise it with an eye to profit. The night Mr. Depew was there, he says, there were over two thousand people who were obliged to sleep on doors and in barns, and who could not get seats to witness the play.

The Intelligence comes from Brazil that the Catholic party is likely to be strong in the first Parliament of the Republic. The Government is at present in the hands of the secret societies, which, of course, are anxious to infidelize the country by repressing and persecuting the Church, under pretence that they are merely extending liberty of conscience to all denominations, but the Catholic spirit of the population has been aroused, and it will certainly prevail, unless the true Catholics are as apathetic in regard to the elections as they have unfortunately proved themselves to be in France and Italy. It is expected, however, that in the new Parliament the Bishops will be sustained in their firm protest against the anti-Catholic policy of the present rulers of the country.

Among the passengers who reached New York on the 10th inst., per steamer Teutonic, were His Grace Archbishop Corrigan and Mr. Chauncey M. Depew, to both of whom were given grand demonstrations of welcome. Mr. Depew was called upon for a speech, and he thus referred to the Archbishop: "I had Archbishop Corrigan as a companion at table with me during my return voyage. I found him the most agreeable man I ever met, and I shall not consent to go abroad again unless he accompanies me on the same steamer." This announcement was received with great cheering. Archbishop Corrigan was also called upon to address the assembled multitude, and after giving a brief account of the places he had visited he referred to the case of Dr. Burtell in the following terms:

"As to Dr. Burtell, his offending has never been contemplated. When he was transferred from the Church of the Epiphany to Rondout he disagreed with me and appealed to the Holy See. The Pope has passed upon it, and Dr. Burtell has the key of the situation in his own hands. The case is entirely out of mine. He can go to Rondout whenever he chooses to fulfil the conditions imposed upon him, not by me but by the Holy See. I have said before I have nothing at all to do with the case."

On this trip the Teutonic made the run from Daunt's Rock lighthouse at Queens-town to Sandy Hook in five days, twenty hours and fifty-four minutes, beating her rival, the Iron steamer City of New York. The Teutonic's fastest previous run between the same two points was made in five days, nineteen hours and five minutes.

The Public School Committee of Birmingham, Conn., refused to accept a United States flag offered as a present to it by Kellogg Post of the Grand Army of the Republic. It was then presented to the Catholic parochial school, and was thankfully received, and raised upon the parochial school with great enthusiasm. The Rev. Father Elliot, of New York, who was a soldier during the civil war, was the principal speaker on the occasion. The incident is a telling rebuke to those fanatics of the New England States who accuse Catholics of disloyalty to the American Constitution. It appears that the Catholics of Birmingham have more affection for the flag of their country than have their Puritan neighbors.

The ways of advertising are multitudinous and varied, and sometimes even startling, with a view to catch the eye and arrest the attention of the passerby. But we had to go to far-off Richmond Hill to find ignorance of Latin, or downright blasphemy, doing duty for a sign board. Do Messrs. Atkinson and Switzer, of that village, know that the Te Deum is by far the grandest and most sublime hymn of thanksgiving to God ever composed? Probably not; and we hope, for the sake of our common Christianity, that they never before understood the words, which they employ as a trade mark for their sale of tea or sugar.

JUSTIN D. FULTON'S crusade, which in his own estimation was destined to destroy the spiritual authority of the Pope, appears to be a boomerang which in its recoil will effect the redoubtable champion's own discomfiture. He succeeded in getting temporary employment in Toronto during Dr. Wild's absence in the West, but he is now making bitter complaint that the dollars are exceedingly slow in making their way into his pocket. Recently, after one

of his lectures one of his audience rose to propose a vote of thanks, but the self-dubbed "Dr." had got a glimpse of the collection plate, and had also received intelligence from the door-keeper as to the number of his books which had been sold, and the vision and the news did not sweeten his temper, so he polished off in this style the mover of the vote of thanks:

"I am much obliged to you for your kind words and good wishes, but what I want you to do is to buy my books. I have been on the road six weeks, and how much do you think I have made? I am ashamed to tell you, I won't. Now, how many books do you think I sold last night? My friend at the door didn't sell one and I sold two. Now just look at that collection. Nothing bigger than a ten-cent piece. A dollar would find itself less on that plate, and let's have the benediction and no more talk."

A RECENT issue of the New York Herald publishes an interview with Mrs. Rigby, who is known as "the Immigrant Girl's Friend." Mrs. Rigby makes the statement that missionaries and English Church emigrant chaplains in England are employed by the steamship companies to send immigrants to America, and especially to Canada, and that they pick up people of most questionable morals from the street and send them to this country furnished with good recommendations. The clergymen are doing the work," she says, "of steamship runners, and from the same motives." Girls who would not be received in any respectable house in England are said to be thus shipped off to this country to be received by unsuspecting parties here as of good reputation. "They come from the streets, from prisons and other institutions, and are sent in the steerage in the same compartments as good women." She also states that there are several institutions which make it a practice to ship to Toronto, Montreal and Quebec, gamins of the street. All this is a most undesirable addition to our population, and steps should be taken by the Canadian Government to put a stop to such traffic, if it be found that Mrs. Rigby's representations are correct.

Some person calling himself "The Pianeur" contributes each Saturday to the Mail four or five columns of gossip. With "The Pianeur" makes pretence of being an entertaining critic, he is in reality but a very inferior specimen of the scandal monger. He would have us believe he is strictly impartial in his criticisms, yet whenever he touches anything Irish or Catholic he utters the glib of the "keep your powder-dry" Orange-man becomes quite apparent. The little fellow is forever prodding the Irish Home Rulers. No doubt it affords him pleasure to do so, and he may keep on to his heart's content. No harm is done the Home Rulers thereby. "The Pianeur" performs the work he is paid to do. He plays second violin for the sordid individual who occupies the editor's chair. As a sample of the fairness displayed in this department of the Mail, we may simply state that it is asserted there is no reasonable prospect of a famine in some parts of Ireland, because the organ of the Primrose League, England, said so.

The Catholic Congress which met recently at Coblenz was both harmonious and practical. Its members expressed themselves as strongly in favor of the government, and the Catholic party in the Reichstag will support Kaiser William as long as he does justice to Catholics, which he is disposed to do. The Congress demands the establishment in Germany of all the Catholic Orders, including the Jesuits, and the restoration of the Pope's temporal power. It also asks for a government subvention for Catholic missions in German Africa. Thanks were voted to Emperor William for his attempts to establish social peace. The next congress will be held at Ratisbon.

We were delighted this week to be favored with a call from Rev. Father Dupuis, of Saginaw, Michigan, first cousin of John D. LaBelle, Esq., lumber merchant, of this city. The Rev. Father gives a very encouraging report of the condition of affairs in that very enterprising section of the great state of Michigan, and it is most consoling also to hear that the Catholic Church is making great strides there in its divine mission.

A PRESS dispatch states that some of the members of the Methodist conference, now being held in Montreal, attended the Jesuit's church last Sunday evening and heard a sermon preached by Rev. Father Drummond, S. J. This is an encouraging sign. If our separated friends would occasionally visit a Catholic church, they would discover that Catholic doctrine and practices are not by any means what they

had been led to believe they were. Much of the bigotry prevailing in Ontario arises from sheer ignorance. Too many there are, we regret to say, who do not desire to be enlightened. They find it pleasant to hug the old superstitious, and live and die in the belief that the Catholic creed is a mass of errors. Tossed about by the vagaries and inconsistencies of the man-made religions, we hope they will sooner or later allow their minds to become broadened and seek the truth where alone it is to be found, in the Church established and watched over and guarded during all the ages by our Divine Lord.

It is pleasing to note that not all Protestant ministers take part in the violent and senseless denunciations of Popery which are habitual with most of them, and which in every case are dealt out lavishly whenever there is a convention or gathering largely composed of clergymen. There is a minister at Springfield, Ohio, named Rev. Mr. Cressy, who had recently in his pulpit a few words to say about Catholics, and they were kind words, such as would have brought upon him a storm of abuse had they been uttered in any Canadian Synod, Conference, or Presbytery. Cardinal Gibbon's book on "Our Christian Heritage" was denounced by ministers in Boston at a public meeting in the Music Hall as anti-Christian and revolutionary, but Rev. Mr. Cressy said of it:

"I hold in my hand a recent book, 'Our Christian Heritage,' written by Cardinal Gibbons of Baltimore. I have read it with interest. It has informed my mind; it has helped my heart; it is an addition to the Christian literature of our age. It enables me to speak of 'some of the good things of Catholicism.' The book contains thirty-five short discourses on topics of great and common interest to all who love the Lord Jesus Christ. It is not polemical. It has nothing to say against any Christian denomination that still retains faith in at least the divine mission of Jesus Christ. The Cardinal gladly acknowledges that most of the topics discussed find able and zealous advocates among Protestant writers. If a few slight changes were made, many a critical Protestant would never suspect that it was written by a Catholic. The spirit of the book is to win men to an appreciation of God and an apprehension of Christ."

Mr. Cressy also said:

"That Catholicism is well known for her benevolence. A founding babe can scarcely utter its first cry before a kind Sister's arm is about it. Catholic charity embraces all, without regard to faith or nationality.

"Catholicism respects the words of Him who said, 'What man hath joined together let no man put asunder,' and, more than that, she means the same by them that He did, and (let not the comparison be odious) is she not better than Protestants in this respect? As citizens of the United States we must view with alarm the great evil of Mormonism, but the divorce law is in effect the same thing, as it practically leads to successive polygamy. How can we call ourselves a Christian people when we violate a fundamental law of Christianity? The determined stand of Catholicism against divorce must yet be adopted by Protestantism.

"On the Public school question Mr. Cressy said that Catholicism is right when she says that the education of the mind and heart cannot be separated. We all agree that to educate the mind and not the heart is to make the rascal. I recognize a justness as well as correctness in Catholicism's fundamental thought that religion is an integral part of education."

We have been shown a letter received by a gentleman in Toronto from a Protestant friend now residing in Italy. He draws a terrible picture of the hardships the people are forced to endure under the present infidel rule in that country. Well may we ask: "Is this regenerated Italy?" How sad the fate of those who fall away from the moorings of the Church!

### A WISE SUGGESTION.

To the Editor of the True Witness:—Sir—Your article of last week on the impending famine in many districts in Ireland was most timely. No doubt when the Irish leaders, in Church and State, make an appeal to the friends of humanity, a generous response will be made from all quarters. It is evident that appeal will be put off as long as possible, great reluctance being manifested to once more ask relief for the sufferers in the old land.

From all accounts great distress will largely prevail. Permit me to suggest that if the True Witness and kindred papers in the Dominion, such as the Irish Canadian, Catholic Review, Catholic Record, United Canada, Quebec Telegraph and others, were to open subscription lists, a considerable amount of money would be available for transportation on first appeal. The Hon. Senator Edward Murphy, so well known throughout the whole country, to whom I have spoken on this matter, would kindly consent to act as general treasurer, thus adding another to the many patriotic services performed by him. This newspaper fund would in no way interfere with any organized efforts for raising money by societies or otherwise, should such be necessary later on.

Should this suggestion meet with your approval please find, my subscription of \$20 herewith. Yours sincerely, J. J. CURRAN, M. P.

### THE OMNIPOTENCE OF GOD.

All things are possible to God. He cannot, however, do that which would involve a contradiction, as, for instance, He cannot cause two and two to make five, although John Stuart Mill asserted that such a thing is possible. Consequently, when we say that all things are wrought by the divine power, we mean that God can do all things which are not absurd. Those who deny the possibility of miracles would do well to keep this in their memory. Page after page of Holy Writ tells us of the power of His far-reaching arm. In the Old Testament we read how He oppressed the enemies of His chosen people by twelve fearful plagues, and how Pharaoh's armed squadrons were by Him hurled into the Red Sea. Inspect the history of the Jewish people and we will find it was preserved by a series of most astounding prodigies, and how, when enemies pressed around, and threatened that people with annihilation, God never failed to stretch forth His protecting arm, and to cry aloud: "Thus far and no farther." In the New Law this attribute shines forth with greater brilliancy. As we read the New Testament the events of our Saviour's career come before us like objects in a vast panorama, and look we from Bethlehem, where angels singing announced to nations, that He who was to regenerate them claimed a lowly virgin as mother; to Calvary when the blood, pouring from the side of the Lamb, burst the dikes of sin and rushed in one stream over the world, we find that the Omnipotent has ever been at work. We see that at the word of that God, in mortal guise, tempests were calmed, the lame walked, the blind saw, the demons retreated in affright from the bodies of those whom they tormented, and the grave gave up its dead. Turn we from the Inspired Volume, and cast a glance on Nature's page, and we are again convinced that we can really claim for our God the proud title of Almighty. The firmament, with its multitude of planets, which, like indefatigable pilgrims, march continually through space—the diversity of beings, and their harmonious conjunction, so that each, without disturbing its neighbor, tends to a common end—sufficiently attest it. Science leads us into every nook and corner of the world, and shows us, even in the case of the vilest, instincts, and the adaptation of their habits and instincts, to their wants and weaknesses, how full creation is of the power of God. Yes, all things manifest His power; the forest king, and the desert flower; even the gentle brook sings its hymn of praise as it glides into the bosom of the rushing river, chanting with mighty voice the wonders of the all-powerful God.

### THE ORPHANS.

We are pleased to be able to announce that a number of Catholic ladies will manage a refreshment booth at the Western Fair now about to be held in London, the profits from which will be devoted to the support of the orphan at Mount Hope. We need scarcely say that our people will remember this fact when paying a visit to the exhibition. A long winter is at hand and the little orphans need all the help that can be given. We hope to see the orphans' booth crowded during the days of the fair and a goodly sum realized to help on the blessed work in which the good Sisters are engaged.

Strauss and his wonderful Orchestra, having just completed a year's engagement in New York city, will make his appearance in London on Friday evening next, September 19th. A large number of seats have been secured. In order to accommodate everybody wishing to listen to the charming selection of waltzes composed by Strauss and rendered so exquisitely by his own superb band of solo artists, the prices will be \$1, \$1.50 and \$2. Plan now open to the public at A. & S. Nordheimer's music store. Secure your seats.

A USEFUL INVENTION.—We are pleased to note the success of a London young man in Chicago. Mr. State, son of Mr. Jas. State, of this city, is the inventor and patentee of an ingenious machine whereby grocers, druggists and others may be enabled to select in a moment any size sheet of paper required for wrapping. The system will undoubtedly come into general use ere long, and we heartily congratulate our London boy on his good fortune.

ST. PETER'S CATHEDRAL.—On last Sunday the congregation of St. Peter's Cathedral had the pleasure of listening to a beautiful offertory piece rendered by Miss Annie O'Keefe, daughter of Mr. P. O'Keefe, merchant, of Strathroy. This young lady's voice is a rich and powerful soprano, of full compass and highly cultivated.

The Jesuit Fathers of Montreal have begun a series of sermons in explanation of Catholic doctrine. Many Protestants attend, and the sermons have in view the purpose of correcting false notions which Protestants frequently entertain of Catholicism. Father Kenny opened the course on the 7th inst. with an able discourse on the Word of God. The second was preached on the 14th inst. by Father Drummond, whose subject was the "Reasonableness of Catholicism."



away, to the consternation of her parents, she burst into tears.

CHAPTER III.

Some seven years later, a new singer, of whom wonderful things were prophesied, made her debut in a concert hall in Paris.

PERRY COUNTY, KENTUCKY.

The social conditions prevailing in Perry county, Kentucky, are strange as they are interesting. A judge is holding court there now under the protection of two companies of State militia.

Not only does Father Bridgett expose in his essays certain blunders and forgeries which deface history, but he lays down general principles for the guidance of those whose duty it is to treat of Catholic subjects.

It is astonishing what loose and inaccurate statements on matters affecting the Catholic religion are to be found in books, otherwise trustworthy and well informed.

The second essay contains a yet more valuable lesson. It is a reply to a speech of Dr. Lyon Playfair, at Glasgow, on the progress of sanitary reform.

Of suffering relieved is as many days, Corns cause in the aggregate as much suffering as any single disease. It is the misgiving solvent power of Putnam's Corn Extractor that makes it so successful.

Have you tried Holloway's Corn Cure? It has no equal for removing the troublesome excrescences, as many have testified who have tried it.

Use the safe, pleasant, and effectual worm killer, Mother Graves' Worm Exterminator; nothing equals it. Procure a bottle and take it home.

Respectfully Dedicated to Rev. R. Manoney, P. P. Irish Lake.

O! how sweet the duty print each beauty On thy bright bosom, O Nature wild!

Mid such scenes enchaining, Where night seems wanting, From the noisy ranting world, so free!

ANTI-CATHOLIC BLUNDERS AND FORGERIES.

Not only does Father Bridgett expose in his essays certain blunders and forgeries which deface history, but he lays down general principles for the guidance of those whose duty it is to treat of Catholic subjects.

It is astonishing what loose and inaccurate statements on matters affecting the Catholic religion are to be found in books, otherwise trustworthy and well informed.

The second essay contains a yet more valuable lesson. It is a reply to a speech of Dr. Lyon Playfair, at Glasgow, on the progress of sanitary reform.

Of suffering relieved is as many days, Corns cause in the aggregate as much suffering as any single disease. It is the misgiving solvent power of Putnam's Corn Extractor that makes it so successful.

Have you tried Holloway's Corn Cure? It has no equal for removing the troublesome excrescences, as many have testified who have tried it.

Use the safe, pleasant, and effectual worm killer, Mother Graves' Worm Exterminator; nothing equals it. Procure a bottle and take it home.

all calamities of this kind, and speak for themselves.

OBITUARY.

Mrs. Jas. Doyle, Margaree, N. S. Once again she the dread presence of that fell monster, over whom no earthly power can exercise control, whose ravaging course is impeded by no barrier however mighty.

It is astonishing what loose and inaccurate statements on matters affecting the Catholic religion are to be found in books, otherwise trustworthy and well informed.

The second essay contains a yet more valuable lesson. It is a reply to a speech of Dr. Lyon Playfair, at Glasgow, on the progress of sanitary reform.

Of suffering relieved is as many days, Corns cause in the aggregate as much suffering as any single disease. It is the misgiving solvent power of Putnam's Corn Extractor that makes it so successful.

Have you tried Holloway's Corn Cure? It has no equal for removing the troublesome excrescences, as many have testified who have tried it.

Use the safe, pleasant, and effectual worm killer, Mother Graves' Worm Exterminator; nothing equals it. Procure a bottle and take it home.

Use the safe, pleasant, and effectual worm killer, Mother Graves' Worm Exterminator; nothing equals it. Procure a bottle and take it home.

Use the safe, pleasant, and effectual worm killer, Mother Graves' Worm Exterminator; nothing equals it. Procure a bottle and take it home.

Coughing

Nature's effort to expel foreign substances from the bronchial passages. Frequently, this causes inflammation and the need of an anodyne. No other expectorant or anodyne is equal to Ayer's Cherry Pectoral.

"Of the many preparations before the public for the cure of colds, coughs, bronchitis, and kindred diseases, there is none within the range of my experience, so reliable as Ayer's Cherry Pectoral."

Ayer's Cherry Pectoral, PREPARED BY Dr. J. C. Ayer & Co., Lowell, Mass.

ONTARIO STAINED GLASS WORKS.

STAINED GLASS FOR CHURCHES, PUBLIC & PRIVATE BUILDING. Furnished in the best style and at prices low enough to bring it within the reach of all.

CHURCH ORNAMENTS. Special reduction on BRONZES, STATUARY, FLOWERS, and other church ornaments. Splendid Xmas Crib sold at SPECIAL TERMS.

Dr. Morse's INDIAN ROOT PILLS.

Thousands testify to their being the best Family Pill in use. They purify the system, regulate the bowels, thereby cleansing the blood.

For Sale by All Dealers. W. H. COMSTOCK, Brockville, Ont.

MANUFACTURING UNDERTAKERS. Wholesale and retail. Outside the comb. Always open. R. DRISCOLL & CO.

AGENTS WANTED. If you want to sell our goods, we will make MONEY for you.

CARRIAGES AND SLEIGHS. W. J. THOMPSON & SON, Ontario Street, London, Ont.

NEW YORK CATHOLIC AGENCY. The object of this Agency is to supply, at the regular dealers' prices, any kind of goods imported or manufactured in the United States.

Dr. Morse's Indian Root Pills. Cured of Gravel. CHESAIRE, N.C., July 20, 1888.

Dr. Morse's Indian Root Pills. Disease of the Kidneys. CAPTEN GAR, Stokes Co., N.C., July 8, 1888.

LADIES INCREASE YOUR COMFORT BY WEARING LEATHERBONE CORSETS. THEY ARE MORE DURABLE, MORE GRACEFUL, MORE STYLISH.

FARMERS AND MILL MEN, McCOLL'S CELEBRATED Lardine Machine Oil. Is the only Safe and Sure Oil for Self-binders, Threshing Machines and Mill Machinery generally.

THE PROVINCE OF QUEBEC LOTTERY. AUTHORIZED BY THE LEGISLATURE.

For Public Purposes, such as Educational Establishment and Large Hall for St. John Baptist Society of Montreal. MONTHLY DRAWINGS FOR THE YEAR 1890.

Table with 2 columns: LIST OF PRIZES and CAPITAL PRIZE. Includes values like \$15,000.00, \$5,000.00, etc.

HOLLOWAY'S PILLS & OINTMENT. THE PILLS Purify the Blood, correct all Disorders of the LIVER, STOMACH, KIDNEYS AND BOWELS.

They invigorate and restore to health Debilitated Constitutions, and are invaluable in all Complaints incidental to Females of all ages.

Manufactured only at Professor HOLLOWAY'S Establishment, 78 NEW OXFORD ST. (LATE 533 OXFORD ST.), LONDON.

A Reliable Strength-Giving Food. FOR INVALIDS JOHNSTON'S FLUID BEEF FOR CONVALESCENTS.

The analysis of the best chemists in the world shows that it contains 23 per cent. of Albumen, that forms flesh and blood; 33 1-2 per cent. of Salts of Flesh, the stimulating element of meat; 12 1-2 per cent. of Mineral Salts, supplying phosphates for the bones, combining to make the Most Perfect Form of Concentrated Food.

Worth their Weight in Gold. Dr. Morse's Indian Root Pills.

Dr. Morse's Indian Root Pills. Cured of Gravel. CHESAIRE, N.C., July 20, 1888. Dr. Morse's Indian Root Pills. Disease of the Kidneys. CAPTEN GAR, Stokes Co., N.C., July 8, 1888.

Dr. Morse's Indian Root Pills. Use Dr. Morse's Indian Root Pills. The Best Family Pill in use. W. H. COMSTOCK, MORRISTOWN, N.Y. BROCKVILLE, ONT.

The Catholic Record.

Published Weekly at 64 and 66 Richmond Street, London, Ontario. Price of subscription—\$2.00 per annum.

Catholic Record.

London, Sat., Sept. 20th, 1890.

THE BISHOP OF LONDON.

The consecration of the Right Rev. Dr. O'Connor as Bishop of London will take place in St. Peter's Cathedral in this city on Sunday, 19th of October.

A JUDICIAL OUTRAGE.

We are sensitive and sympathizing people sometimes, certainly. We are shocked when we hear of Kurdish atrocities in Armenia, and knowing that such are committed at, if not positively encouraged, by the Turkish government, we are filled with indignation against Turkish rule.

That the Catholics of this country turn to Montreal as the Mahomedans to Mecca, and all true Christians to Rome, and they came to this great city, the protectress of Catholics, from the land of bigotry, fanaticism and Equal Rights.

The word "predominate" was not once mentioned in Father Flannery's speech, but the Mail must exaggerate, minimize, or misrepresent, in order to work out its detestable plan of rendering every man and everything Catholic odious in the eyes of Protestants.

Hereupon the landlord was very much provoked. The workmen were attacked many times by the police, and some of them were very seriously injured.

The judge granted the injunction, but Mrs. Kelly refused to comply with it, insisting that she had the right to give shelter on property for which she had paid the rental.

The Judge also directed the sheriff to pull down the hut, but the Court of Queen's Bench has reversed this order, declaring that the Judge exceeded his power in granting it.

It is surely time that there were new laws for Ireland, when such atrocities can be inflicted under the laws as they stand at present.

THE MAIL ANGERED.

The comments of the Toronto Mail on a few amusing incidents of the C. M. B. A. banquet at Montreal are in keeping with the usual bitterness and unmanly effusions which for years have disgraced its columns.

That the Catholics of this country turn to Montreal as the Mahomedans to Mecca, and all true Christians to Rome, and they came to this great city, the protectress of Catholics, from the land of bigotry, fanaticism and Equal Rights.

The word "predominate" was not once mentioned in Father Flannery's speech, but the Mail must exaggerate, minimize, or misrepresent, in order to work out its detestable plan of rendering every man and everything Catholic odious in the eyes of Protestants.

Hereupon the landlord was very much provoked. The workmen were attacked many times by the police, and some of them were very seriously injured.

to offset this fulsome flattery of weak men, and to show how utterly ludicrous the Mail appeared in making saints and heroes of them, that the ballad entitled the "Devil's Thirteen" was composed and is now sung with much gusto everywhere.

HON. HONORE MERCIER.

Last week two priests of London diocese visited the shrine of St. Anne de Beaupre. While staying at Quebec they were shown through the new parliamentary buildings.

The absurdity and injustice of the orders under which the police acted are evident from the fact that the punishment for Mr. Morton's words was to be dealt out upon the listeners instead of upon the guilty party.

SUCCESSSES OF CATHOLIC SCHOOLS.

The Catholic schools of France have achieved a triumph which has had the effect of calling public attention to the fact that even secular education is none the more efficient when religion is excluded from the school room.

The Stanislas College of Paris, however, is under the management of priests, and the religious education of the students is carefully attended to. Nevertheless, at the recent public examinations, its pupils were far ahead of all the secular institutions.

They have always maintained that clerical teachers and religious orders are unfit to impart secular instruction, and that they are inferior to the Atheistic teachers who conduct the State schools.

FREE SPEECH SUPPRESSED.

We mentioned in our last issue that orders were given to the police at Woodford not to take their firearms but only batons to the meeting which was to be held there under the auspices of Mr. E. T. Morton, the Secretary of the Home Rule Union of England.

"The English people are a liberty-loving people, and are in sympathy with the cause of liberty all over the world, but since I have come to Ireland I have learned that the English people are maintaining in this country a most damnable system of despotism.

Here he was interrupted by the District Inspector of police, who said: "Stop that illegal language, or I'll disperse the meeting."

Protestant boarding-schools expose their pupils purposely to those dangers, but they are practically without those restraints which come only from religion, and the characters of the children educated in them will be badly, or at least imperfectly, formed in consequence.

We have always maintained, as the Catholic Church holds, that the proper moral and religious training of youth is of the highest importance, even before the best secular education. Still we also hold that Catholic institutions should take care to give secular instruction of the highest order.

That the Catholic schools are capable of giving a good account of themselves, if the school authorities do their duty, is evident from their success, not only in France, but also from similar successes which have been attained in England and the United States, especially in New York city, where, last year and this year, the public examinations resulted in placing the Catholic schools in the first rank, high above the State schools.

The success of the Stanislas College in France must have a good effect in convincing the French people generally that the atheistic government has proved itself traitorous to the best interests of the country by abolishing religion, and if the result should be that the French people shake off the apathy they have hitherto shown in tolerating an infidel government, the effect of the governmental examinations will be more beneficial and more far-reaching than ever the ministry anticipated.

ANTI-CHRIST AND THE WESTMINSTER CONFESSION.

It is not only in regard to the offer of salvation to a small part of mankind, and the doctrine of fatalism, as taught by Calvin, that the Westminster Confession needs revision.

From the beginning of Protestantism, the Reformers insisted on this as a doctrine revealed in Holy Writ. It was taught by Calvin, Luther, Melancthon, Beza, Musculus, Bullinger, David Chytrous, and at an earlier period by John Wicklif.

"Nor can the Pope of Rome in any sense be head thereof (of the Church); but it is that anti-Christ, that man of sin, and son of perdition, that exalteth himself in the Church against Christ, and all that is called God."

Dr. Schaff completely explodes this favorite doctrine which, he says, is that of the early Protestants, namely, the Protestants of the sixteenth and seventeenth centuries. It is, however, still taught in many popular books, and is regarded by Protestants, both in England and on this continent, as a certain truth.

"This anti-Popery exegesis has been effectually undermined, yes, destroyed by modern scholarship which is not controlled by dogmatic prejudice and seeks the truth, and nothing but the truth. There is, we may well say, an exegetical consensus among critical commentators as regards those passages so far that they cannot—at least in their next and direct sense—refer to the Bishop of Rome.

Dr. Schaff says: "The anti-Popery exegesis has been effectually undermined, yes, destroyed by modern scholarship which is not controlled by dogmatic prejudice and seeks the truth, and nothing but the truth. There is, we may well say, an exegetical consensus among critical commentators as regards those passages so far that they cannot—at least in their next and direct sense—refer to the Bishop of Rome.

Of course we do not mean to say that

anti-Christ, the man of sin, the son of perdition, who opposeth and exalteth himself above all that is called God or that is worshipped." On this text the Dr. says: Now it is plain from the context, first, that Paul does not use the term anti-Christ; secondly, that he speaks of a hostile power that was already at work in his own time.

Thirdly, that he calls the man of sin a mystery, of lawlessness (wrongly rendered iniquity, in King James' version), and this is the very opposite of the characteristic feature of Popery, which is a spiritual despotism; fourthly, that this man of sin makes himself a substitute for God, while the Pope claims to be the vicegerent of God and of Christ.

In regard to those passages of the Apocalypse (in Protestant English bibles called Revelation) which speak of the harlot of Babylon seated on the seven hills, and drunk with the blood of the Saints, the Dr. points out that it must indeed be Rome that is here meant, but that it is heathen, not Christian Rome. He remarks: "this book was intended to be a source of comfort and consolation under existing circumstances, and would have been of no practical value had it not been rooted and grounded in the actual situation of the Church at that time."

Dr. Schaff is one of the most learned among the Presbyterian divines of the United States, and it was for this reason that he was selected by the Presbyterians to represent them on the committee to which was entrusted the work of revising the Protestant version of the Bible.

He makes a capital point when he remarks that Luther and Zwinglius did not regard the Apocalypse as an apocryphal and canonical book, and that Protestant divines found it convenient to apply to the Pope the Apostle's denunciations against a persecuting heathen power.

Dr. Schaff is one of the most learned among the Presbyterian divines of the United States, and it was for this reason that he was selected by the Presbyterians to represent them on the committee to which was entrusted the work of revising the Protestant version of the Bible.

He makes a capital point when he remarks that Luther and Zwinglius did not regard the Apocalypse as an apocryphal and canonical book, and that Protestant divines found it convenient to apply to the Pope the Apostle's denunciations against a persecuting heathen power.

Dr. Schaff is one of the most learned among the Presbyterian divines of the United States, and it was for this reason that he was selected by the Presbyterians to represent them on the committee to which was entrusted the work of revising the Protestant version of the Bible.

He makes a capital point when he remarks that Luther and Zwinglius did not regard the Apocalypse as an apocryphal and canonical book, and that Protestant divines found it convenient to apply to the Pope the Apostle's denunciations against a persecuting heathen power.

Dr. Schaff is one of the most learned among the Presbyterian divines of the United States, and it was for this reason that he was selected by the Presbyterians to represent them on the committee to which was entrusted the work of revising the Protestant version of the Bible.

He makes a capital point when he remarks that Luther and Zwinglius did not regard the Apocalypse as an apocryphal and canonical book, and that Protestant divines found it convenient to apply to the Pope the Apostle's denunciations against a persecuting heathen power.

and the United States, the divinity of Christ, and, consequently, the mystery of the Incarnation, also have already ceased to be doctrines of Protestantism.

Surely, then, the Westminster Confession stands badly in need of revision on this subject. We may reasonably hope that whereas Presbyterians like Dr. Schaff are beginning to recognize the rays of truth, that this is a prelude to the return of many to the unity of faith in the Catholic Church.

A FAMINE THREATENED.

When rumors of a threatened famine first reached us from Ireland, we were naturally alarmed and could not help the exclamation, "God avert it! whatever is going to be the fate of unhappy Ireland?" Later reports show that the failure of the potato crop is not quite so general as at first supposed. Several counties are mentioned in which the fatal blight is but partially distributed, and no cry of alarm has been heard from the rich midland counties. But it should be remembered that in these localities, where the richest grasses and best pasture lands of the world are found, dairying and cattle raising are the chief resources of the farmers' income.

Beides, we believe that, although not altogether independent of one single crop, as Ireland should be, she is to-day much better able to stand a potato famine than at any time of her history since the blight of foreign legislation came to darken her hitherto sunny hills and fertile plains. Owing to the Land League and National League agitation, owing to the heroic and patriotic work of Messrs. Davitt, Parnell, Dillon, O'Brien, and the others, the farmers in Ireland are no longer obliged to meet the exorbitant rackrents that in 1847 and 1848 exhausted their slender resources, and left them, when the potato was gone, to live on weeds or fly to America.

If famine comes, then it will only affect the congested districts of Connaught and the seaboard and mountainous ranges of Kerry, Cork, Clare and Donegal. Of the latter county a letter to the Dublin Freeman, written by the learned and patriotic Bishop of Raphoe, Dr. O'Donnell, says: "The sad accounts furnished by your correspondents from the south and west of Ireland only too accurately describe the ravages of the potato blight here, also in the far North. With the exception of the Lagan district and an occasional spot elsewhere, the potato crop is a dead failure throughout Donegal. From personal observation I know that along the western seaboard and the inland mountainous parts of the country the early kinds are almost completely decayed, while the latter stalks were blackened with disease before the tubers had attained one-fourth the usual size. In a few months, I fear, there will be no potatoes fit for human food along the coast from Dunfanaghy to Killybegs."

Early in August Michael Davitt was consulting with scientific agriculturists to discover if some kind of vegetable could not be planted that would have time to ripen before the winter set in. Messrs. Dillon and O'Brien, in public speeches, have been advising the farmers to pay no rent until they see that all danger of perishing from hunger has passed away. They call upon Lord Salisbury and Balfour either to provide means of subsistence for the people of Ireland or to allow them to govern themselves. It is evidently beyond doubt that, although some parts of Ireland may not suffer from absolute want, there are very populous, in fact the most populous, districts, where there is every danger of hundreds, many thousands, being exposed, this coming winter, to experience the horrors of 1847 and 1848, when the population of Ireland, by famine, fever and forced emigration, was diminished by two millions and a half.

But what can be done to avert so direful a national calamity? The sad experience of the last ninety years of British rule ought to suffice to convince the English people that Ireland cannot flourish or live under foreign legislation. We hope that this visitation may be a blessing in disguise, and that the whole English nation will cry out "Shame on the Balfours and Salisburys." "Let the Irish people have their own Government. Let them have the privilege of developing their own resources. Let them build up their own manufactures, as in days of yore, when their linen and woolen goods were sought for and purchased at a premium in every European market."

This year's partial famine may be the straw that will break the camel's back. The Pigott forgeries, the wholesale evictions, the coercion laws and prison barities of Balfour's government have sickened to loathing all men and women of heart and feeling in England and Scotland. Deaths by famine, and consequent fever and cholera, in Ireland, must precipitate English sentiment to a general uprising and an outcry that Tory cynicism cannot withstand. Whatever can be done by us in Canada, and by our fellow-countrymen in Australia and the United States, must be done, and at once, to prevent even one death from famine in a land teeming with natural resources. We are told that Messrs. Dillon, O'Brien, Hauly, and probably Parnell and the silver-tongued Sexton, may be seen here to educate us as to what must be done. But the necessity

of revising the Protestant version of the Bible. He makes a capital point when he remarks that Luther and Zwinglius did not regard the Apocalypse as an apocryphal and canonical book, and that Protestant divines found it convenient to apply to the Pope the Apostle's denunciations against a persecuting heathen power.

of revising the Protestant version of the Bible. He makes a capital point when he remarks that Luther and Zwinglius did not regard the Apocalypse as an apocryphal and canonical book, and that Protestant divines found it convenient to apply to the Pope the Apostle's denunciations against a persecuting heathen power.

and the United States, the divinity of Christ, and, consequently, the mystery of the Incarnation also, have already ceased to be doctrines of Protestantism.

Surely, then, the Westminster Confession stands badly in need of revision on this subject.

We may reasonably hope that whereas Presbyterians like Dr. Schaff are beginning to recognize the rays of truth, that this is a prelude to the return of many to the unity of faith in the Catholic Church.

A FAMINE THREATENED.

When rumors of a threatened famine first reached us from Ireland, we were naturally alarmed and could not help the exclamation, "God avert it! whatever is going to be the fate of unhappy Ireland."

Later reports show that the failure of the potato crop is not quite so general as at first supposed. Several counties are mentioned in which the fatal blight is but partially distributed, and no cry of alarm has been heard from the rich midland counties.

But it should be remembered that in these localities, where the richest grasses and best pasture lands of the world are found, dairying and cattle raising are the chief resources of the farmers' income.

Besides, we believe that, although not altogether independent of one single crop, as Ireland should be, she is to-day much better able to stand a potato famine than at any time of her history since the blight of foreign legislation came to darken her hitherto sunny hills and fertile plains.

Owing to the Land League and National League agitation, owing to the heroic and patriotic work of Messrs. Davitt, Parnell, Dillon, O'Brien, and the others, the farmers in Ireland are no longer obliged to meet the exorbitant rackrents that in 1847 and 1848 exhausted their slender resources, and left them, when the potato was gone, to live on weeds or fly to America.

If female comes, then it will only effect the congested districts of Connaught and the seaboard and mountainous ranges of Kerry, Cork, Clare and Donegal. Of the latter county a letter to the Dublin Freeman, written by the learned and patriotic Bishop of Raphoe, Dr. O'Donnell, says:

"The sad accounts furnished by your correspondents from the south and west of Ireland only too accurately describe the ravages of the potato blight here, also in the far North. With the exception of the Ligon district and an occasional spot elsewhere, the potato crop is a dead failure throughout Donegal. From personal observation I know that along the western seaboard and the inland mountainous parts of the country the early kinds are almost completely decayed, while the latter stalks were blackened with disease before the tubers had attained one-fourth the usual size.

that forces them here with a begging-box for Ireland will be the death knell of Tory rule and the herald of Gladstone's triumph.

It is England, the wealthiest nation on earth, and not Ireland, the maligned and the oppressed, that should be disgraced by the begging box. Ninety Coercion Acts and four general famines are the wretched and deplorable results of British rule in Ireland. But along with these should be reckoned the constant state of anxiety, the perennial dread in which men have lived all through life, lest the fruit of their industry should be snatched from them, lest the farms they reclaimed be wrested from their possession, and the houses they built to shelter themselves and their offspring be levelled to the ground.

It is to be fondly hoped that the sufferings endured by large numbers of the Irish people during the coming winter, and the public efforts made by their leaders to save them from death by actual famine, will have the effect of rousing all England to an irrefragable cry for "self-legislation and Home Rule for Ireland."

THE CHRISTIAN UNION NEGOTIATIONS.

Dr. Douglas, one of the most prominent clerical members of the Methodist General Conference now in session in Montreal, asserts that there is little hope that any union can be effected between Methodism and Anglicanism. The claims of Anglicanism are two high-strung, and the union of Methodism with it would mean the absorption of the latter system, to which the Methodists will not agree, as they entirely repudiate the claims of Anglicans to Apostolic succession, claims which are absurd on their very face.

He thinks, however, that union with Presbyterianism is within the scope of possibility and that the result of such a union would be a great blessing. He says in a paper recently communicated to the press:

"We think the time is coming when the Methodist and Presbyterian Churches will practically unite their forces against the common enemy; that a not remote future that reproach of modern Christianity, the multiplication of antagonistic churches in villages and rural districts, will be a thing of the past, and by mutual agreement the resources of the Churches will be economized to carry the Gospel to the regions that are beyond. This union will constitute the renaissance of the Christian Churches, when the hideous spectres and grotesque imagery of unworthy jealousies, rivalries, and antagonisms are exchanged for a new age of co-operative union, of mutual confidence, and brotherhood in building up the temple of the pure, the beautiful, the Divine amongst men."

It is not to be supposed, however, that the Methodists intend, in the event of such a union taking place, to adopt the palmary principle of Calvinistic fatalism. This doctrine will simply be laid on the shelf to be made use of by those who like it; but, as Presbyterians themselves have ceased to believe in it, it does not seem that there will be much trouble on this score. The Presbyterians maintain this doctrine now in their standards only for the sake of keeping up an appearance of consistency. They do not wish to repudiate openly the doctrine which has been sanctioned by the Church for two centuries as the unalterable truth of God; but even now they believe it or not, as they please; and for the most part they do not please.

TAKING THE VEIL.

An interesting ceremony was performed at Loreto Abbey yesterday morning. Eight young ladies took the white veil, having gone through the prescribed probation of six months. Their names are Miss Long, Collingwood, or Sister Mary Irene in the Institution; Miss Uim, Chicago, Sister Mary Agnes; Miss Riordan, Gaelph, Sister Mary Pauline; Miss Gampfert, Germany, Sister Mary Gertrude; Miss Darragh, Lindsar, Sister Mary Patricia; Miss Lacy, Eganville, Sister Benigna; and Miss Phelan, Walkerston, Sister Felicitas. The ceremony was performed in the chapel, which was crowded with the relatives and friends of the newly-registered nuns of an order which in the year 1847 first settled in Canada. The order of Loreto is educational in its functions, and attends to the instruction of some two hundred children, fitting them for any walk in life. The education includes tuition in the usual branches of English and French, piano, harp, vocal music (private lesson from professors), vocal music (in small classes), choral class, violin, guitar, drawing and painting in water colors, oil painting, German, Italian, Lith, wax flowers, calligraphy and use of clubs.

HOME RULE.

THE BATTLE FOR A PARLIAMENT IN COLLEGE GREEN.

The National League of Great Britain has requested Messrs. Patrick O'Brien and Wm. Redmond, members of Parliament, to proceed at once to Scotland to organize the Irish vote, as it is necessary to make organization complete, through the whole country in view of the possibility of a general election not taking place.

Mr. H. B. Bagwell wishes his Danroo tenants to purchase the property which they hold at twenty years' purchase. Two tenants did this, under pressure of arrears, a couple of years ago, but as the price was too high, they could not pay their annual instalments and the landlord, besides having the money paid in, has also obtained possession of the land. Mr. Bagwell evidently finds such terms profitable to himself, but they are anything but profitable to the tenants.

There are Irish landlords who see the necessity of arriving at amicable settlements with their tenants on the basis of fair rents. The Leader Estate has been in Chancery, and administration was in the hands of Mr. Smith-Barry's agent and the Cork Defence Union, with whom no settlement could be reached. The heir, young Mr. Leader, has just attained his majority, and he declares that he is anxious to make a settlement on the basis of restoration of those who have been evicted. It is most likely that a settlement will be arrived at.

Mr. Vincent Scully is one of the very few Irish landlords who sympathize with the people in the sufferings they endure under misgovernment. He has left at the disposal of the National League one-tenth of his entire annual income, for the purpose of aiding the Home Rule cause. He made the first payment at a recent meeting of the Central Branch in Dublin, giving his check for £900 at the same time declaring that he would do the same every year until Ireland should obtain Home Rule.

An amusing incident which occurred at the Gaiety theatre, Dublin, shows the contempt in which the new Lord Chief Justice of Ireland is held by the public. The Chief Justice is Mr. Peter O'Brien, who was, before his appointment to the Bench, the Crown Counsel who prosecuted offenders under the Coercion Act, and he rendered himself odious by the open packing of juries in order to secure conviction. In consequence of this he is commonly called "Peter the Packer." He was recently observed at the theatre in one of the front benches of the dress circle, and his movements attracted general notice. Then during an interval between the acts a mischievous youth in the gallery called out for a "song from Peter the Packer." The cry was immediately taken up by the audience and a thousand voices called out: "Peter the Packer—give us a song; Peter: Peter: a song; a song." The Chief Justice was stunned with surprise, and after some time made his escape by a side door, and disappeared from public view.

A great public meeting has been held at Kilkenny to demand from the Government the release of Irish political prisoners who are confined in Casham and other prisons.

The report of the Land Commission confirms the worst fears concerning the danger of a famine throughout Ireland, though, in the interest of the Government, there is evident throughout the report the desire to represent the danger as less great than it really is. Misleading the Government is taking no efficient steps to minimize the impending disaster. Russell, Macartney and Lea, Irish members of Parliament, all anti-home rulers, appeal in the columns of the Times for donations in behalf of thirty boycotted farmers and sheep-keepers in Tipperary, whose business has been ruined.

Mr. John Dillon, M. P., while presiding at a National League meeting last week, said he had taken great pains to inform himself of the condition of affairs in Ireland, and he regretted to say that his inquiries during the past three weeks had shown in many cases that the failure of the potato crop was more complete than in 1879.

There is a strain of sarcasm and irony, referring to the possibility of establishing a famine fund, he added that the simplest method was for the charitable to send cheques to the various landlords in the distressed districts to buy them off and let the tenants keep what they had. That would be better than distributing the money among the poor. With the Government ready to accept the responsibility to provide for these people, if they do not choose to accept the responsibility let them give the Irish leaders power to aid the people.

At a meeting of the Board of Poor Law Guardians in Limerick a report was received saying the potato crop was totally destroyed. Mr. Jasper Tully, of Boyle, County Roscommon, is treated in prison in most barbarous manner. He is every day stripped naked and his clothes searched as though he were some desperate nihilist or dynamitar with subterranean means of communication with external conspirators; he has been made to herd with ordinary criminals; he has been put to hard labor; his food is withheld from him; he is ill and not sent to the hospital. In consequence of the local Government board having refused to sanction the election of Mr. Peter Keogh of Tuaghmaconnell, County Westmeath, an evicted tenant farmer, as master of the Athlone Union, a new election was deemed necessary. At the last meeting of the board of guardians Mr. Keogh was again elected without opposition. He has taken charge of the workhouse. The Government appear to have grown tired of refusing to permit him to act.

VULGAR ERRORS.

SOME COMMON LIBELS OF THE CATHOLIC CHURCH REFUTED.

THE FALSHOOD OF THE ACCUSATIONS EXPRESSED BY—"MONKISH IGNORANCE AND SUPERSTITION"—BLACKSTONE'S COMMENTARIES—GALILEO—PROOF THAT HE WAS NOT TORTURED—LAWYERS SHOULD PROTEST.

One thousand million pounds of church property stolen in England during the reign of Henry VIII., Edward VI., and Elizabeth and Scotland James rendered it an absolute necessity for the spoliators to blacken the name of their helpless victims, the Church. They have done it with a vengeance, and the modern history of that Church, which had converted three successive races during one thousand years, is a standing monument of human malignity and treachery. The unholy influence of these spoliators has poisoned the sources of history in their own land, until it is impossible to find a true statement of anything Catholic in any of their encyclopedias. So much had the people of England been misled in the matter of history that even to this day the cruel, vindictive and unchristian virago, Elizabeth, is called "Good Queen Bess;" and Cranmer, who broke his vows—a depraved priest, the perjured tool of Henry VIII. in his atrocious divorce case—was made to appear as a holy martyr and saint by Burnet. The stupendous weight of calumny that rested upon the Catholic name in England stirred the generous resentment of William Cobbett, a Protestant writer and journalist, who became the first defender of the slandered name of his ancestors in his famous history of the "Protestant Reformation." Here is an extract from the work:

"Monkish ignorance and superstition" is a phrase that you find in every Protestant historian from the reign of the Virgin Elizabeth to the present hour. But there has always been a very sufficient motive for inculcating it. Blackstone, for instance, in his "Commentaries on the Law of England," never let slip an opportunity to rail against "monkish ignorance and superstition." Blackstone was no fool. At the very time when he was writing these commentaries and sticking to his ribs, he would have recoiled at all these things which he was cataloguing—Magna Charta, trial by jury, the office of sheriff, justice of the peace, constable and all the rest of it—were in days of "monkish ignorance and superstition." He would have remembered that Fortescue and that greatest of all lawyers, Lyttleton, were born, bred, lived and died in the days of "monkish ignorance and superstition." But did not this Blackstone know that the very root of the evil which he was abusing on Catholics, fathers was made by these forefathers? Did he not, when he looked up to that root, or when he beheld any of those noble buildings which, in defiance of time, still tell us what those forefathers were—did he not, when he beheld any in mind compared with those whom he had the impudence to abuse? He well knew that the foundations for learning at Oxford were laid and brought to perfection, not only in monkish times, but in part by monks. He knew that the abbots were public schools for education, each of them having one or more persons set apart to instruct the youth of the neighborhood, without an expense to the parishes. He knew that each of the greater monasteries had a peculiar residence in the universities; and whereas there were, in those times, nearly three hundred halls and private schools at Oxford, besides the colleges, there were not above eight remaining towards the middle of the seventeenth century. (Phillips life of Cardinal Pole.) That is to say, in about a hundred years after the enlightening Reformation began. At this time (1824) there are, I am informed, only five halls remaining and not a single school."

As every Catholic student in England and America is forced to study in Blackstone's libels on Catholicity and Catholic clergymen, and also in Catholic doctrine, it would seem right and proper that the declarations of a time-serving bigot, which serve no other purpose than a display of bigotry, should be cast out of the law books of this free nation. Legal associations in England and America might make a move in this matter before any more speeches are made about reform liberality of American progress.

The writer is painfully aware of the existence of the deep-seated prejudice against the Catholic Church, founded principally upon mere fictions invented by designing persons to injure the Church, and to obscure the truth. The writer is also aware that some of these prejudices are cherished in secret by many liberal men who would not hurt a Catholic's feelings by mentioning them, deeming it a species of cruelty. These prejudices are all imported, principally from the British isles, and are traced to the influence of Calvinist adventurers, who came from Geneva and Germany during the reignty of Somerset, attaining their full growth during the Puritan ascendancy in England. The primary object of this kind of literature was to blacken the Church in order to form a seeming excuse for the Reformation. The secondary object was to make money. It has paid to abuse the Church. The grossest forms of calumny and malevolent misrepresentation from the printed tract, essays brochures, general history, novel and other light literature—such, for instance, as Peter Parley's historical romances, by Goodrich and Ned Buntline's penny-a-line novelettes

—commenced three hundred years ago, and still continue in the pulpit and by the religious and sometimes the secular press.

It is sometimes said that there is nothing in a name, but many of my friends admit that the name "Galileo," "Jesuit" and the "Inquisition" have a deep significance, and are made to do duty in every state of assumed wickedness. The falsehoods that cling to these names would furnish matter for a whole library. The first name was used to show that the Church opposed science, and the last to prove that the Church is cruel. Galileo was and is still represented in country districts as exclaiming while he was under torture, "E pur si muove" ("still it moves," meaning the earth.) It has been proved at least three hundred times that there was no torture, and that Galileo never used the words here attributed to him. A professor in his address before the alumni at Leuvenburg used this stale slander, and when I showed him the proofs, from Protestant sources, of its falsity, he said: "I will never again make statements where the Church is concerned without the closest examination." I told him it was too true what Dr. Masson said, that "modern history is a conspiracy against truth." I requested him to disavow the slander which he had voiced against the Church, not only as an act of

justice to the Church, but in the interest of truth, and for the benefit of thousands who read his address. He did not think it was necessary; thus it is looked upon as no harm to abuse the Church, as it has become fashionable to misrepresent her. "Twas ever thus. The moving story of the helpless Galileo, although a bright invention of fancy, still holds its pristine freshness, and is repeated with evangelical gusto to the "innocents" in the country districts, and is used as a boomerang against the temporal power of the Pope. As the story is repeated in order to create prejudice against a large body of our citizens, and also to slander the Church while freely offering a mendacious insult to every intelligent Catholic, it seems only an act of mercy to the blind followers of the blind to let in a little light on the subject for the followers' sake.

Galileo Galilei was a native of Pisa, Italy, and was born Feb. 8, 1564. Few names have enjoyed such a remarkable celebrity, and strange to say, the general appreciation of his character rests on a misconception of his real claims to distinction. The interest attaching to the name of Galileo is connected, in the minds of many, with the supposed story of the Church and science. The tissue of malicious fictions called modern history, through the influence of designing persons, has steadily represented science in the person of Galileo, struggling against the persecution of the Roman Church.

Galileo's own biographer denies the story of torture. Helium, in his "History of the Literature of the Middle Ages," sets the story aside. Dr. Whewell, in his "History of the Inductive Sciences," considers the charge an invention; also the distinguished article in Chambers' Encyclopedia implies that the charge is a fiction. In most encyclopedias it is displayed as a fact, the object being to prove the Papacy cruel and opposed to science. It is also offered as an argument against Papal infallibility. The general verdict is that there is no proof worthy of credit sustaining the charge of torture. As regards infallibility, the opinions and decrees of the Congregation of the Index, the head of the Church may delegate to it, but he cannot communicate to it his infallibility, which is incommunicable. His acts are not absolute. So the argument against Papal infallibility cannot hold.

Galileo lacked prudence and was condemned. In the heat of argument he appealed to the Scriptures to prove that the earth moved round the sun. The Church then as now knew that the Scriptures did not prove anything of the kind, and that the Holy Ghost never intended the inspired volume to be used as a class book of astronomy, and did nothing then but what she would do today if another Galileo were to present himself. She condemned the folly of the foolish philosopher attempting to draw conclusions (however true in themselves they might be) from false premises.—Philip O'Neill in the Catholic Mirror.

NEW BOOKS.

Principles of Anthropology and Biology. By Rev. Thomas Hughes, S. J. Second edition. 16mo, cloth, net, 75c. The Rights of Our Little Ones; or, First Principles of Education in Catechetical Form. By Rev. James Conway, S. J. 32mo, paper. 15 cents; per 100, \$9; cloth, inked, 25 cents; per 100, \$15. This booklet has been prepared at the solicitation of some friends of Catholic education who desired that the author should reduce to the briefest, most pointed, and most popular form compatible with the subject, the principles announced in the title. It makes no pretensions to completeness; nor, in fact, does it purport anything more than to give a plain answer to a few of the most important questions.

A Catholic Young Man of the Present Day. Letters to a Young Man by Right Rev. Augustin Egger, D. D., Bishop of St. Gall. Translated from the German by Miss Ella McMahon. 32mo, paper, 15 cts., per 100, \$9; cloth, inked, 25 cts., per 100, \$15. Published by Benziger Bros., 36 and 38 Barclay street, New York.

SUCCESSFUL PUPILS.

The successful candidates at the recent examinations for certificates held at Westport were: W. Brown, J. Field, H. Donovan, M. Lynett, A. Breen, C. Donnelly, J. O'Hara. The Journal offers its congratulations to the candidates, and especially to the ladies of the Convent, who are deserving of all praise and encouragement for having passed successfully all their pupils. Westport is certainly establishing for itself a name as an educational centre.—Westport Journal, August 28.

ST. MARY'S COLLEGE MONTREAL.

Re-opened on September 4, 1890. Classes taught in English as well as in French. LOUIS DEUMMOND, S. J., Rector.

ALBERT GAUTHIER IMPORTER OF BRONZES, CHURCH ORNAMENTS

CHAISES, ALTAR WINE, Manufacturer of Statues, Stations of the Cross, Paintings, Decorations, Banners, Flags, Badges, Etc., Etc. 1877 NOTRE DAME ST. MONTREAL.

GRAND OPERA HOUSE

Two Nights Only—Thursday and Friday, Sept. 18 and 19. MARGARET MATHER SUPPORTED BY Mr. Ottis Skinner in the HCNEYMOON, & ROMEO AND JULIET. Prices—25c, 50c, 75c, and \$1. Plan opens Tuesday, Sept. 16, 10 a. m.

WESTERN FAIR LONDON ONTARIO, SEPT. 18 TO 27, 1890.

The Best of Canadian Fairs. Large Increase in Prizes. MACHINERY IN MOTION IN THE MAIN BUILDING. Manufacturing goods in view of public. Best special programme ever offered. Grand and attractive.

SPECIAL EXHIBIT OF THE SOUTHERN STATES.

Cotton, figs, rice, peanuts and wild nuts such as they grow in the South; carpets made from the leaves of the pine and other woods of the South. Products of the turpentine stills of Georgia. Minerals, herbs, plants, herbs, etc., etc., and five different Florida. Famous Wild West show, Ballroom Races and Faracante Descent, Fireworks, Bands, etc.

DEAFNESS ITS CAUSES AND CURE.

Scientifically treated by a method of world-wide reputation. Deafness uncorrected and entirely cured, of from 20 to 30 years' standing, after all other treatments have failed. How the difficulty is removed and the cause removed, fully explained in circular, with affidavits and testimonials of cures from prominent people, mailed free. Dr. A. FONTAINE, 19 East 14th St., N. Y.

COOKS FRIEND BAKING POWDER.

Should be used if it is desired to make the finest class of cakes—Biscuits, Pancakes, Johnny cakes, Pie Crust, Boiled Paste, etc. Light, sweet, snow-white and digestible food results from the use of Cook's Friend. Guaranteed free from alum. Ask your grocer for MELLEN'S COOKS FRIEND.

A CATHOLIC Sewing Machine Relief Spring

Can be applied to any machine in two minutes. Lady agents wanted in every county and Province. Price 40c—Address A. O. GILLES, 39 Richmond St., London, Ont.

MAIL CONTRACT.

SEALED TENDERS, ADDRESSED TO the Postmaster General, will be received at Ottawa until noon on Friday, 17th October, 1890, for the conveyance of Her Majesty's Mails, on two proposed Contracts for four years three and twelve times per week each way, respectively, between London and Odell and London P. O. and Canadian Pacific Railway Station, from the 1st of January next.

TEACHER WANTED. WANTED, FOR SCHOOL SECTION NO. 1, McMillan, a male or female teacher, holding a 2nd or 3rd class certificate; suitable to commence on October 1st, 1890; personal applications preferred.—Boss, Davidson, Fraser, Seaton P. O.

INTERESTING MISCELLANY.

There is a spot in Siberia about thirty miles square where the ground has not thawed out for the last one hundred years, and where it is frozen to a depth of sixty feet.

Up to the day of his last attack of illness Cardinal Newman swept the floor of his cell and made his own bed every day. It is the rule of the Oratorians and he sought no exemption.

A most extraordinary thing was the commemoration of the death of Cardinal Newman in all the Anglican churches throughout England. It is an event unique in the history of churches, and shows that the love of the true, the beautiful and the good still dominates in the hearts of men.

The Marquis de Ripon, an English Catholic nobleman, delivered an address recently in London in the course of which he said: "Some might forget, and I was afraid there were many who did forget, how much the Catholic owed to Ireland. It was that he held offices in the government of the Empire? To whom was it that he owed those advantages which were denied to Catholics a few generations back? It was to that great Irishman, Daniel O'Connell, and it seemed to him that he would indeed be ungrateful if he did not, under these circumstances, fully devote his time and his abilities to the advancement of the Irish people."

Beauty of reputation is a mantle of spotless ermine in which if you are but wrapped you shall receive the homage of those about you, as real, as ready, and as spontaneous as any ever paid to personal beauty in its most entrancing hour. Some kind of reputation you must have, whether you will or no. In school, in church, at home, and in society you carry with you the wings of a good or the ball and chain of a bad reputation. Resolve to make it beautiful, clear, shining, gracious. This is within your power, though the color of your eyes and hair is not. But reputation, after all, is but the shadow cast by character, and beauty, in this best and highest sense, commanded all forces worth the having in all worlds. Every form of attractiveness confesses the primacy of this. Beauty of character includes every good which a human heart can know, and makes the woman who possesses it a princess in Israel, whose home is everybody's heart.—Frances E. Willard.

THE FAMILY ALTAR.

It is in front of the family altar that the holiest vows are taken. If to-night the homes of the world were unroofed, we would, I think, see such a light thrown up from the hearstones into the face of heaven, as would cause us to think that the hour was at hand in which the Son of Man was to appear in all His triumphant majesty to set up His kingdom. The family is three armed. The first arm points to political movements, the second is raised up in politics, and the third raised heavenward. Hence it is that society, government and religion, the world's greatest institutions, depend for their maintenance, stability and soundness upon the family. Here men are made ready for after life. Here one generation turns out the props and pillars, sound or rotten as you will have them, for the next generation.

WHO ARE CATHOLICS?

The Church suffers not a little in the estimation of many good people for the lack of a little discrimination between those who are and those who are not Catholics. Who are Catholics is by no means a superficial question. There are many a superficial Catholic who have no real claim to the name. No one is entitled to the name Catholic unless he be a practical Catholic. The Church is a living organism, and she bestows Catholic life upon those only who are in communion with her, and the means of conveying this life is the sacraments. These are the only channels of her life, which is grace. Unless, then, a man frequent the sacraments, in other words, is a practical Catholic, he cannot be said to be leading a Catholic life, and therefore has no title to the name Catholic. Faith alone is not sufficient; faith without works is a Protestant, not a Catholic doctrine. A man who believes in the Church and does not practice what she teaches and prescribes is impractical and illogical, and his faith alone will not save him, nor does it entitle him to Catholic communion. He is cut off from the life of the Church and is not to be accounted Catholic. Many a recent to his Catholic duties enjoys the name of Catholic, and his misdeeds are immediately placed to the account of the Church. "This is your Catholic!" is an eagerly remarked by infidel and Protestant. But the fact is this man is not a Catholic, nor does he in any sense represent Catholicity. He is no more Catholic than the sneerer himself. It is unfair and unjust to the Church to class such a man as Catholic, and then attribute his failings to the faith, which he never practices.—Catholic Progress.

IRISH MONKS.

WHEN RELIGIOUS WERE THE BRICKS—OH! SIC SEMPER!

The study of Dr. Healy's picture of an Irish monastery of the sixteenth century will have its surprises and its instructions for those who know monastic life only as it is represented in the architectural monuments of the thirteenth and later centuries or as it is represented in the monasticism of our time. Nowadays when we hear a monastery spoken of we immediately represent to ourselves a striking ecclesiastical building, with massive walls and imposing proportions, rich in artistic decorations, its church a monument of architectural skill, its garden pleasantly laid out, its halls and galleries lofty and spacious. But this picture would fall to represent the Irish monastery of the sixteenth century. When we visit to-day the sites on which these once famous institutions stood we cannot fail to be struck with the scantiness of the ruins that remain and of the dwarfed proportions of the ancient buildings which have survived the wreck and the storm of ages, from that far off time. The churches are not as large as our modern cathedrals; the cells of the old monks, where they remain, are not as commodious as a laborer's cottage. And

of these tiny churches and narrow, ill-lighted cells only a very few are left to give evidence of that busy religious life of which they were centres. Where are the rest? What has become of the buildings which accommodated the vast communities gathered at Bangor, or Clonmacnoise, or Glendalough? They have perished wholly; they were not made to last, and they have disappeared. The fact is, our early Irish monks bestowed very little attention on the structures of the monastery. Their thoughts were mainly taken up with the spiritual interests to which their lives were consecrated. They built no magnificent edifices in which to practice the lowly virtues; they made profession of being poor in the literal sense of the word, and they began by exhibiting poverty in their dwellings. They constructed for themselves huts, the walls of which were in most cases of wood, or formed of wicker-work and clay. These unpretending structures, easily multiplied to suit the needs of the community, extended sometimes over large tracts of ground, and formed what was rather a monastic village than a monastery. Here the inmates devoted themselves to the hard practices imposed upon them by the monastic rule. Clad in a single, coarse garment; with bare head and bare feet, exposed to winter's cold and summer's heat; feeding sparingly on a single meal of bread and vegetables; toiling in the fields to raise crops for their own sustenance, and the relief of the poor; reclaiming waste land, converting it into rich and productive soil; transcribing the manuscripts which formed the monastic library, and thus multiplying books for the use of the students whom they taught; discharging the duties of schoolmaster to the strangers who flocked to them for instruction, and the duties of physician to the poor who called upon them for aid in their sickness—in these tasks their lives were spent, and their ministry fulfilled. A hard-working, self-sacrificing folk truly these primitive monks. Little of a burden to the people among whom they lived and labored! Reproducing with admirable fidelity St. Paul's plan of self-support by the labor of his own hands, and diffusing round them with all the blessings of temporal succor to the distressed, as well as the spiritual influence of lofty example to all whom such a lesson could impress! Adopting a rule of life framed by some saintly monastic founder, and of which the austerity was usually the best recommendation, carrying their penitential practices to lengths which we are accustomed to regard as forbidden by this northern climate, doing their work in obscurity, in cold, nakedness and hunger, they gave intense expression to their lives to the religious enthusiasm of which the Irish nature is capable, and formed at one time a school of apostles, to whom European civilization is much indebted. Under the religious discipline thus established the great saints of the fifth, sixth and seventh centuries grew to the maturity of their sanctity, and to the full measure of their usefulness to humanity—St. Eada, St. St. Finan, St. Brendan, St. Ciaran, St. Columba, St. Congall, St. Kevin, and so many others.—Lycell.

MANNING ON NEWMAN.

A GRAND PANEGYRIC OF THE LATE ENGLISH CARDINAL.

At the requiem at the Oratory, South Kensington, on Wednesday, August 20, Cardinal Manning delivered the following discourse on the late Cardinal Newman:

We have lost our greatest witness for the faith, and we are all poorer and lower by the loss. When these things came to me, my first thought was this: in what way can I, once more, show my love and veneration for my brother and friend of more than sixty years? It was not in my power to stand beside his grave. For a time I was in doubt whether this last and solemn rite should be in my own cathedral church, or here, as I may say, in his own home. I believed he would have wished it to be here, where the sorrow for his loss is a domestic sorrow, as of sons for a father. With their filial and private grief it is, then, most fitting that we should unite our personal and universal sorrow.

I am not come to pronounce orations or panegyrics. I would not, if I could, I could not, if I would. The memories of an affectionate friendship, I have said, of more than sixty years, and the weight of old age, put it beyond my power. Few now are living who cherish such a record of the past as I can. When I was twenty years of age and he was about twenty-eight, I remember his form, and voice, and penetrating words at Evesham in the University church at Oxford. Having known and heard him, I never willingly failed to be there. As time went on, those quiet days passed into the conflict and tumult of the following years. My field of work was far away; but I knew his thoughts by letter, and when trials came I was not absent from him. Yesterday is before me now as fresh as the day when he was with me in my study, in which the books and papers which were his companions were still in their places. The next time we met was in 1848. It was in Rome. He was in the Oratorian habit; simple, humble, and dead to the world. Again four years passed, and I heard once more his well known voice, sweet as of old, but strong in the absolute truth, prophesying a "Second Spring" in the First Provincial Council of Westminster. I have known him since then in the midst of you. My last vision of him is when, as a brother and a colleague, he leaned upon my arm at the door of this church in a funeral rite well remembered by many of you, and by some of you never to be forgotten while life lasts. The last time I wrote to him, some months ago, I remember saying that his length of days was a pledge of the love of God. Such is but the beginning and close of a friendship that can have no end.

If any proof were needed of the immeasurable work that he has wrought in England, the last week would be enough. Who could doubt that the great multitude of his personal friends in the first half of his life, and the still greater multitude of those who have been instructed, comforted, and won to God by the unequalled beauty and irresistible persuasion of his writings—who could doubt that they, at such a time as this, would pour out the love and gratitude of their hearts? But that the public voice of England, political and religious, in all its diversities, should for once unite in love and veneration of a man who had broken through the barriers and defied his religious prejudices, who could have believed it? He had committed the hitherto unpardonable sin in England. He had rejected the whole Tudor settlement in religion. He had become Catholic as our fathers were. And yet for no one in our memory has such a heartfelt and loving veneration been poured out. Of this proof he is evidence. Some one has said: "Whether Rome canonizes him or not he will be canonized in the thoughts of pious people of many creeds in England." This is true; but I will not therefore say that the mind of England is changed. Nevertheless, it must be said that, towards a man who had done so much to estrange us, the will of the English people was changed; the religious prejudice was melted into good will. It is a noble testimony to a great Christian life, it is as noble a proof of the justice, equity, and uprightness of the English people. In veneration John Henry Newman it has unconsciously honored itself.

THE HISTORY OF THE CHURCH DECRETES ON TEMPERANCE.

From Handruff's on Alcoholism. Apostolic Canons—If any cleric shall have been found eating or drinking in a tavern, let him be deprived of Communion, unless the necessities of travel may have compelled him to enter an inn.

THE HISTORY OF THE CHURCH DECRETES ON TEMPERANCE.

Decree of Pope Eutychianus in the Third Century—We command the Christians to guard themselves by all means against the great evil of drunkenness, from which all voices emanate. He who shall refuse to avoid this evil must be excommunicated until satisfactory amendment shall have been made.

THE HISTORY OF THE CHURCH DECRETES ON TEMPERANCE.

Council of Laodicea in 364.—Those who are devoted to the sacred ministry, from priests or deacons, and the remaining ecclesiastical orders, namely, sub-deacons, deacons, chanters, chorists, and those who intend to take vows of celibacy, shall not enter taverns.

THE HISTORY OF THE CHURCH DECRETES ON TEMPERANCE.

Council of Vannes in 461.—No one can be a competent minister over his body and soul who shows himself, whilst in the captivity of wine, a stranger to all sense, and cowers himself to be led by the horns of his passions whilst the mind is delirious. Such a one runs the risk of committing sin or crime before he knows it. But this ignorance, which evidently flows from a willful insanity, does not excuse from guilt. Therefore, we decree that he who shall have been found drunk must be kept from Communion for the space of thirty days or undergo a corporal punishment.

THE HISTORY OF THE CHURCH DECRETES ON TEMPERANCE.

Third Council of Tours in 517.—The faithful must not follow snuffing and drunkenness. Men, indeed, make little of these vices; but it is difficult to comprehend the magnitude of the evils which are usually generated by these vices. Physicians attest that some of the more fatal diseases are caused by drunkenness. And it is easy to estimate the ravages produced in the mind by drunkenness, which is the cause and origin of nearly all the acts which men commit rashly.

THE HISTORY OF THE CHURCH DECRETES ON TEMPERANCE.

Instructions of the Bishop of Lincoln in 1236.—Because no one can succeed in subduing other vices who has not controlled gluttony and drunkenness, we strictly command that you prohibit in synods and chapters those drinking assemblies called *scot-ales*. (A *scot-ale* was a sort of picnic at which appetizing liquors were used to facilitate contributions toward charitable or other purposes.)

THE HISTORY OF THE CHURCH DECRETES ON TEMPERANCE.

The use of calomel for derangements of the liver has ruined many a fine constitution. Those who, for similar troubles, have tried Ayer's Pills testify to their efficacy in thoroughly remedying the malady, without injury to the system.

THE HISTORY OF THE CHURCH DECRETES ON TEMPERANCE.

Lives of children are often endangered by sudden and violent attacks of cholera, cholera morbus, diarrhoea, dysentery, and bowel complaints. A reasonable and certain precaution is to keep Dr. Fowler's Extract of Wild Strawberry always at hand.

THE HISTORY OF THE CHURCH DECRETES ON TEMPERANCE.

They NEVER FAIL.—Mr. S. M. Boughner, Laughton, writes: "For about two years I was troubled with Inward Piles, but by using Paroel's Pills I was completely cured, and although four years have elapsed since then they have not returned." Paroel's Pills are anti-bilious and a specific for the cure of Liver and Kidney Complaints, Dyspepsia, Constipation, Headache, Piles, etc., and will regulate the secretions and remove all bilious matter.

THE HISTORY OF THE CHURCH DECRETES ON TEMPERANCE.

Mrs. O'Hearn, River Street, Toronto, uses Dr. Thomas' Electric Oil for her coughs for Cracked and Sore Throat; she thinks there is nothing like it. She also used it when her horses had the Epizootic for the very best results.

THE HISTORY OF THE CHURCH DECRETES ON TEMPERANCE.

Minard's Liniment cures Colds, etc.

pay it." I little thought in 1861 that I should have the consolation of repeating these words, as he went, over his grave. I have no heart, at such a time as this, to go into details. It is for others, who will hereafter give their mind to record minutely the history of this great life and all that it has done. But we cannot forget that we owe to him, among other debts, one singular achievement. No one who does not intend to be laughed at will hereafter say that the Catholic religion is fit only for weak intellects and unmanly brains. This superstition of pride is over. St. Thomas Aquinas is too far off and too little known to such talkers to make them hesitate. But the author of the "Grammar of Assent" may make them think twice before they so expose themselves. Again, the designer and editor of the "Library of the Fathers" has planted himself on the undivided Church of the first six centuries; and he holds the field: the key of the position is lost. Moreover, his hymns are in the hearts of Englishmen, and they have a transforming power. He has taught us that beauty and truth are inseparable; that beauty resides essentially in the thought, so that nothing can make that to be beautiful which is not so in the plainest words that will convey the meaning. The English people have read the thoughts through his transparent words; and have seen the beauty of Eternal Truth as it shone forth in his mind.

THE HISTORY OF THE CHURCH DECRETES ON TEMPERANCE.

Thus far I have spoken of his work upon the world without; what can I, or what need I, say of his work inwardly upon the Church? You all know it, and have felt it. His writings are in your hands. But beyond the power of all books has been the example of his humble and unworldly life; always the same, in union with God; and in manifold charity to all who sought him. He was the centre of innumerable souls drawn to him as teacher, guide and comforter, through long years, and especially in the more than forty years of his Catholic life. To them he was a spring of light and strength from a supernatural source. A noble and beautiful life is the most convincing and persuasive of all preaching; and we have all felt its power. Our Father, Leo XIII. knew the merits and the gifts, both natural and supernatural, which were hidden in his humility; and to the joy of all he called him to the highest dignity next to his own.

THE HISTORY OF THE CHURCH DECRETES ON TEMPERANCE.

The history of our land will hereafter record the name of John Henry Newman among the greatest of our people, as he will be remembered for the faith, a great teacher of men, a preacher of justice, of piety, and of compassion. May we all follow him in his life, and may our end be painless and peaceful like his!

THE HISTORY OF THE CHURCH DECRETES ON TEMPERANCE.

THE HISTORY OF THE CHURCH DECRETES ON TEMPERANCE. (Continued from page 7.)

THE HISTORY OF THE CHURCH DECRETES ON TEMPERANCE.

THE HISTORY OF THE CHURCH DECRETES ON TEMPERANCE. (Continued from page 7.)

THE HISTORY OF THE CHURCH DECRETES ON TEMPERANCE.

THE HISTORY OF THE CHURCH DECRETES ON TEMPERANCE. (Continued from page 7.)

THE HISTORY OF THE CHURCH DECRETES ON TEMPERANCE.

THE HISTORY OF THE CHURCH DECRETES ON TEMPERANCE. (Continued from page 7.)

THE HISTORY OF THE CHURCH DECRETES ON TEMPERANCE.

THE HISTORY OF THE CHURCH DECRETES ON TEMPERANCE. (Continued from page 7.)

THE HISTORY OF THE CHURCH DECRETES ON TEMPERANCE.

THE HISTORY OF THE CHURCH DECRETES ON TEMPERANCE. (Continued from page 7.)

THE HISTORY OF THE CHURCH DECRETES ON TEMPERANCE.

THE HISTORY OF THE CHURCH DECRETES ON TEMPERANCE. (Continued from page 7.)

THE HISTORY OF THE CHURCH DECRETES ON TEMPERANCE.

THE HISTORY OF THE CHURCH DECRETES ON TEMPERANCE. (Continued from page 7.)

THE HISTORY OF THE CHURCH DECRETES ON TEMPERANCE.

THE HISTORY OF THE CHURCH DECRETES ON TEMPERANCE. (Continued from page 7.)

THE HISTORY OF THE CHURCH DECRETES ON TEMPERANCE.

THE HISTORY OF THE CHURCH DECRETES ON TEMPERANCE. (Continued from page 7.)

THE HISTORY OF THE CHURCH DECRETES ON TEMPERANCE.

THE HISTORY OF THE CHURCH DECRETES ON TEMPERANCE. (Continued from page 7.)

THE HISTORY OF THE CHURCH DECRETES ON TEMPERANCE.

THE HISTORY OF THE CHURCH DECRETES ON TEMPERANCE. (Continued from page 7.)

THE HISTORY OF THE CHURCH DECRETES ON TEMPERANCE.

THE HISTORY OF THE CHURCH DECRETES ON TEMPERANCE. (Continued from page 7.)

THE HISTORY OF THE CHURCH DECRETES ON TEMPERANCE.

THE HISTORY OF THE CHURCH DECRETES ON TEMPERANCE. (Continued from page 7.)

THE HISTORY OF THE CHURCH DECRETES ON TEMPERANCE.

THE HISTORY OF THE CHURCH DECRETES ON TEMPERANCE. (Continued from page 7.)

THE HISTORY OF THE CHURCH DECRETES ON TEMPERANCE.

THE HISTORY OF THE CHURCH DECRETES ON TEMPERANCE. (Continued from page 7.)

THE HISTORY OF THE CHURCH DECRETES ON TEMPERANCE.

THE HISTORY OF THE CHURCH DECRETES ON TEMPERANCE. (Continued from page 7.)

THE HISTORY OF THE CHURCH DECRETES ON TEMPERANCE.

THE HISTORY OF THE CHURCH DECRETES ON TEMPERANCE. (Continued from page 7.)

THE HISTORY OF THE CHURCH DECRETES ON TEMPERANCE.

THE HISTORY OF THE CHURCH DECRETES ON TEMPERANCE. (Continued from page 7.)

CATARRH AND GOLD IN HEAD HOW CURED

NASAL BALM

YOU PAY NOTHING IF IT'S FREE

BEUZIGER BROS.

NEW PUBLICATIONS

REVELATIONS OF THE SACRED HEART

THE SACRED HEART STUDIED IN THE SACRED SCRIPTURES

COMPENDIUM JURIS CANONICI

DE PHILOSOPHIA MORALI

THE CROWN OF THORNS

THE RIGHTS OF OUR LITTLE ONES

THE CATHOLIC NATIONAL CHARTER

PRINCIPLES OF ANTEROPOLOGY AND BIOLOGY

THE RIGHTS OF OUR LITTLE ONES

BEUZIGER BROTHERS

BENNET FURNISHING COMPANY

CHURCH AND HALL FURNITURE

BEUZIGER BROTHERS

BUCKET BELL FOUNDRY

McShane Bell Foundry

THE DOMINION Savings and Investment Society

NATIONAL COLONIZATION LOTTERY

CLASS D. The 89th Monthly Drawing will take place

INSURANCE

PHENIX FIRE INS. COY.

AGRICULTURAL INS. COY.

P. J. WATT, GROCER, IMPORTER OF WINES & LIQUORS

HIRST'S PAIN EXTERMINATOR

THE KEY TO HEALTH

BURDOCK BLOOD PURIFIER

BUCKET BELL FOUNDRY

McShane Bell Foundry

THE DOMINION Savings and Investment Society

BUCKET BELL FOUNDRY

McShane Bell Foundry

THE DOMINION Savings and Investment Society

BUCKET BELL FOUNDRY

McShane Bell Foundry

THE DOMINION Savings and Investment Society

BUCKET BELL FOUNDRY

McShane Bell Foundry

THE DOMINION Savings and Investment Society

BUCKET BELL FOUNDRY

Some Time.

Last night, my darling, as you slept, I thought I heard you sigh...

FIVE-MINUTE SERMONS

BY THE PAULIST FATHERS. Preached in their Church of St. Paul the Apostle, Fifty-ninth Street and Ninth Avenue, New York City.

New York Catholic Review. FIFTEENTH SUNDAY AFTER PENTECOST.

Gospel, Luke vii, 11-16.

The Gospel to day places before us a very touching instance of a mother's affection for her son.

The Gospel to day places before us a very touching instance of a mother's affection for her son. Her tender hearted interest in the young man's welfare...

Dear parents, the practical way of manifesting an interest in your children now-a-days is to secure for them a good thorough-going education...

Such a course can clear the way for a child to pieces on the rock-bound coast as it is to keep to the deep waters.

Conscience is by all means the most precious thing a man can have. It is worth to him a thousand fortunes.

In order to train the children in the proper way—that they may have a strong religious character—we Catholics are building up throughout the length and breadth of this land a system of Christian schools...

Dear parents, if you wish to show a deep interest in the abiding welfare of your children, send them to Christian schools. Do not be deceived by any false promises held out to you from other quarters...

As the train moved on I felt impelled to occupy the seat of the reverend gentleman and fight the Spiritualist Medium on Catholic principles.

Here the conductor shouted M— Junction, and the Methodist preacher left us.

As the train moved on I felt impelled to occupy the seat of the reverend gentleman and fight the Spiritualist Medium on Catholic principles.

As the train moved on I felt impelled to occupy the seat of the reverend gentleman and fight the Spiritualist Medium on Catholic principles.

As the train moved on I felt impelled to occupy the seat of the reverend gentleman and fight the Spiritualist Medium on Catholic principles.

A MISSIONARY'S TALKS.

A METHODIST MINISTER AND A SPIRITUALISTIC MEDIUM EXCHANGE COMPLIMENTS.

Out of many experiences I have had with Spiritualists I will relate a conversation I once had between a medium and a Methodist preacher...

Methodist Preacher.—"We have the Holy Bible. That is our Medium to know God and His saving truth."

Spiritualist.—"The Bible is a holy book, but it is not more than a book. It is abused by every preacher who boasts that he preaches the word of God...

Methodist Preacher.—"With a long sigh I say, 'My dear sister, I am sorry, extremely sorry, that you make so little of the Bible, that dear book that enlighteneth every understanding...'"

Spiritualist.—"I think as much of the Bible as you do, perhaps, but I am tired of listening to preachers who tell me to search the Scriptures, and who give themselves as Mediums between God and man..."

Methodist Preacher.—"Our dear Saviour, our dear Lord is the Medium that you want."

Spiritualist.—"Our Lord was a Medium in His days. He proved it by miracles and prophecies; but he is now in Heaven, and preachers are not new Messiahs..."

Methodist Preacher.—"You have no warrant from the Scriptures that spirits communicate with men. It is an illusion."

Spiritualist.—"I beg your pardon, sir, the Bible is clearly on our side; but if you wish to argue from the Scriptures, let me ask you, can you show me in the Bible that Methodist preachers, that Baptist preachers, that Presbyterian and Congregationalist preachers, that any preachers, have a right from God to twist the Bible into a confirmation of their favorite theories and human creeds, and place themselves as Mediums between God and man?"

Methodist Preacher.—"It is an unfortunate thing that there are so many divisions and variations in the Christian world. That evil comes from a want of fervor. Let us pray to the Lord, and pray with fervor, and the Lord, in His mercy, will enlighten His elect..."

Spiritualist.—"That is all cant and hypocrisy. The Pharisees thought themselves more perfect than their neighbors, but our Lord rebuked their pride and preferred the Publican to the man of long prayers..."

Methodist Preacher.—"Your confession that your revelations are new is precisely what condemns you. What is new is not light, is not true, and what is true is not new."

Spiritualist.—"On that principle, your own creed is equally false, for it is quite new. It goes no further than John Wesley. On that principle, all Protestants are condemned, for they are not older than Luther and Calvin..."

Here the conductor shouted M— Junction, and the Methodist preacher left us.

As the train moved on I felt impelled to occupy the seat of the reverend gentleman and fight the Spiritualist Medium on Catholic principles.

learning does not establish a privilege in their favor.

The more I reflect on the matter, and upon the prejudices and divisions which disgrace Christianity, the more I feel the necessity of living mediums between God and man.

Priest.—"There is a deep fund of philosophy in your remarks. I agree with you that we need living mediums, which I call a living authority. You are right in throwing the whole set of Protestant preachers overboard..."

Spiritualist.—"I judge from your words that you are not a Protestant minister. May I inquire if you are a Mormon missionary or a Universalist preacher?"

Priest.—"Nothing of the kind, thank be to God. I am a Catholic priest, and as such, I claim to be such a medium as you look for—a living medium between God and man."

Spiritualist.—"Are you indeed one of those men who claim to have the power of forgiving sins?"

Priest.—"As a man, we beg forgiveness for our own failings, but as ministers of God, lawfully ordained, we have received the power to forgive sins. Jesus Christ exercised that power, to the great scandal of the Jews, and He gave it to His Apostles and their successors..."

Spiritualist.—"I like to know upon what ground you claim to be the successor of the Apostles, and by what right you forgive sins. God alone has the power to forgive sins, and He alone can give that extraordinary power."

Priest.—"The Apostles have unquestionably received the power to forgive sins, without ceasing to be men. To answer your question, I have to prove that the Apostles had successors in office. If the ministers of the Catholic Church are the lawful successors of the Apostles, divinely sent to continue the work of the Apostles, as the Apostles were divinely sent to continue the work of Jesus Christ, all other Mediums besides those appointed by Jesus Christ, and then by the Apostles, and, in the course of time, by the lawful successors of the Apostles, are Mediums between the devil and man, instead of being mediums between God and man."

Spiritualist.—"I have read the Scriptures throughout, and I do not recollect to have found anywhere that the Apostles were to have successors. Where do you find that strange doctrine?"

Priest.—"The word strange would better apply to your doctrine of spirit rapping and all the doctrines of innovators who endeavor to remodel Christianity. The Catholic doctrine is the old doctrine—the doctrine of the immense majority of Christians and the doctrine of the Bible. To confine myself to the Scripture, let me refer you to the words of our Lord, who said to His apostles: 'As the Father hath sent Me, so I send you.' (St. John xxi, 21) Weigh His words. Was not our Saviour sent to send men with power to preach, to baptize, to forgive sins, and above all to consecrate bread and wine into His body and blood?"

Methodist Preacher.—"The Apostle was sent to send men with the same power. Our Saviour said, moreover, to the Apostles: 'Go teach all nations; I am with you, all days, even to the consummation of the world.' (St. Matt. xxviii, 20) But how could our Saviour be with His Apostles all days, even to the consummation of the world, if they were not to have successors in office?"

The Acts of the Apostles show us accordingly Paul and Barnabas ordaining presbyters in every Church. (Acts xxi, 22) The Apostle St. Paul to Timothy and Titus establish the same doctrine. With regard to the fact that ministers of the Catholic Church are the lawful successors of the Apostles, it is as easy to trace their spiritual genealogy as far as the Apostles as it is to reach the roots of a tree by going from the leaves to the trunk, and from the trunk to the roots."

Spiritualist.—"I have seen what you call the Apostolical tree. Heretics are represented by withered branches separated from the trunk. It is an ingenious way to express the pretensions of your Church, but you know that all Protestants are a unit to proclaim that the whole trunk was rotten, and that nothing was sound, except the roots, in every vineyard. The separation from the old Church, on the ground that it had fallen into gross error and wicked practices, and that the ministers of that Church had lost their power, by falling into superstition and idolatry, and countenancing all the abominations predicted by St. John in the Apocalypse. They call your Church the Whore of Babylon and your Pope and his Bishops anti-Christ."

Priest.—"I have often conversed with infidels, who follow up to its last consequence the argument of Protestants, and thus conclude that our Saviour was an impostor. If the premises of Protestants be true, the conclusion of infidels is undeniable. Our Saviour clearly foretold and promised that the gates of hell shall not prevail against His Church. If His Church has fallen, He falls with it; but if Jesus Christ be God, and the Bible the Word of God, the world will pass away, but His Word will not pass away. The wind may blow, the waters may fall, but His House, His Church, will stand, because it is built on a rock. He who believes the divinity of Jesus Christ, and you confessed, at least, that He was a true Medium between God and man, he who believes that the Bible is the word of God, must be blind or impotent to contradict Jesus Christ and deny what he reads, that the gates of hell shall not prevail against His Church, that He will be with His Apostles all days, even unto the consummation of the world, and that the Church is the 'Pillar of Truth.' Those who suppose that the ministers of the Church can lose their power ought to remember that the ministry is the salt of the earth and the light of the world. It is, I say, the great Bouquet, with our ministers as with our eyes. If our eyes are sore, they may be cured; but if the eyes are entirely gone, if the sight is lost, God alone, by a miracle, can restore the blind to the enjoyment of light."

Spiritualist.—"That is precisely what we need and what we look for. All ministers have failed, and we look for light, in the revelation of spirits, who communicate with us, through the mercy of God."

Priest.—"You forget that Jesus Christ promised to be with His Apostles 'all days even unto the consummation of the world.' (St. Matt. xxviii, 20). Should your spirits manifest themselves in a visible manner, as bright as the sun, I would say they are wicked spirits and demons and nothing else. The Church of Christ is to last forever. He who does not hear the Church abhors thereby that he is under the influence of bad spirits." (1 John. iv, 6.)

Spiritualist.—"I thought Catholics favored our religious views. I like your Communion of Saints, and the principle that the true Church is guided by the Holy Ghost; but it seems to me you make your Pope and Bishops superior to the Holy Ghost, that you account for their infallibility by virtue of their office in the Church. God alone is infallible, and to know His will I prefer to rely on the guidance of spirits rather than on the definitions of men who have never crossed the threshold of life."

Rheumatism,

BEING due to the presence of uric acid in the blood, is most effectually cured by the use of Ayer's Sarsaparilla. Be sure you get Ayer's and no other, and take it till the poisonous acid is thoroughly expelled from the system. We challenge attention to this testimony:—

"About two years ago, after suffering for nearly two years from rheumatic gout, being able to walk only with great discomfort, and having tried various remedies, including mineral waters without relief, I saw by an advertisement in a Chicago paper that a man had been relieved of this distressing complaint, after long suffering, by taking Ayer's Sarsaparilla. I then decided to make a trial of this medicine, and took it regularly for eight months, and am pleased to state that it has effected a complete cure. I have since had no return of the disease."—Mrs. R. Irving Dodge, 110 West 125th St., New York.

"One year ago I was taken ill with inflammatory rheumatism, being confined to my house six months. I came out of the sickness very much debilitated, with no appetite, and my system disordered in every way. I commenced using Ayer's Sarsaparilla and began to improve at once, gaining in strength and soon recovering my usual health. I cannot say too much in praise of this well-known medicine."—Mrs. L. A. Stark, Nashua, N. H.

Ayer's Sarsaparilla,

PREPARED BY DR. J. C. AYER & CO., LOWELL, MASS. Price \$1; six bottles, \$5. Worth \$5 a bottle.

Educational.

ST. JOSEPH'S ACADEMY. Under the direction of the Sisters of the Holy Names of Jesus and Mary, Amherst, Ont. This educational establishment highly recommends itself to the favor of parents and the State. It affords a solid and useful education. The scholastic year, comprising ten months, opens at the beginning of September and closes in July. Terms, half yearly in advance, Board and tuition, \$10.00; Music and drawing, \$2.00; Bed and Boarding, \$10.00; Washing, \$12.00. For further information, apply to the Sister Superior.

ASSUMPTION COLLEGE, SANDWICH, ONT.

The studies embrace the Classical and Commercial Courses, including all ordinary expenses, \$150 per annum. For full particulars apply to the Rev. DENIS O'CONNOR, President.

ST. JEROME'S COLLEGE, BERLIN, ONT.

Complete Classical, Philosophical and Commercial Courses, and Shorthand and Typewriting. For further particulars apply to Rev. L. FUSCKEN, C. R., D. D., President.

ST. MICHAEL'S COLLEGE, TORONTO, ONT.

In affiliation with Toronto University. Under the patronage of His Grace the Archbishop of Toronto, and directed by the Basilian Fathers, all Classical, Scientific and Commercial Courses, Special courses for students preparing for University matriculation and non-professional certificates. Terms, when paid in advance: Board and tuition \$150.00 per annum. Half boarders \$75.00. Day pupils \$28.00. For further particulars apply to Rev. J. R. TEEFY, President.

ACADEMY OF THE SACRED HEART, LONDON, ONT.

Conducted by the Ladies of the Sacred Heart. Locally unrivalled for healthiness, offering peculiar advantages to pupils even of delicate constitution. Fresh air, water pure and food wholesome. Extensive grounds afford every facility for the enjoyment of invigorating exercise. System of education thorough and practical. Educational and Commercial Courses. French taught, free of charge, not only in class, but practically by conversation. The Library contains choice and standard works. Literary reunions are held monthly. Vocal and instrumental music form a prominent feature. Medical German, free of charge weekly. Elevating taste, testing improvement and ensuring self-possessed attention in part to promote physical and intellectual development, habits of neatness and economy, with refinement of manner. Terms can be obtained on application to the Lady Superior, Box 32.

CONVENT OF OUR LADY OF LAKE HURON, SARNIA, ONT.

This institution offers advantages to young ladies who wish to receive a solid, useful and refined education. Particular attention is paid to instrumental music. Board and tuition per annum, \$100. For further particulars apply to the Mother Superior, Box 32.

ST. MARY'S ACADEMY, WINDSOR, ONTARIO.

This institution is pleasantly located in the town of Windsor, opposite Detroit, and offers advantages to young ladies who wish to receive a solid, useful and refined education. Particular attention is paid to instrumental music. Board and tuition per annum, \$100. For further particulars apply to the Mother Superior, Box 32.

Professional.

ADRIAN J. MACDONELL, BARRISTER, Solicitor, Conveyancer, etc., Court wall, Ont. P. O. Box 555. Collections and agency matters receive prompt and personal attention.

LOVE & DIGNAN, BARRISTERS, ETC.

415 Talbot Street, London. Private funds to loan. R. H. DIGNAN, D. R. WOODRUFF, No. 185 QUEEN'S AVENUE. Defective vision, impaired hearing, Nasal catarrh and troublesome Lymphitis. Eyes tested, glasses adjusted. Hours—12 to 4.

DR. HANAVAN, SURGEON TO "D" HOSPITAL, 230 DUNDAS STREET.

Office, Dundas Street, four doors east of Richmond. Visited all administrations for the business extraction of teeth. For the best Photos made in the city go to E. H. BROS., 230 Dundas street. Call and examine our stock of frames and apparatus. The latest styles and finest assortment in the city. Children's pictures a specialty.

WILSON BROS.

Wholesale and Retail Dealers in GROCERIES, PROVISIONS, WINES AND LIQUORS, 306 RICHMOND STREET, LONDON, ONT. A few doors south of Dundas St.

A Great Offer!

THE CATHOLIC RECORD FOR ONE YEAR AND WEBSTER'S DICTIONARY For Four Dollars.

This book contains 1,708 pages, 1,500 illustrations, appendix of 10,000 words, supplemented with new Dictionaries of Biography, Foreign Phrases, Abbreviations, etc. A whole library in itself. The regular selling price of Webster's Dictionary has heretofore been \$12.

N. B.—Dictionaries will be delivered free of cost in the Express Office in London. All orders must be accompanied with the cash.

CALL AND SEE

New Fall Overcoatings. New Fall Suitings. New Fall Trouserings.

PETHICK & McDONALD

303 Richmond St. First Door North of City Hall. TO EDUCATORS. SCHOOL BOOKS FOR CATHOLIC CHILDREN.

Table listing school books for Catholic children with prices. Includes titles like 'Dominion Reading Chart', 'Saddler's Dominion Catholic Speller', 'Saddler's Dominion Catholic First Reader', etc.

D. & J. SADDLER & Co.

Catholic Publishers, Booksellers & Stationers. Church Ornaments, Vestments, Statuary and Religious Articles. 123 Church St. 1860 Notre Dame St. TORONTO. MONTREAL.

DR. FOWLER'S

EXT. OF WILD STRAWBERRY CURES Cholera Morbus COLIC and CRAMPS

DIARRHCEA DYSENTERY

AND ALL SUMMER COMPLAINTS AND FLUXES OF THE BOWELS. IT IS SAFE AND RELIABLE FOR CHILDREN OR ADULTS.

CONCORDIA VINEYARDS

SANDWICH, ONT. ERNEST GIRARDOT & COMPANY PURE NATIVE WINES. Altar Wine a specialty. Only Native Altar Wine used and recommended by His Eminence Cardinal Tscherning, S. P. M. Recommended and used by Rt. Rev. Archbishop Lynch and Bishop of Montreal. We also make the best Native Claret the market.

ROYAL CANADIAN INS. CO.

FIRE AND MARINE. HENRY TAYLOR, AGENT. Taylor's Bank Richmond St.

Branch No. 4, London. Meets on the 2nd and 4th Thursday of every month...

C. M. B. A.

Our Holy Father Blesses the C. M. B. A. During the convention, which opened its sessions on the 2nd inst. in the city of Montreal...

Archiepiscopo Torontinensi. Obsequii et devotionis causa nomine societatis Catholice Mutualis Beneficentiae expressa Vaide accepta...

To the Archbishop of Toronto. The greetings of love and homage conveyed in the name of the Catholic Mutual Benefit Society...

If ever doubts existed as to the genuineness of the C. M. B. A., they ought surely be laid at rest by this time. Amongst its oldest members...

Toronto, Ont., Sept. 1. Thomas Coffey, Esq.—Dear Sir and Brother—Your issue of the 23rd ult. has just come to my notice...

Yours fraternally, HUGH McCORMACK, No 2 Bruce street.

Honors to Bramford Brothers. Weekly Courier, Sept. 19th.

Tuesday evening about sixty members of the Catholic Mutual Benefit Society and friends gave a very enjoyable little supper to Mr. John P. Quinlan...

After the good things had been disposed of the President, M. Kinkhamer, who made a most excellent chairman, and who was assisted ably in the vice chair by the Vice President, F. J. Quinn...

"The Queen" and "The Governor-General" were duly honored, while the toast of the "Army, Navy and Volunteers" was taken care of by Brother D. S. Henderson.

"Our Guest" was received with three cheers and a tiger, and the vice-chairman then presented Mr. Quinlan with a neatly-worded address and well-filled purse.

Mr. Quinlan replied in feeling terms, acknowledging the kindness of those who had so kindly thought of him.

"The Learned Professions" was replied to by J. T. Doyle, and "The Grand Council" was replied to by J. Ryan and A. Harrington...

The programme was then handed over to the Vice-President, who proposed the "Officers of the C. M. B. A.," and which was taken care of by Messrs. Kinkhamer, Schuler and McGregor.

Archbishop Duhamel will leave Ottawa for Rome in a few days. It is stated that the establishment of the proposed new diocese, of which Mgr. Labelle will be the new Bishop...

A COLLEGE CELEBRATION.

ST. JOHN'S, AT FORDHAM, FINISHES ITS FIRST HALF CENTURY. THE EVENT TO BE DULY COMMEMORATED THIS MONTH—THE HISTORIC GROUNDS ON WHICH THE COLLEGE STANDS—BOUGHT BY ARCHBISHOP HUGHES AND TRANSFERRED TO THE JESUITS—FAMOUS MEN OF THE INSTITUTION.

Written for the Republic. The opening of the scholastic year at St. John's College, Fordham, N. Y., is to be signalized this year by the celebration of the golden jubilee of that widely-known educational institution...

St. John's College lies about nine miles outside of New York, and its site is in many respects an historic one. Two hundred and fifty years ago all the territory lying between the Hudson and the Bronx rivers, and extending as far north as Yonkers, was bought by a Dutch company from three Indian chiefs...

Mr. Archer became embarrassed in money matters, however, and the property at Fordham was sold by him, in 1676, to Mynheer Steenwick, who afterwards disposed of it to a Scotchman, John Waite, by whom it was named Rose Hill, a title that is sometimes given to the place even yet...

Up to 1846 the college was under the control of secular priests, but the abandonment that year by the Jesuits of St. Mary's College, Bardonia, N. Y., caused Archbishop Hughes to offer Fordham to the priests of that society...

Of Rose Hill, as it stood when the Jesuits took possession of it, a former visitor to the place said: "It is a lovely spot, and one well calculated to charm the hearts of the weary band who, since their departure from their native shores, had passed through so many trials, both on land and sea."

In olden times from Holtwood, the once noble residence of the Scottish sovereigns, and had been witness to the many woes, as well as hallowed by the sublime virtues of Mary, Queen of Scots.

Mr. Ommanney accuses me generally, in company with all Papists, of moral obliquity approaching to actual dishonesty. I appeal to people in general to acknowledge that, dull as my sense of honor may yet be, I have at least made some advance.

The old Rose Hill mansion still remains on the grounds, and serves as a residence for the faculty. Two wings have been added to it, one of which is used as a chapel, while the other is the refectory for the students.

to the time of the opening of St. Joseph's Seminary at Troy. The students of the university course have a building for their own use.

AND STILL ANOTHER HALL worthy of note is the Museum of Science. A new building for the students of the second division is now in course of erection and when that is finished St. John's will have a group of edifices of which the professors and students may justly feel proud.

ALONG THIS LONG AVENUE, extending from the gate house to the door of the main entrance, were planted, under the supervision of Father Theobald, the tall branches that to day spread their favoring shade.

ANOTHER CONVERT.

REV. S. BENSON THORP, AN ANGLICAN CURATE, JOINS THE CATHOLIC CHURCH—HIS REASONS FOR SO DOING CLEARLY SET FORTH.

Rev. S. Benson Thorp, B. A., junior curate at St. Matthew's Anglican Church, Sheffield, has seceded from the Church of England and joined the Catholic Church.

Rev. Mr. Ommanney, vicar of St. Matthew's Sheffield, in which the seceding curate officiated, in the course of a sermon at his church, made a bitter attack on Mr. Thorp and on the Catholic Church.

total vestments for the sole crime of offering that holy sacrifice.

"I cheerfully leave the question of whether I am in schism or not to the judgment of the world at large. This letter has run to such a length that I cannot enter into the question of Catholicism versus Protestantism."

THE STATE OF IRELAND.

Editor CATHOLIC RECORD.—Dear Sir—Your steady advocacy of the Irish cause makes me feel that I may ask space in your valuable paper for a word or two in regard to the subject named.

OBITUARY.

Richard Carrick, Montreal. On the 10th instant, Richard Carrick, Esq., a highly esteemed and old resident of Montreal, died at his residence on Courville street.

BISHOPS ON "WOMAN'S RIGHTS."

Bishop Keane, rector of the Catholic University, says when the faculties of philosophy and letters were completed, he saw no reason why an annex for women should not be provided.

Bishop Spalding, of Peoria, when questioned as to his views on woman suffrage, said that his care and thought had been rather for the higher education of woman.

"Educated men and women, even, in the marriage relation," he continued, "differ radically but peacefully on many important subjects. Why not on politics without danger to domestic happiness?"

Thousands of people have been cured and thousands will be cured by the use of Burdock Blood Bitters, the best remedy for biliousness, dyspepsia, constipation, bad blood, lost appetite, etc.

DEATH OF JAMES McCORMACK.

Following so close on the horrible accident that deprived John Doyle, of St. Thomas, of life, the sudden death by accident of the genial and much loved engineer, Jas. McCormack, has filled the hearts of many in the same city with feelings of dread amounting almost to consternation.

James McCormack was a practical Catholic. About two months ago he performed his Easter duty, in company with other members of the C. M. B. A. It must be a source of consolation to his aged mother and young widow to know that he had full time and opportunity to receive the Holy Sacrament with the usual indulgences and the sacrament of extreme unction.

It is said that the chief object of Bishop Keane's voyage to London is to try to induce the famous English Catholic scientist, St. George Mivart, to join the faculty of the Washington Catholic University.

COMING ATTRACTION.—With his usual enterprise Arthur B. Coase has, since his return from the management of Margaret O'Malley, worked many reforms, and his operation a pet scheme when he surrounded by to convince a company so complete and artistic in all its parts that the name resembles that of the famous sixteenth century actor is a star actor and every part falls into magnificent hands.

LATEST MARKET REPORTS.

London, Sept. 18.—GRAIN—Red winter, 1.55; white, 1.55; spring, 1.58; corn, 1.15 to 1.18; barley, 1.05 to 1.10; oats, 1.12 to 1.15; peas, 1.50 to 1.55; beans, 1.50 to 1.55; buckwheat, 1.50 to 1.55.

MEAT.—Beef by carcasses, 4.50 to 6.00; mutton, 4.75 to 5.25; lamb, 5.00 to 5.50; pork, 6.00 to 6.50.

London CHEESE MARKETS. There was a large market to-day and a heavy lot of cheese was offered. The principal buyers in the West were present, and altogether the market was active, as there has been a decided boom in cheese lately.

MASSER, C. C. RICHARDS & CO.

GRATS—I have used your MINARD'S LINIMENT successfully in a serious case of cramp in my family. In fact I consider it a remedy no home should be without.



Bermuda Bottled. "You must go to Bermuda. If you do not I will not be responsible for the consequences."

SCOTT'S EMULSION OF PURE NORWEGIAN COD LIVER OIL. I sometimes call it Bermuda Bottled, and many cases of CONSUMPTION, Bronchitis, Cough, or Severe Cold.

St. Vitus Dance Cured! SAN ANTONIO, CALIF., Oct. 1, 1889. My boy, 13 years old, was so affected by it, that he could not go to school for 2 years.

The Keenest Expectation is Surpassed!

MURPHYSBORO, JACKSON CO., ILL., Nov. '88. So writes the Rev. K. Schaefer of above place, I had heard of the wonderful cures of Pastor Koenig's Nerve Tonic while I was a student and during my professional calling I had opportunity to convince myself of the reliability of the Tonic.

COGNIO MEDICINE CO.

50 West Madison, St. Charles Mo. CHICAGO, ILL. SOLD BY DRUGGISTS. Price \$1 per Bottle, 6 Bottles for \$5.



STRAUSSON Coming Sept. 19th.

Subscription lists now open at Nordheim's. Call at once and have your name registered and avoid the rush at the opening of the plan to the public.

Piso's Remedy for Catarrh is the Best, Easiest to Use and Cheapest. CATARRH Sold by druggists or sent by mail, 50c. E. T. Hazelton, Warren, Pa., U. S. A.

Anglo-American College SCHOOL OF ECONOMY AND SHORTHAND. A VIGOROUS AND ACTIVE SCHOOL. Practical Teachers. Graduates Succ. emp. For any necessary information address J. P. McDONALD, Sec.

SMITH BROTHERS, PLUMBERS, GAS & STEAM FITTERS. 172 KING STREET. Plumbing work done on the latest improved sanitary principles. Estimates furnished on application. Telephone No. 538.