

# The Catholic Record.

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

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## "A FACT."

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Special to the CATHOLIC RECORD.  
FIRST COMMUNION AT THE SACRED HEART CONVENT, SAULT AU RECOLLET.

It was with feelings of unmixed pleasure that we, numbering three in our party, took our places in a coupe on the morning of the 24th of May, to drive to the beautiful country village of Sault au Recollet, seven miles from the city of Montreal. Our destination was the Convent of the Sacred Heart, and the object of our visit was to be present at the First Communion of the little daughter of one of our party. Through the level white roadways and under the budding elms our carriage sped, and we alighted at the stoop of the convent just as the bell in the cupola rang for seven o'clock mass.

Others had arrived before us, and when conducted by Madame T.—we reached the church the benches reserved for visitors were almost fully occupied. As the first notes of a solemn march pealed from the grand organ the procession of pupils entered. They were dressed in the white uniform of the school, with white gloves and veils. Up the centre aisle they passed, genuflecting four at a time before the Blessed Sacrament, then down the side aisles to their appointed seats. When they were placed the nine little first communicants came in and knelt upon a white bench draped in tulle and garlanded with flowers, which had been arranged for them directly in front of the communion railing. Before each was a tall wax taper, exquisitely moulded, and set in a high golden candelstick, and a fair white flower of the species known as St. Joseph's lily.

The little girls wore their simple uniforms of pique with white stockings and black shoes, white gloves, veils, and wreaths of delicate white blossoms completed their toilet. At each end of the improvised white pew, knelt a larger girl, candidates for the sacrament of confirmation.

Punctually at the appointed moment, His Grace the Archbishop of Montreal, attended by Rev. Mr. Martin, and by the chaplain of the convent and another priest, entered the sanctuary and proceeded to administer the rite of confirmation at which the head of the school, or as she is called the "First Medallion," stood god mother. And then the mass, and the beautiful moment when the nine little doves approached the holy table, and the solemn procession of the religious from their carven stalls and the children in their white attire and the group of us worldlings in our colored garments, all sharing equally in the heavenly feast and the sweet strains of exquisite music, and the glow of the tapers, and the scent of the flowers borne on the morning air, oh! it was beautiful and impressive—so that our hearts cried out like those of the Apostles, "Master it is good for us to be here." After the thanksgiving we were taken to see the table set for the breakfast of the nine little girls, where among ferns and lilies, tall cakes and beautiful fruits, there nestled many a costly gift, and the proud and glad little maidens led their fond parents about to inspect one treasure and then another.

One lovely child I noticed, clinging to her father's arm, and he, alas! not noted for his faith in Holy Church—"Oh! Papa," she said, "I had so much to ask the little Jesus, and I was afraid He would not stay with me long enough—so I just pressed my heart hard with both my hands, to hold Him there, while I tried to remember all the graces I wanted to ask." Dear little maid, God grant that her simple faith may yet prevail!

After breakfast there came a grand exhibition of various presents—and very lovely some of them—missals in Russia leather binding, chaplets of lapis lazuli, crucifixes in carven ivory, trinkets in silver. Then walks about the lovely grounds, and a visit to the conservatories, and a promenade along the quay that skirts the rapids, where over two hundred years ago Father Nicolas Viel, the Recollet priest, lost his life, then dinner and rest, and in the afternoon Benediction.

High on the pure marble altar among the golden flames of many tapers the Master of this fair home had all day long been exposed to the veneration of His privileged children, and now eventide had come and He was going to bless us. On all sides glowed the tapers and the fairy lights, numbering, perhaps, two hundred; fragrant blossoms clustered around the gleaming altar and stood in tall golden candelabra and the fairy lights. The religious glided to their quaint mahogany stalls, the white procession, as before, marched in, and bent in adoration before the brilliant altar; the nine little maidens fluttered up to their snowy pews, and thence, two by two, they went to the sanctuary railing, behind which was placed on a high stand the Book containing the holy Gospels, whereon they laid their little hands and solemnly received their baptismal vows; and then sweet singing and Benediction, after which the first communicants went in a body to the Blessed Virgin's

altar to consecrate themselves to her service and love. Then a procession was formed of the pupils, each carrying a white flag of the Blessed Virgin, and each division of the school bearing aloft the silken banner of its sodality, and followed by all the worshippers in the chapel, secular as well as religious; it wound through the corridors leading to the chapel of Our Lady of Lourdes, where, kneeling before the statue of the "Beautiful Lady," the daily petitions were presented for this sweet month of May. Almost as beautiful as the church is this little chapel with its pure marble altar and marble railing, its blue Wilton carpet, and blue prie dieux, the light softly falling from its blue and white window panes. After the month of Mary came a last visit to the *avant choeur* of the church, to kneel before the exquisite picture of *mater admirabilis* and breathe there a prayer for courage and patience, and then farewells, and a final glimpse of the children at play in the shaded alleys of the garden, and of the nuns walking along the margin of the rapid river—a last good-bye to our little First Communicants, then out and away, along the dusty highway, our hearts full of the beauty of the day, now drawing to a close—and echoing the prayer so often breathed in that fair convent: "*Mater Admirabilis, Ora Pro Nobis.*" A. M. P.

## IRISH AFFAIRS.

THE BISHOP OF RAPHOE AND THE COERCION ACT.

The Bishop of Raphoe has felt himself constrained to draw public attention to the manner in which the Star Chamber clauses of the Coercion Act are being employed in his diocese. His Lordship says regarding his flock:—"For the maintenance of good order among them I am, by my position, more deeply concerned than any resident magistrate, and I cannot look on without protest while some of the most peaceful districts in Ireland are being thrown into a state of utter confusion by the needless operations of a secret Coercion Court. It is impossible to heal the wounds already inflicted on the public tranquility by this itinerant tribunal, but it may not be too late to arrest the danger of still worse results. Its daily work is a standing menace to peace and an incitement to violence." The incidents which drew the foregoing observations from his Lordship are simply a disgrace to the administration of a civilized country. In a district remarkable for peace and freedom from crime and also for the amicable settlement of agrarian disputes, respectable men have been thrust into prison, because, as the Bishop says, they declined to appear before the public in the odious character of informers on their neighbors. They were brought on outside cars from Derry to Dungloe in the West of Donegal, at night, in torrents of rain, to the manifest risk of their lives; and their friends who came to welcome them on their return were dispersed by baton charges of constabulary. The motive for these scandalous proceedings was and is an inscrutable mystery, which, in all probability, Mr. Balfour himself would be unable to elucidate. True to his sacred vocation, his Lordship implores his people not to allow "even such insensate provocation to drive them into violence," and he urges them to let "the whole responsibility for disorder rest on those whose tyrannical administration has called it into being."

ANOTHER ST. CHARLES BORROMEO.  
Now, who is the recently consecrated Bishop of Raphoe? Is he a prelate whose utterances are likely to be rash or hasty, and for that reason to be disregarded by those entrusted with the government of the country? My readers can judge for themselves when I tell them a few facts about the career of the Most Rev. Patrick O'Donnell, Bishop of Raphoe. He was born in 1855; consequently he is but thirty-three years of age. That being so, he is probably the very youngest prelate in the Church at the present day. Since the conclusion of his teens most of his time has been passed in the serene atmosphere of collegiate life, far from the distractions of the outside world. In the June of 1880 he was ordained a priest, and in the September of the same year he so out-distanced all competitors at an examination in Maynooth College that he was appointed Professor of Theology, moral and dogmatic. He had previously won a place on the Dunboyne Establishment—a fact which in itself is no mean testimony to his abilities. In 1884 he was made Prefect of the Dunboyne Establishment, a position which supposed him to be the highest authority in Ireland on Canon Law, theology, and kindred subjects. As a matter of fact, he has been consulted in cases of exceptional difficulty by both Bishops and priests in England, Scotland, America, and, in short, in all the English speaking countries of the earth. In 1885 he paid a visit to the centre of Catholic unity; and while he was in Rome the Cardinal of the Sacred College of the Propaganda Fide conceived the highest opinion of his ability, his discretion, his great learning, his personal modesty, and his thoroughly ecclesiastical spirit. So when the vacancy occurred in the diocese of Raphoe by the elevation of the late Bishop of that diocese to the dignity of Archbishop of Armagh and Primate of all Ireland, the Cardinals of the Propaganda, with a unanimous voice, recommended Dr. O'Donnell to the Holy Father for the vacant See, and predicted that in him the Church would probably find "another St. Charles Borromeo."

From these few facts concerning him, it will readily be perceived that the young Bishop of Raphoe is one of the most remarkable men in the Church in this last quarter of the nineteenth century, and that his voice is one to which the most self-sufficient of rulers should pay

the utmost respect. Yet it is extremely doubtful that Mr. Balfour's superciliousness will not make him heedless of the Episcopal warning. One thing can at least be predicted with certainty, and that is that his dutiful flock will bear to their Bishop's exhortation not to let themselves be driven into violence. THE IMPRISONED PRIESTS AND THE STAR-CHAMBER COURTS.

The clergy of the diocese of Raphoe have followed up the Bishop's letter with some resolutions passed in conference at Donegal. They declare that they sympathize with Mr. Blane, M. P., and Fathers M'Fadden and Stephens, who are now incarcerated in Derry jail, "for their courageous and self-sacrificing endeavours to defend poor tenants against the impossible demands of cruel landlords." The clergy of Raphoe further state that they admire the heroism of the laymen who went to prison rather than submit to examination by the Star-Chamber Court, and they protest against the manner in which some of the most peaceful districts of Donegal have been thrown into confusion by the operations of an utterly needless secret court of inquiry. To show that their sympathy is not barren, they also resolved to organize a fund to indemnify all who suffer under the Coercion Act in Derry jail, and they appointed eight of the most influential of their own body to receive subscriptions and to administer the fund, besides requesting that the Bishop himself should act as treasurer. I may add here that the Dungloe prisoners, after a third imprisonment for refusing to recognize the Star Chamber court, and still persisting in their refusal to be sworn on a fourth occasion, were discharged with a foolish threat that they would be brought up again. As their Bishop has practically recommended them to continue contumacious in reference to the Star-Chamber court, it may safely be predicted that they will laugh to scorn the terrors of its repeated imprisonments for a week at a time.

THE CHURCH, EMIGRATION, AND EVICTION.

Thoughtful Catholics here are becoming more and more deeply concerned every day for the future of the Church of Ireland. Emigration is fearfully thinning its ranks, and the evictions are at work very busily adding to the volume of the stream of the unexampled exodus. The courts of Quarter Sessions have been holding their sittings; and it is absolutely true to say that they present a spectacle that could not be matched in any other country of the world. There is virtually no crime to go before the judges. In several instances they have been presented with white gloves as tokens of the absolute crimelessness of the districts in which their courts are held. The County Court Judge of Limerick, when he received a pair the other day, remarked that he had now so many pairs bestowed on him in the same way that he did not know what to do with them. But it must not be presumed that the County Court judges are idle because of the lack of criminality. No. Unfortunately they are kept too busy in hearing ejection cases. One court has had fifty to dispose of, another a hundred, another a hundred and fifty, and so on. If evictions should continue to go on at this rate, this time could not be very remote when the clergy should become superfluous for want of congregations. But there is good reason to believe that eviction does not pay the nominal landlord nowadays, so that it is more than doubtful that the writs will be carried out in a majority of the cases.

CRIMELESS IRELAND.

Secret inquiries under the star chamber clauses of the Coercion Act, have been in progress in various parts of the country for two or three weeks back. These clauses were got from Parliament on the understanding that they were to be used for the purpose of endeavoring to discover the perpetrators of crime; but the uses to which they are being put shows that the discovery of criminals was nothing more than a false pretence. They are being employed in districts where no crime has been committed apparently in the interest of landowners who are unwilling to make adequate reductions of rents. In the opinion of leading politicians here, this latest exertion of the unlimited powers of the Coercion Act is only the final struggle of an expiring monster, which, when it dies, will leave the peoples of Great Britain and Ireland going forward side by side, not in enmity, but in amity, not in a rivalry of strife and ill-will, but in a rivalry of peace and friendship and good feeling and kindly offices. God grant that such a blessed consummation shall come soon!—*Liverpool Times.*

Special to the CATHOLIC RECORD.  
ST. MARY'S, ONT.

On Sunday, June 24th, the young children of this parish, to the number of fifty, received for the first time the sacrament of the Blessed Eucharist. All presented an extremely neat appearance, the girls being attired in white. It was edifying to notice the fervor of the little ones, who manifested, in every movement, the careful training of a most devoted pastor, whose labors of the past two months have certainly been crowned with the most gratifying results. After Mass each child was enrolled in the scapular, and received a handsome First Communion card and a pair of rosary beads. Father Brennan then exhorted them to persevere in the good work begun in their souls, and indeed if their conduct of today may be regarded as an example of what is to follow, his words will bear fruit double-fold.

During the following week, the ladies of the Altar Society gave a most successful garden party, and notwithstanding the coolness of the weather, the beautiful grounds surrounding the church, which were illuminated with Chinese lanterns, etc., were crowded with pleas-

ure-seekers all apparently enjoying themselves. A handsome sum was realized, which will go to swell the ever-increasing society fund.

ANOTHER INTERVIEW WITH MR. PARNELL.

I have had another talk with Mr. Parnell to-day, says Mr. Blakely Hall, in a despatch of June 24. I met him in Michael Davitt's room at the Westminster Hotel. Mr. Parnell talked freely upon the events that have transpired since my last interview with him.

"You intend to speak to-morrow night upon Mr. Morley's motion against the Government?" I asked.

"I will take part in the debate, and I think we shall be able to weaken the Coercionists here in Great Britain by our facts about Mr. Balfour's administration. Mr. Dillon's imprisonment, the brutalities of the police and the acts of the resident magistrates in the star chamber and other courts in which the coercion law is administered, will give us enough of material for what will be a damning debate for the Government, no matter how the voting may go at the end of it. Mr. Sexton, our ablest orator, will speak; so will Mr. Wm. O'Brien and Mr. T. Healy. All the members of our party will be present, except those who are in prison—Messrs. Dillon, Patrick O'Brien and Blane. I intend to insist upon a regular attendance of the members of the party for the remainder of this session. The attendance has been very lax until last week. The Government would have been defeated on several occasions upon minor issues, if the eighty-five men of our party had been regularly at their posts. On Friday night last, sixty of our members voted on Dr. Cameron's motion in favor of the disestablishment of the state church in Scotland. It was a fair enough matter, I admit, but if we had our full strength, the Tory majority of fifty-two would have been still further reduced. I have instructed the whips of our party to prepare and publish a list, and after each important division in the House a black list of the absentees, so that the people of Ireland may know who is and who is not doing his duty. Meanwhile we are winning all along the line. When talking to you last I counted only upon a reduced Unionist majority in the then pending election at Ayr; but the result showed that the revision against Coercion and the feeling in favor of Home Rule are much greater in Scotland than I anticipated. The same progress is being made here in England, so that, if the Irish people do not commit any great political blunder between now and the next general election, Home Rule is an absolute certainty of the near future."

"Have you enough money to carry on the fight until the period you speak of?"

"It costs us about \$100,000 a year to keep our movement going. America has contributed most generously, but such an annual expenditure is an enormous drain upon our resources. I have such absolute confidence in the sympathy of our race all the world over that I am in no way apprehensive that we shall be left to fight the remainder of the battle with out the necessary means."

HOW ENGLISHMEN WOULD STAND IT.

From the Irish World.

The police murder of three inoffensive Irishmen at Mitchelstown, County Cork, on the 9th of September of last year is still being "remembered" at meetings in England and dwelt upon as an illustration of the wide difference between the methods of administering law in Great Britain and in Ireland. John Morley, the other day, speaking before a great gathering in London, at which there were present a large number of members of Parliament, took up the matter in this way:—"Let us look now a little more closely—if you will indulge me—into the policy of the present Administration. And I will begin by 'remembering' Mitchelstown." I am not going into any of the disputed details of that case. I only want you to bear in mind, and that is nearly all I have got to say upon this matter, one plain, naked, staring fact, and it is this: Three persons were shot dead in the street, an inquest was held, that inquest was quashed upon grounds which I do not dispute, but which strike me as being narrow and technical. No other public inquiry has been held, or is going to be held. These three violent deaths in the public street—so far as judicial inquisition goes—now stand exactly upon the same footing as though the three poor creatures who met their end had been three dogs. That is the literal truth of that transaction. Mitchelstown is a long way off, but I wish you, in order to be able to realize this transaction, to suppose that three men had been shot dead in an affray between the people and police in the parish of St. James (London), where we now are, and suppose the Home Secretary had come down to the House of Commons and said he was perfectly satisfied that no inquiry was necessary, that an inquiry would be a superfluity, and that all was over. Why, London would be a blaze? And why is not Ireland in a blaze? Because Ireland for generations has been so accustomed to this arbitrary, high-handed, lawless method of administering her affairs, that she is barely astonished by it."

Precisely so. Irishmen are so accustomed to seeing murder by law perpetrated amongst them that the cases as they occur excite but little astonishment. The police in Ireland go about the country armed with rifles and provided with ammunition, and they know that if they kill a man or a woman or a child of the "common people" they will suffer nothing for it, but rather have praise and reward for the deed. Such murderous

policy, if attempted in England, would, of course, create a "blaze." The English police are the servants of the people. They are under the control of the people, and if they exceed their duty in the direction of any outrage upon popular right, they are quickly brought to task. An affair such as the Mitchelstown massacre happening in England would be speedily followed by the trial, conviction and execution of the murderers.

DAVITT'S CHALLENGE.

An Irish demonstration was held in Glasgow lately to protest against the imprisonment of John Dillon. Michael Davitt, who was one of the speakers, challenged Attorney General Webster to try Mr. Parnell if the law officers of the Crown believe him guilty of the grave crimes alleged against him. He declared that the Government were false to their oath, recreant to their duties and traitors to English law if they did not put himself and Mr. Parnell in the dock. Referring to O'Donnell's libel suit against the *Times*, Davitt said it had been hinted that there was collusion between O'Donnell and the *Times*. This charge, he said, was entirely unjust and untrue. On the contrary, O'Donnell had pursued the course taken by him against his own judgment and will, and on his (Davitt's) advice, along with that of some Nationalists who believed that the case would receive an impartial hearing before a British judge. They had been grievously disappointed. Surely Chief Justice Coleridge, when he discovered that there was no case on which to go to the jury, ought to have prevented Attorney General Webster from trying to make out a charge against men who were not in court, and who had no means of defending themselves. The excuse of the *Times* that the lives of informants would not be safe if they were brought forward was absurd, and an insult to common sense. The real danger was that the informants themselves would be placed in the dock on the charge of forgery. The Attorney General's assertion that he could prove the charges contained in the *Times* articles on "Parnellism and Crime" made the taking of further action inevitable. But by whom was such action to be taken? If the letters alleged to have been written by Mr. Parnell were genuine; if the Attorney-General, as a law officer of the Crown, really held proof sufficient to convict Parnell, the speaker and others of conspiracy to murder it was his duty to place them in the dock. (Cheers.) He challenged the Attorney General to adopt such a course. If the latter did not take up the challenge as given from a public platform he (Davitt) would put in a letter giving the Attorney General the alternative either of admitting that there was no proof with which to substantiate the charges or of forcing the Government to place on trial Mr. Parnell and himself. If the Government did not put them in the dock he would be bound to show that the allegations were but the weapons of cowardly, moral assassinations. This was the only way in which the charges could be sifted to the bottom, and the truth be made known to the people of Great Britain and Ireland. (Cheers.) There could be no shirking the issue.

IRISH PRESBYTERIANS AND HOME RULE.

The Irish Presbyterians lately held their General Assembly in Belfast, Ireland. Presbyterians have been long and honorably identified with every Nationalist movement in Ireland. The anti Nationalist harangue, therefore, which Dr. Lynd, the moderator of the General Assembly, delivered as an expression of Presbyterian opinion, has been indignantly resented by the best element of that body, as the following letter to the *Dublin Freeman* abundantly proves:—

SIR:—We, the undersigned elders and members of the Presbyterian Church, beg to convey to you our most earnest protest against the position and utterance of our present moderator in his opening address at the General Assembly with reference to the political situation. We simply and sincerely affirm that, as a matter of fact, he does not represent the opinion and sentiments of the Church upon the subject, and we deeply regret that one so unanimously acceptable to the Church on very much higher than political grounds should have committed her to such a dogmatic statement upon such wide and varied interests. We have no sympathy with its implied distrust of our Roman Catholic fellow countrymen, nor with its indifference and antagonism to their legitimate and elevating aspirations. As practical men, in constant contact with them in the hard facts of daily life, we have no fear that they would be so blind to their own interests—not to speak of any higher principle—in which we are sure they would not be wanting—as to abuse the position they seek by pursuing a course of retaliation and obstruction which would be tenfold more injurious to them than to us.

Without meaning any disrespect, we declare that the existence of such sentiments under all the circumstances destroys our confidence in the soundness of the judgment which harbors and propagates them. They proclaim such an amount of prejudice and intolerance, selfishness and narrow mindedness, as quite shatters our belief in its verdict on the other issues. We turn with relief and satisfaction to the nobility and breadth of the principles and aims of Mr. Gladstone, and to the enlightened Christian principles which pervade them, and we wish him our hearty God-speed in his noble effort to establish a union founded upon justice and equality, and the only likely conditions of peace and prosperity to our distracted country.

For obvious reasons we dare not come to the front as active politicians, but we do trust our English and Scotch co-religionists will remember that it is not

the testimony of an interested and prejudiced sectarianism which is of weight in disposing of such a wide and complex question, and that they will continue to apply to it the principles of truth and justice at a safe distance from the heated arena of selfish and sectarian passion and strife.

While our Moderator claims sympathy with the tenant farmers, we search in vain for any record of its effective expression; and finding nothing to acknowledge in that quarter, we offer our thanks and gratitude to John Dillon, William O'Brien, Michael Davitt, and others for their noble and self-sacrificing toils and dangers, by which we in the North are at the present moment reaping such substantial benefits. We also tender to them our heartfelt sympathy in the bitter privation and injustice to which a cruel and insulting Coercion Act has subjected them, and we trust the day is not far distant when all such abominable instruments for the fettering of public right and liberties shall be forever cast aside. The signatures attached are from a very limited area, and are given not for publication, the consequences of which we are not in a position to risk, but that you may, through your correspondent here, ascertain for yourself their bona fides, and that we may hereby wipe off, for our own part, the stain of implacable distrust and want of sympathy with our fellow-countrymen. We do not take upon us to speak for any but our own locality; but we are persuaded we represent the sentiments of thousands of Presbyterians in Ulster.

"GOD BE WITH JOHN DILLON!"

United Ireland.

It is significant that upon the day when John Dillon began his six months' barbaric prison torments the *Daily Express* should report and fully believe that his jailer, Mr. Balfour, is about to fly the country in despair. Mr. Balfour denies feverishly that he is so chickenhearted as the *Express* believes him to be. He will fly not yet. So he hastens to assure his trembling partisans. But the fact that his resignation in sheer panic and failure should obtain the fullest credence at the headquarters of Irish Toryism shows to what an abject pass all his boastful plans for the subjugation of Ireland have brought him and his party. It is not John Dillon, the fragile, sensitive gentleman, gilt with bayonets and condemned to herd with the vilest of mankind, who shows signs of hanging out the white flag. It is Mr. Balfour, the commander of many legions, the insolent master of floats and sneers, whose heart fails him and who quails before the calm, majestic image of his prisoner. Mr. Dillon enters the frowning prison house with the serene smile. Mr. Balfour has to fly about to all the newspaper offices to assure them that he is not on the point of throwing up the sponge in ignominious funk and failure. It is this tranquil confidence that Coercion is a doomed creed which alone reconciles the Irish race to the heartrending sight of one of the noblest Irishmen of the century condemned to unspeakable prison degradation at the hands of the vilest of mankind. Before the allotted six months of torture could run their course, Mr. Dillon's prison would almost inevitably have become his coffin; but there is a joyous confidence, that, long before Judge Kibsey's savage sentence will have been satisfied, the blows beginning to be rained upon this detestable Government in the constituencies and in the House of Commons will decide Mr. Balfour to accept the fate foreshadowed for him by the *Daily Express*, and will render back his prisoner to liberty and triumph. This is what consoles our nation at John Dillon's prison door; and what brightens the lion heart of the prisoner within is the knowledge—secure as his trust in Holy Writ—that the nation which loves him will prove itself worthy of his heroic labors, and will, in his own last dauntless words, "stand to his guns!" The scene at Dandak on Wednesday, maddening though it was, rang throughout with a note of triumph for the prisoner, and of doom and shame for his villainous torturers.

A Colored Lecturer.

Mr. George R. Thompson, a colored man, and a recent convert, lectured in the basement hall of St. Joseph's church, West End, Boston, on Sunday evening, June 10th. Mr. Thompson is from Buenos Ayres, Argentine Republic, S. A. He was a Methodist preacher, and in that capacity went to Africa on a mission to his race. His health failed, however, and he returned to the United States. Intent on the intellectual and religious elevation of his race, he failed to find the help and sympathy he needed in any form of Protestantism. He was received into the Church in Boston, a few weeks since, by the Rev. Nicholas R. Walsh of the Cathedral. His lecture was descriptive of his stay in Africa, and he touched on the need of Catholic missionaries in that country, and on the work of the Church among the colored people.—*N. Y. Freeman's Journal.*

I commend to you more than anything else the exercise of holy gentleness and sweetness in all the events of this life.—*St. Francis de Sales.*

The more an idea is developed, the more concise becomes its expressions; the more a tree is pruned, the better is the fruit.—*Alfred Boisgareau.*

People, to live happy with each other, fit in as it were—the proud be mixed with the meek, the irritable with the gentle, and so forth.—*Ernest Maltravers.*

We are told by physiologists and poets that God has given woman home attachments such as man rarely possesses, and that on the average her heart is deeper and more intense than man's.

Don de A. V. O. de la Iglesia Católica



In our issue of the 30th an error occurred about the centre of the second column. It should read: "In this the monarch was supported by the better spirit that prevailed among the people." The word better was used by mistake.

WRITTEN FOR CATHOLIC RECORD. CATHOLIC OF SCOTLAND.

BY THE REV. AENEAS M'DONNELL DAWSON, LL. D., F. R. S., ETC.

PART II.

JAMES GORDON—1706-1746.

Son of Patrick Gordon of Glairum, and a cadet of the Letterfourie family, was born, 1664 in the district of the Enzie, county of Barff. In 1680 he went to commence and complete his ecclesiastical studies at the Scotch College of Paris. In due course he was ordained priest and returned to Scotland in 1692. He labored in his native district till 1702. He was then sent to Rome as assistant to Mr. William Leslie, who was still agent of the Scotch mission in its relations with the Holy See. While there he was appointed coadjutor to Bishop Nicholson, and consecrated by Cardinal Barbarigo, Bishop of Nicopolis, at Montefiascone, on Low Sunday, the 11th April, 1706. He came to Scotland the same year, and succeeded Bishop Nicholson in 1718 as Vicar Apostolic.

In passing through France, he repaired to St. Germain and paid his respects to the exiled king and Royal Family. He then travelled by way of Holland, and arrived at Aberdeen by the end of July. He found Bishop Nicholson in a state of great affliction, some priests having become incapacitated by age, and what was worse, others having fallen and given scandal. In such sorrowful circumstances he stood in need of consolation; and the arrival of his coadjutor was a source of joy to him.

In 1707, a general meeting of the clergy had been held, and new divisions, or districts, assigned to both the secular and regular priests. Of the former there were, at the time, fifteen, and of the latter twenty-one, viz: eleven Jesuits, four Benedictines, one Augustinian and five Franciscans. These figures show that there was an increase in the number of the clergy since the accession of Bishop Nicholson. Bishop Nicholson had made a visitation of the Highlands in 1700 and confirmed 3,000 Catholics. He had found it impossible to undertake another visitation; and Bishop Gordon now resolved to visit the Highlands for the first time. He was not, however, able to set out so early in the season as he desired, having to attend to a congregation that was, at the time, without a priest. He was thus engaged throughout Lent and till after Easter. He then fell ill in consequence of over-exertion. He was able, at length, by the beginning of June, to commence his journey. He was accompanied by a youthful deacon who could not speak Gaelic. The party travelled through Badenoch, and, in five days, reached Glengarry. There they had the last meal of bread and meat that they were to enjoy for several weeks to come. Pretty comfortable beds could be made of such material as were at hand—beather, grass or straw. But the huts, in which they were spread, freely admitted the rain in wet weather. The Bishop might have provided for travelling more comfortably. But he was passing through a country where some of the better sort of people sought no better way of living, and he wished to avoid all appearance of luxury. Two of the senior priests of the Highlands who were to accompany him on his visitation, met him at Glengarry. As there was a garrison of soldiers here, he was advised to proceed to the remoter parts of the country before commencing his episcopal duties. Guided by this counsel, he sent back his horses and continued his journey on foot. This he did, partly to avoid notice, and partly to set an example of endurance to those who accompanied him. At Glenquoich the difficulty of advancing was still greater. Some of the rough mountain tracks were such that the travellers were obliged to scramble over them on all fours. There were frequent precipices which made their advance dangerous as well as difficult; and the swamps, which they had to traverse, rendered it impossible for them to keep their feet dry. The Bishop, however, kept up the spirits of the party by the buoyancy of his own. At the head of one of the Lochs they were met by Glengarry's brother, who conveyed them in a boat to his house, some miles distant. Here they rested for a couple of days, and on the 20th repaired to the Laird of Knoydart's House. The proper work of the visitation was now begun. On the Sunday following the day of the Bishop's arrival, the people were called together and confirmation administered. Next day the party reached an island in Loch Morar, and, on the Tuesday, proceeded, partly by this loch, and partly by land, to Arisaig, and the same day embarked in the Laird of Moydart's boat, in order to be conveyed to the Island of Uist. A contrary wind obliged them to land at Eigg, where the people were catechised and otherwise prepared for confirmation. These duties occupied two days. One of the priests preached in Gaelic; and after Mass the bishop delivered a short sermon which a priest translated into Gaelic. Such was the usual order of proceeding on occasion of confirmation being administered. Only once, or twice, was this order departed from, when preaching was omitted in order to shorten the service and avoid being surprised by the soldiers. On occasion of these services, the bishop generally conversed with the leading people of the different localities in order to be informed of the state of their congregations.

The party now, June 26th, passed over to Reem, and the following day landed at Uist. In this large island they were hospitably entertained at the house of the laird. On the 29th confirmation was administered according to the usual order; and on the 30th the Bishop and his friends sailed for Barra. The four first days of July were spent there and in the small island of Waterkey, the priest of which received from the Bishop a copy of the *statuta missionis*. The Bishop returned to

Uist, visiting also Benbecula. When in Uist he appointed a vicar-general in order to exercise the duties of inspection over all the islands. On sailing from Barra, after having given instruction and confirmation there, he was in danger of being shipwrecked. His boat was on the point of being lost in a gale, when one of the priests, who understood something of seamanship, brought the party safe next morning to the Island of Eigg. Confirmation was then held at Arisaig.

It may be mentioned, as illustrating the intolerance which still prevailed, that the Bishop could not go to Moydart, soldiers being stationed there; but was obliged to invite the people of that country to come to him for instruction and confirmation at Ardrush. He then repaired to Borodale, and thence over "the rough bounds," to Knoydart. At Knoydart, in that district, he conferred the order of priesthood on the deacon, who had accompanied him from Presbome, and appointed him a missionary for the Highlands. This was the first ordination of a priest in Scotland since the "Reformation." Returning south, the Bishop staid three days in Strathglass, instructing and administering confirmation. He did the same in Glengarry, but, very privately, as there was a garrison there. Fatigue and insufficient food now caused a fever, which did not, however, oblige the Bishop to discontinue his travels. He made his visitation of Lochaber, and then proceeding to Badenoch, took leave of the two priests who had accompanied him. An attack of dysentery did not prevent him from pursuing his journey, and, passing down Strathspay, he reached his brother's house at Balacraig on Aug. 21st.

During the visitation 2,242 persons had been confirmed; and no molestation was experienced. This immunity from all trouble must, no doubt, be ascribed to the great prudence with which the mission was conducted. The Bishop often renewed his visitation of the Highlands. He spent a whole winter there, 1710, 1711, and was heard to say that he enjoyed better health there than in the Lowlands. His object in staying so long was to learn the habits of the people and acquire a sufficient knowledge of their language so as to be better able to impart instruction on occasion of his visitations.

A great increase of labor fell to the share of the coadjutor, as the health of Bishop Nicholson began to fail. The year after his visitation of the Highlands, to which reference has been made, he visited every part of the Lowlands, a task all the more difficult as the Catholics there were fewer in number and more widely scattered than in the Highlands. They were also more exposed to annoying persecutions, being nearer the courts of law and surrounded by neighbours who looked upon them as rebels and idolaters. Bishop Gordon gave them great comfort and encouragement on occasion of administering confirmation. Notwithstanding the engrossing nature of his episcopal duties, he was able to maintain a vigorous correspondence with the Cardinals of Propaganda. It has been truly remarked that his letters are characterized by "single elegance of language, strength of justness and animation of sentiment."

In addition to the inveterate prejudices against their religion, the Catholics were subject to suspicion on account of so many of their number having borne an active part in the cause of the exiled royal family. There thus hung over them a twofold mistrust. They were avoided as enemies of the "true religion" and dreaded as partisans who might rise in arms against the established order of things. It is, indeed, under the circumstances, matter for surprise that the persecution was not more active than it was. The patience and fortitude of the Catholics in those days of gloom and despondency were powerfully sustained by the presence among them of bishops and priests of their Church.

In the year 1712 it was resolved to establish in a remote and comparatively inaccessible part of the country a seminary for the education of Scotch ecclesiastics. A place called Scalan on the estate of the Duke of Gordon, in a mountainous region, known as "the Cabrach," was selected as the seat of this institution, which was destined, although very humble in its beginnings, to receive, at no distant date, very wonderful developments. In its remote abode, even, it did good service, and that for little less than a century.

As has already been shown, the Jacobite affair of 1715 brought a new storm of troubles on the Catholics of Scotland, as well as those of England. But, it was a less merciless age, and would not tolerate such atrocious acts of cruelty as had disgraced preceding periods of our history. For some years Bishop Gordon entertained the opinion that it was expedient to divide the Vicariate of Scotland, so as that the Highland regions and the Lowlands should each have a Bishop Vicar Apostolic. The clergy generally now came to share his views, and the time was come, he conceived, when Propaganda should be addressed on the subject. He made the necessary proposal accordingly, and, at the same time, recommended the Rev. Alexander Grant, the President of the seminary at Scalan, as the most suitable person to be appointed Vicar Apostolic of the Highlands. Everything connected with this important matter was proceeding smoothly, when Mr. Grant repaired in person to Rome and was approved, nominated and promised his Bulls of consecration by the time of his return to Scotland. Meanwhile, however, Mr. Grant fell ill, when on his way home, at Genoa. His illness was partly acute, partly dependency of mind. His supply of money having failed, he wrote to Paris for more, but the letter in reply, containing the necessary remittance, never reached him. This unfortunate circumstance preyed on his mind; and his imagination becoming diseased, he believed that his friends had deserted him, and that he was wholly unfit for the great responsibilities of the Episcopal office. The Bulls for his consecration reached Scotland. But in vain; Mr. Grant never arrived there. He was never heard of more, although letters concerning him were frequently despatched to Rome and others written from Rome. It is conjectured that he may have retired into a monastery, but with greater probability, that he died, when unable to make himself known, in some public hospital.

In 1728 the last of the Dukes of Gordon, who was a Catholic, died prematurely.

This was a severe blow to the numerous Catholics on his estates. His widow, the Duchess, although a Protestant, showed herself friendly to the clergy who labored among her tenants. The great protector being no more, a plot was contrived for the destruction of the Bishop. He was accused of a design to carry off the youthful heir of the house of Gordon to the continent, in order to have him educated in the Catholic religion. This plot prevailed so far as to cause the Bishop to be arrested and committed to prison. The Duchess knew perfectly well that there was no ground for suspecting the Bishop of such a purpose; and she was, accordingly, the most active among all concerned in obtaining his liberation. It would have been strange, indeed, if so prudent a prelate had entertained a scheme that would have renewed the persecution of Catholics and nullified the labors of half a century.

On the occasion of the appointment of a Bishop Vicar Apostolic for the Highlands, Bishop Gordon addressed a letter which has been preserved, "to all the churchmen and honorable Catholic gentlemen in the Highlands of Scotland." This letter is dated Edinburgh, October 29, 1741:

"The universal Pastor of the Catholic Church, considering maturely that my advanced years cannot allow me to serve you henceforth, as I have done for many years, and that it will prove much for your advantage and that of all the Highland counties of Scotland to have a Bishop constantly to reside among you, has, in his great wisdom and tender love for you all, with the consent and at the desire of our sovereign (meaning James VIII.), ordered the most worthy bearer, the Most Rev. Hugh MacDonald, to be consecrated Bishop to serve among you as your chief pastor and Bishop. And His Holiness sending him, as Bishop, among you, appointed him also Vicar Apostolic, with singular powers, to enable him to discharge this office with the greater honor and authority, etc.

IA. EP. NICOL, Vic. Ap in Pausis Scotiae

Bishop Gordon's jurisdiction was now, 1731, limited to the Lowlands, the Scotch Vicariate being divided, and Bishop Hugh MacDonald appointed first Vicar Apostolic of the Highlands. This important change was effected by the Holy See through the solicitation and influence of Bishop Gordon. This venerable prelate continued to preside over the Vicariate of the Lowlands till his death, which occurred the 1st of March, 1746, at Thornhill, near Drummond Castle, in the house of Mrs. Mary Drummond, a Catholic lady. He was buried at Innerpefferry, the burial place of the Dukes of Perth. His remains were not yet removed from Thornhill when a party of soldiers of the Government army came to take possession of Drummond Castle.

TO BE CONTINUED.

GREAT MUTATIONS IN ENGLAND.

An American journalist declares that to one who knew England as it was, and revisits it now after nineteen years' absence, the changes are deep. He goes on to say: "The physical aspect is little altered; London has grown larger, its railroads have multiplied, streets have been widened where traffic is heaviest, and the improvement is still going on, but these things are unimportant. The great change is in the people; in the structure of society. England is not the England of twenty years ago, and the changes are yet only beginning. In ten to fifteen years they will have worked themselves out and effected a moral and political revolution in society. England to-day is in the early stages of a great mental awakening, manifesting itself in politics, in religion and in economics. The old divisions of classes are fast disappearing, and this movement will progress with accelerated pace as it goes forward. The first class is not coming down, but the classes below it are being leveled up. This appears in the railroad travel. The railroad companies have found that numbers pay, and no longer cater for the exclusive and expensive first class travel. The old first class cars on some roads are inferior to their new second class, and on all roads the third class cars are as well fitted up as the second class cars need to be in the old times. One great railroad system, the Midland, has reduced its equipment to two classes—first and third. This really means the consolidation of the old first and second, and the leveling up of the third to what the old second used to be. All the roads will work into this system. Just such a change is going on through the whole structure of English society. The railroads are merely an illustration of it. The lower levels are being raised. The cause is partially political, through the great extension of the franchise, for it is now practically manhood suffrage in England; but the roots of such great movements are now transforming society lie very deep and are hard to trace. What does appear is that the England of to-day is politically changed from the England of twenty years ago in the most radical degree. Furthermore, the changes are barely more than begun. They are great, but the really great ones are to come. The whole body politic will be transformed when these movements have worked themselves out. The old, excruciating system is broken down, and the reorganization on a new and broader basis is in progress."

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THE ENGLISH CATHOLIC MISSION TO THE AMERICAN NEGROES.

In the sketch of the late Most Rev. Martin John Spalding, seventh Archbishop of Baltimore, with which the third volume of Dr. Clarke's "Lives of the Deceased Bishops of the United States" opens, we find the following interesting sketch of the origin of the Mill Hill Mission of the Josephite Fathers, who have been for the past seventeen years devoting themselves to the conversion of the colored people of the Southern States:—

The emancipation of five or six millions of slaves by the war in the South, about 100,000 of whom belonged to the Catholic Church, rendered the movement, in which Father O'Connor, Archbishop Spalding, Dr. Vaughan, and the missionary priests of St. Joseph were so prominent, the more urgent. As it had been through English people that slaves had been introduced into our country, so now, under the dispensation of Providence, it was to be through the English Catholics of our day that the descendants of the slaves themselves, first emancipated, should receive the light of the Gospel.

This English movement dates back, in its first origin, to a chapter in the life of Cardinal Wiseman not generally known. When the late Cardinal Archbishop of Westminster was Dr. Wiseman, rector of the English College at Rome, he suffered with serious mental troubles. At the same time, there was living at Rome an ecclesiastic named Pallotti, founder of the Society of Pious Missions, who has since been declared Venerable by the Holy See, and is in the course of canonization. Dr. Wiseman consulted Pallotti about his college, and the answer of the venerable Ecclesiastic was, that these troubles would never leave him, until there was a foreign missionary college established in his native country—England. Shortly afterwards, Dr. Wiseman was made Vicar Apostolic of London, and afterwards Archbishop of Westminster. Next, the Rev. Herbert Vaughan, now Bishop of Salford, who was an Oblate of St. Charles, and whose Superior was Father Manning, now Cardinal Archbishop of Westminster, started the project of founding an English foreign missionary college. Father Manning sent him to Cardinal Wiseman, who related to Dr. Vaughan what Pallotti had said to him so many years before. The Cardinal cordially approved of Dr. Vaughan's project, and gave him authority to make collections for the cause. From that time Cardinal Wiseman's troubles ceased. Dr. Vaughan soon went forth on a collecting tour to Chili, Peru, Panama, California, and other American States. While he was abroad, Cardinal Wiseman died, and Dr. Manning succeeded him as Archbishop of Westminster. At Panama, Dr. Vaughan was once arrested for begging without first securing the permission of the civil authorities, but was soon released. He next went to California, where a remarkable incident occurred. He asked permission of the Archbishop of San Francisco to solicit funds for the cause in his Diocese, and was refused. Undismayed by this refusal, Dr. Vaughan visited the convents and asked the Sisters to pray that he might be permitted to continue his mission in California. The next day, the Archbishop, without knowing of this, revoked his refusal and granted permission. At the end of two years Dr. Vaughan returned to England with \$60,000 collected for the purpose, and purchased a property of about fifty acres in the northwest part of London, called Mill Hill, near Tottenham. A mansion on the property was temporarily used as a college, and the mission was established. The foundation of a new college was laid on June, 29, 1867. On the Feast of St. Peter and Paul, in 1871, Dr. Vaughan was ready to send out his first mission and selected the reverend members of St. Joseph's Society, and then to Archbishop Spalding.

The four priests selected for this first mission were the Revs James Gore, Cornelius Dowling, James Noonan, and Charles Vigneorn, whose departure was preceded by solemn religious services at St. Joseph's, on Mill Hill, London, and followed by the prayers of the faithful in England and America.

Archbishop Spalding, in his invitation to Dr. Vaughan to come to Baltimore, bestows every blessing on the work, and donates sixty acres of land, with a residence for the Fathers of St. Joseph. In 1884 there were eleven more priests of the Society in the United States; they attend St. Francis Xavier's and St. Monica's Churches, in Baltimore, besides a chapel attached to the convent of the colored nuns, and give spiritual attendance to the Sisters, their orphans and scholars, and St. Augustine's, in Washington. In 1872, a mission, started in Louisville by Father J. L. Spalding, now Bishop of Peoria, was given to them. In 1875 the colored mission of Charleston, South Carolina, of which Father Northrop now Bishop of Charleston, was pastor, was given to them. Archbishop Spalding sustained and advocated this great movement by word, deed, and purse, to the last day of his life.

This Society is now incorporated at Baltimore under the laws of Maryland, by the title of St. Joseph's Apostolic Society of the Sacred Heart for Foreign Missions.

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Catholic Record. London, Sat., July 14th, 1888.

A PSEUDO-BISHOP.

Bishop Coxe, of Western New York, has once more been pushing himself into notoriety by an act which for its absurdity and assumption is scarcely equalled, and certainly not surpassed, by anything which that erratic genius has ever done.

He then informs the archbishop that he recognizes his archiepiscopal authority in Paris, and the canonical primacy of the great Apostolic See of the West, but maintains that the clergy and laity, whose interests he has at heart, reject only those modern pretensions to infallibility and supremacy which were rejected by the entire Gallican Church in 1682.

"The flock to which I should minister in such a case belongs to you, and only invokes temporary and provisional succor at my hands. It is not, therefore, to stimulate schism, but the reverse, that I have resolved to administer confirmation and to celebrate the offices of the Church among these Gallicans, unless Your Grace shall charitably inform me that you have by no means disowned them and have not failed to approve their fidelity to the traditions of the Church of France."

In conclusion, he expresses admiration of the doctrines of the Church in France, but declares his "Catholic sympathy" with "those who will not suffer ecclesiastical France with their consent to be reduced to a mere satrapy which Bossuet has called a foreign domination" and his veneration for those who "were resolved that the illustrious Gallican Church should not become extinct, and that her free maxims and splendid traditions should never be forgotten."

The last paragraph prays His Grace to accept "the assurance of his profound respect in Christ and in the Church." "in Christ et in Ecclesia."

Of course it is evident to every reader that the "faithful Catholics" whom Bishop Coxe professes to take under his spiritual care, are those who have refused to accept the doctrine of the Pope's infallibility as defined in the Vatican Council in 1870. He maintains that these have preserved the traditions of the Gallican Church, as distinct from those of the Catholic Church in communion with the Apostolic See of Rome, and thus virtually maintains that according to the Constitution of the Church as established by Christ, every nation is authorized to hold its Church independently of any central supreme authority. The Pope's Primacy in the western Church he acknowledges, but declares that his supremacy over the whole Church is an unwarranted assumption which has no foundation in the testimony of the ancient Fathers of the Church. That is to say, that though a certain amount of honor was conferred by some act of the Church upon the Supreme Pontiff as Primate and Patriarch of the West only, there is no evidence that the Pope had any real authority over the whole Church, and that even in the West he had no right to decide controversies of Faith. Every National Church has, according to this theory, its independence in itself, the Church of England, in England, may recognize the

king as supreme, the Church in the United States may appoint its own head, and the Church in France is also an independent body, whose authority, in France, Bishop Coxe is ready to recognize and acknowledge. And with great assurance he claims that in their view he is sustained by antiquity, that is to say, by the usage of the Church of Christ in ancient days. He even professes that his interference, on his own authority, in the diocese of Paris, is justified by primitive canons of the Church, on the pretense that the Archbishop of Paris is neglecting his duty, by not recognizing as faithful Catholics the handful of "old Catholics," as they call themselves, who will not accept the decrees of the Vatican Council.

It is almost unnecessary to say that there are no such canons as Bishop Coxe pretends, and though he refers to such so confidently, he is guilty of presumption and sacrilege by pretending to administer to the spiritual wants of those who would be beyond his jurisdiction, if even he were actually a bishop, which he is not.

The theory of modern Anglicans, which is here maintained by Bishop Coxe, that every nation possesses a thoroughly independent Church, has not the least foundation, either in Holy Scripture or in the primitive canons of the Church to which he appeals with so much confidence. The Church, as established by Christ, is one. It teaches everywhere the same doctrine, administers everywhere the same sacraments, and is subject everywhere to the same supreme authority which resides in St. Peter's successor. When Christ commissioned His apostles to "teach all nations" He ordained that they must "observe all things whatsoever I have commanded you." (St. Matt. xxviii, 20.) It is evident that independent National Churches would not, in the very nature of things, preserve the same doctrine, and as a matter of fact they do not do so. The Protestant Church of England certainly does not teach the doctrines which are taught by the Church of France: not even the "old Catholics" have the same doctrines with the Anglican Church and the Protestant Episcopal Church of the United States. The "old Catholics" profess to accept all the doctrines of the Catholic Church, except the infallibility of the pope. They offer up the mass, which is declared in the Anglican Book of Common Prayer to be "a blasphemous fable." They accept the doctrines of purgatory, and the efficacy of prayer for the dead, and acknowledge those sacraments which the Anglican articles of religion declare to have originated from "a corrupt following of the apostles." Even the Protestant Episcopal Church of the United States does not accept the doctrinal teachings of the English Church, having revised the Prayer Book, and rejected some important doctrines which are found in the Anglican formularies of faith. Is it to be supposed, then, that Christ, who insisted so strongly upon the preservation of one faith even as He revealed it, should authorize a system of independent churches which results, from its very nature, in diversity of doctrine?

St. Paul exhorted Timothy: "Hold the form of sound words which thou hast heard of me in faith, and in the love which is in Christ Jesus. Keep the good things committed to thy trust by the Holy Ghost who dwelleth in us." 2 Tim. i, 13. "And the things which thou hast heard of me before many witnesses, the same commend to faithful men who shall be fit to teach others also." 2 Tim. ii, 2. "Continue thou in those things which thou hast learned and which have been committed to thee, knowing of whom thou hast learned them." iii, 14. He exhorts Titus: "embrace that faithful word which is according to doctrine, that he may be able to exhort in sound doctrine, and to convince the gainsayers." Titus i, 9.

This is fatal to Dr. Coxe's theory of independent Churches, teaching different doctrines in different countries. In vain does he appeal to the authority of St. Vincent of Lerins to bear him out in this. No one, more strongly than St. Vincent of Lerins, insists upon complete unity in faith and upon the authority of the Pope as the supreme judge in matters of faith. Bishop Coxe is unfortunate in quoting St. Vincent as bearing out his views. In his work entitled "Commentarium," written about A. D. 434, St. Vincent describes how the truth of Catholic faith is to be discerned from the falseness of heretical pravity. This he says is to be done, "First, by the authority of the divine law, secondly by the tradition of the Catholic Church. Here some one perhaps may ask 'seeing that the canon of Scriptures is perfect and self-sufficient, and more than sufficient for all things, what need is there that the authority of the Church's interpretation be joined unto it?' The reason is because all men do not take the sacred Scripture, on account of its very profoundness, in one and the same sense. . . . For Novatian expounds in one way, in another Photinus, in another Sabellius, in another Donatus,

etc. And for this cause very necessary it is that the line of interpretation be directed according to the rule of the ecclesiastical and Catholic sense. In the Catholic Church itself, very great care is to be taken that we hold that which hath been believed everywhere, always and by all. . . . What then shall a Catholic Christian do if some small part of the Church cut itself from the communion of the Universal faith? . . . He shall consult and interrogate the collated sentiments of the ancients, of those who though living at different times and places, yet remaining in the communion and faith of the One Catholic Church, were trustworthy teachers. . . and whatsoever all have unswervingly held, wrote, or taught, that let him understand is to be also believed by him without any doubt."

There is nothing here of that divided jurisdiction of nationalities which is held by Dr. Coxe.

Again the same doctor says: "Adv. Hæreses: "Whoever instituted heresies, save he who first divided himself from the consent of the universality and antiquity of the Catholic Church?" Pelagius, Arius and others are cited as examples, and the words of the illustrious father are equally applicable to Bishop Coxe and Anglican divines.

In the same work he relates that Agrippinus, Bishop of Carthage, against the rule of the Church, held that Baptism ought to be repeated: then Pope Stephen of blessed memory, prelate of the Apostolic See, resisted with the rest of his colleagues, indeed, but still beyond the rest, thinking it, I suppose, becoming that he should excel all the rest in devotion for the faith, as he surpassed them in authority of place. In fine, in an epistle which was sent to Africa, he gave a decree in these words: "Nothing is to be innovated, but that only taught which has been handed down."

Elsewhere he states in the same book that letters were read at the Council of Ephesus from "St. Felix, Martyr, and St. Julius, Bishops of Rome, and that not only the head of the world, but others also gave testimony to that judgment." St. Cyprian is then quoted by St. Vincent in confirmation.

It appears, then, that St. Vincent of Lerins is far from being of the sentiment that Bishop Coxe, or any one else, cut off from the communion of the one Church over which the Bishop of Rome presides as "head of the world," has any authority to propagate a gospel which is not in accord "with the faith of the One Catholic Church."

We do not deny that the declaration of the Gallican clergy in 1682 was irreconcilable with the doctrine of the Pope's infallibility. This doctrine was not at the time defined by the Church with that clearness with which it has been laid down by the Vatican Council, though it was undoubtedly the general doctrine of the Church in every age. But the declarations of the Church in France have not the authority of the Universal Church, and the voice of the Universal Church as pronounced by the Vatican Council has been heard with no uncertain sound. The Church in France has accepted the teaching of the Vatican Council unreservedly, and it can not now be said that there is a Gallican Church teaching differently from the great body of the Church Catholic. While the doctrine of the Pope's infallibility was not strictly defined, there was an excuse for a section of the Church to question it, but even though the Gallican Church questioned this infallibility, it never denied the Pope's real supremacy. Bishop Coxe endeavors to make it appear that this supremacy over the whole Church was not recognized previously to the schism of the Greeks. A few quotations will show the utter fallacy of this position. St. Cyprian, in the third century, writing to Pope Cornelius, says of certain heretics who had gone to Rome to lay their case before Cornelius: "They dare to sail and to bear letters from schismatics and profane persons to the chair of Peter, and to the principal Church whence the unity of the priesthood took its rise."

St. Optatus of Milevis, writing against the Donatists, said: "Thou canst not deny but thou knowest that in the city of Rome an episcopal chair was conferred on Peter first, wherein Peter, the head of all the Apostles, might sit, that in one chair unity might be preserved by all, and that whatsoever should set up another chair might be a schismatic and a sinner. To Peter succeeded Linus, to Linus, Clement, etc." He proceeds to give a list of Peter's successors down to Siricius, who was Supreme Pontiff in his day.

St. Basil, a Greek father, writing to Pope Liberius, says that Eustathius, Bishop of Lebarthe, being deprived of his bishopric "devised as a way of being restored a journey to you. . . and he brought back a letter which, when he had shown to the synod of Thyana, he recovered his see." (Letter 263.) Thus it is seen that the Pope's authority was as fully recognized in the East as in the West.

We may conclude with the following words of St. Jerome in Epistle 16:

"The Church here is rent in three parts, each of which is eager to drag me to itself. Meanwhile I proclaim aloud, if any one is united to the chair of Peter he is mine. Wherefore I beseech Your Holiness. . . by your letter make known to me with whom I ought to hold communion in Syria."

By this test, then, the Catholics of France can tell whether they should hold communion with the Archbishop of Paris, or with Bishop Coxe, and the rebellious subjects whom he has taken under his special protection.

We have hitherto argued the case, even in the hypothesis that Bishop Coxe were really a Christian Bishop. But as it is well known that the orders of his Church have never been acknowledged by the Catholic Church, he is in the position of those who have "taken this honor to themselves, not being called by God as Aaron was."

THE LATE EMPEROR'S LIBER-ALITY.

Several instances of the determination of the late Emperor Frederic III. to treat Catholics with respect for their religious convictions occurred during his short reign. The week before his death it was arranged by students of the University to exhibit a theatrical play entitled Luther Festspiel, in which occurred several passages calculated to excite odium against the Catholic religion. Luther was to be represented as giving vent to his virtuous indignation against the sale of indulgences, and the licenses to commit sin which were supposed to have been issued by Tetzel, and a scene was also introduced in which the Pope's Legate was insulted by the mob while holding out the cross to the people. The National Zeitung states that the play was altogether the most aggressive of the Luther plays which had hitherto been put upon the stage. It was to have exhibited the leading scenes of Luther's life, and of course to have done so in such a way as to put a wrong construction on Catholic doctrine. However, when the time for the performance arrived, the performers were obliged to announce that the authorities would not permit the play to go on. One of the Berlin newspapers, the Kreuzzeitung, states that the Emperor himself had prohibited it, as there are subjects enough for theatrical performances without heaping insult on one-third of the population of the empire.

Another instance is to be found in his acceptance of the position of patron to the Gustav Adolph Verein. The object of this Association is to supply funds for erection of Protestant churches in districts which, being mainly Catholic, are unable to build Protestant churches for themselves. Of late years, however, this Society became very aggressive in attacking Catholics, and the Emperor William, being its patron, never attempted to check them in this. Emperor Frederic, however, in accepting the position as patron, told them plainly that he consents on the understanding that the Society confine itself to its proper sphere, "which is," he said, "to scatter Christian thought and Christian love, by works of charity, and benevolence, and to prevent religious spirit and feeling from being sapped by indifference."

The late Emperor was undoubtedly a thorough Protestant, yet he did not consider it part of his duty to be unjust to Catholics.

THE BOSTON HIGH SCHOOL OUT-RAGE ENDED.

Our readers will remember that one of the teachers of Boston High School, Mr. Charles B. Travis, outraged the Catholic community of that city by teaching that indulgences in the Catholic Church mean licenses to commit sin, which are given by the Pope or the clergy on payment of a certain price. It was nothing to Mr. Travis that the Catholic catechism gives quite a different explanation of the nature of an indulgence, and that every Catholic child could tell him that no authority can give a licence to commit sin. He persisted that his teaching was correct, and sustained his position by citing Swinton's "Outlines of the World's History," which was one of the books authorized to be used in the school.

On complaint of the Rev. Father Theodore Metcalf, the matter was brought before the School Committee on text-books, which consists of three Protestants and two Catholics, and Father Metcalf's charge of objectionable offensiveness was fully sustained. The Committee arrived at the following decision, which was signed by four members of the text-book Committee, and was approved by the School Board.

"We are all of the opinion that such definitions and illustrations in any of our public schools are to be deplored by all those who have at heart the best interests of our public schools. Our schools are established for the education of all our children. Any language, therefore, by our school teachers justly offensive to any class of our citizens, whether rich or poor, Catholic, Protestant or Jew, white or colored, cannot be too severely censured. Boston is too enlightened and too just to tolerate in our schools

what every well educated man—nay every tolerably well instructed person in the community—knows to be but a vile slander against Catholics. We condemn in the most unqualified manner both Mr. Travis' definition of an indulgence and his explanations in illustration thereof. We are also convinced that immunity from instruction so objectionable in the future will be sufficiently guaranteed by this declaration, by the removal of the text-book which we believe tended to mislead the teacher, and by the transfer of Mr. Travis to some field of duty in the English High School, other than the one heretofore occupied by him as teacher of history.

Swinton's "Outlines of History" have therefore been properly thrown out of the school. The members of the committee in their examination of the book found it inaccurate, not only on Catholic subjects, but in many other matters. One of the five members of the committee does not appear to have signed the above report, the Rev. Dr. Duryea, Presbyterian Minister; nevertheless he also was in favor of it, and the report is declared to be the unanimous conviction of the committee. The law requires either for the adoption of a text book, or its rejection, not merely majority vote, but a two thirds vote of the whole school Board. This vote was obtained, though there were present only nine Protestants and eleven Catholic members of the board. The report of the text book committee was agreed to by the necessary majority, notwithstanding the absence of several members, which under the operation of the law was equivalent to their voting in the negative.

It was an intolerable outrage that in schools supported by the taxes of the whole community, such an insult to Catholics should have been committed. However the school committee have made in this case all the atonement which it was in their power to offer.

MR. HENRY A. GRAY.

We notice with great pleasure the appointment of Mr. Henry A. Gray, C. E., to the position of Engineer in charge of the Maritime Provinces. This is one of the most important offices in the Engineering Department of the Dominion. Mr. Gray has been for a number of years attached to the Public Works department as Inspector of Harbors and in similar offices of the Engineering Department. He is known to be at the head of his profession, and he is as much admired for his affability and friendliness as for his ability in the discharge of his duties. For several years Mr. Gray made his headquarters at Stratford, and afterwards removed to Ottawa, and in both places made many staunch friends, who will greatly regret his removal from Ontario, but will nevertheless be rejoiced to hear of his promotion. The Government of the Dominion deserve credit for their proper appreciation of an official who has done his work so faithfully and well as Mr. Henry Gray. We wish him and Mrs. Gray every prosperity in their new place of residence.

A COERCION COURT BAFFLED.

Five prisoners who were sent to jail five times for refusing to give evidence against their friends under the Coercion Act at Dungloe in Donegal, have at last been released, the magistrate being completely baffled. For the fifth time they were asked to allow themselves to be sworn, but they steadfastly refused. They were then released, being told, however, that they may be called on again. The clergy of Raphoe Diocese assembled at conference, passed strong resolutions of approbation of their fortitude and propose to raise a fund for their indemnification, the treasurer being the Right Rev. Dr. Donnelly, Bishop of Raphoe. The cause of the sufferers is the cause of the country, and this movement on the part of the clergy manifests their patriotism and sympathy for the suffering poor people. The consequence of their long imprisonment must be much privation and want in their families, and it is but right that they should be relieved. They cannot be indemnified for their loss of health through imprisonment, but the suffering endured by their families on account of it may be greatly mitigated.

The following is the resolution unanimously adopted by the priests:

"That we warmly sympathize with our brother priests and with Mr. Blane, M. P., now incarcerated in Derry jail for their courageous and self-sacrificing endeavors to defend poor tenants against the impossible demands of cruel landlords. That we admire the heroism of the lay prisoners who chose to suffer in health and business rather than incur the name of acting as spies and informers on their good neighbors at the bidding of the creatures of an odious despotism. That we earnestly protest against the manner in which some of the most peaceable districts in Donegal have been thrown into confusion by the utterly unneeded introduction of a secret court of inquiry. That we deem it our duty to organize a fund to indemnify all who suffer under the mean persecution of the Crimes Act in Derry jail, and we appeal to friends and sympathizers to assist us in this necessary undertaking."

Dungloe is one of the most peaceable and quiet neighborhoods in Ireland. Nevertheless, Mr. Balfour with his usual

policy of manufacturing crime where there was none must belie all the promises which were made when the Coercion Act passed Parliament, that the powers of Government would be used only for the suppression of crime, and the Star-Chamber Court of inquiry must be introduced there to discover whether there are any members of the National League there. The most respectable residents of the place are dragged before the Court to give evidence to criminate themselves and their neighbors, and their refusal to comply with the demand is made to constitute crime in a crimeless district. The Government might as well assume that all the decent people of the locality belong to the condemned League. If they had done this they would not have been far astray, and they would have saved themselves the humiliation of being beaten at their own game, as they have been, owing to the courage and firmness of the men, women and children of Donegal.

The Right Reverend Bishop O'Donnell is equally outspoken with the priests of his diocese in condemning these iniquitous proceedings. He has addressed to the Freeman's Journal a spirited letter in which he solemnly protests against the action of the Government. He says:

"It is impossible to heal the wounds already inflicted on public tranquility by this itinerant tribunal, but it may not be too late to arrest the danger of still worse results. Its daily work is a standing menace to peace and an incitement to violence."

THE PERSECUTION OF MR JOHN DILLON.

The treatment of Mr. John Dillon by the Coercion Government is of a piece with all their conduct towards Ireland since they came into power—or rather into office—for power is scarcely the word to be used in regard to a Government which is every day openly defied by the public of high and low estate, by the noblest in the country, equally with the little newsboys who sell United Ireland, the Freeman's Journal the Cork Examiner and similar journals without the fear of Mr. Balfour's prisons deterring them in the least. A government cannot be said to be in power which depends upon so heterogeneous an alliance, and which on an important question like the Local Government Bill is subject to ignominious defeat, and is obliged to beat a retreat, while putting forth the flimsy pretext that they were not beaten on a test question.

Mr. Dillon is again in one of Secretary Balfour's jails. The charge against him was conspiracy; yet so confident was the crown prosecutor of the decision of the magistrate, that he did not consider it at all needful to prove that there was any conspiracy. Mr. Dillon's own speech was the only evidence of conspiracy brought against him, as if a man could conspire with himself. And the confidence of the crown prosecutor was not misplaced. As a matter of course, Mr. Dillon was convicted, though there was not a particle of evidence adduced that there was a combination or conspiracy of any kind in the case. This is one of the travesties of justice for which the Irish law courts have become remarkable. It is certain that the Irish would not endure passively these mockeries and cruelties without open rebellion were they not firm in the conviction that every act of injustice perpetrated will hasten the day of their deliverance; and the elections of Southampton and Ayr, especially of Ayr, prove that their conviction is well grounded.

As was to be expected, the greatest sympathy was manifested for Mr. Dillon when he left Dublin to prosecute his appeal at Dundalk before County Court Judge Kisbey, and along his route. From Dublin he was accompanied by Messrs. Wm. O'Brien, M. P., Shaw Lefevre, M. P., Schwan, M. P., T. Harrington, M. P., Roantree, M. P., J. B. Ellis, M. P., Professor Stuart, M. P., also by Mr. Wilfrid Blunt and Lady Ann Blunt and many others. At Dundalk the dragoons and police were drawn up in force at the station to prevent any demonstration; nevertheless flags and green boughs were displayed from the houses of the town, with inscriptions such as "Long live John Dillon," "the Plan for ever," etc.

Mr. Dillon did not think it worth while to make any defence, or even to employ counsel. He knew that his imprisonment was a foregone conclusion, but he pointed out that the Crown had made no attempt to prove conspiracy. He remarked that when the Crown denies the accused the right of trial by jury, it should have the decency, at least, of taking the pains to offer some proof of the charge, which had not been done in this instance. But all this was of no avail. The sentence of six months' imprisonment was confirmed, and he was confined, accordingly, in Dundalk jail.

It is well known now that Mr. Dillon is one of the Nationalist leaders whom Mr. Balfour aimed at killing by imprisonment, so as to choke off the National agitation. The aspirations of the country

will not be so easily destroyed, and there is even a strong reason to hope that Mr. Dillon's term of imprisonment will be shortened, not by the mercy of the Government, but by their ignominious defeat.

The Tories are not altogether insensible to the opinions entertained of them by other nations, and at all events it is well that they should know what others think of them, though they may be too self-important "to see themselves as others see them."

The public opinion in America on Mr. Dillon's treatment may be judged by the following extract from the American, of Philadelphia, a leading Republican journal.

"The case of Mr. Dillon, sent to jail for six months for speaking at a Land League meeting, is one which has aroused an unusual degree of indignation. The meeting at which he spoke was not proclaimed until he was on the spot. It was in an Ulster county, where there could be no apprehension of a general disturbance of public order.

In the debate Mr. Gladstone observed that nineteen out of the eighty-six Nationalist Irish members had been imprisoned under the Coercion Act.

A CREED WAR.

Hazeldean, in the Township of Goulbourn, Carleton Co., about fifteen miles from Ottawa, has been the scene of some disgraceful occurrences arising out of sectarian hatred.

DEATH OF FATHER PRENDERGAST.

We regret exceedingly to announce the death of Rev. Father Prendergast, O. P., which occurred at his mother's residence, in this city, on Tuesday night, 3rd instant.

A CANADIAN BURCHARD.

The Rev. J. W. Sparling, President of Montreal Methodist Conference, preaching in Kingston on Sunday, 1st inst., made a lame attempt at constructing an aphorism in imitation of Burchard's celebrated "Rum, Romanism and Rebellion."

Coming fresh from New York Conference, where Bishops were elected amid wire-pulling and fraud which would disgrace Tammany Hall in its worst days, it becomes Mr. Sparling or any other Methodist minister to lecture Catholics on the dangers which will ensue to the community at large from Catholic teaching.

Mr. Sparling recognizes the fact that the Catholic Church is growing in this country. It is well for the country that this is the case, for without the presence of the Catholic Church, Protestantism itself would become the nursing-parent of Infidelity, Atheism, and Anarchy.

We say this with due respect and affection for our Protestant fellow-citizens. We entertain for them no ill-will; we have for them only sentiments of benevolence and charity, but these very sentiments require us to show that the system to which they unfortunately adhere, must lead to consequences most deplorable.

Of Mr. Sparling's condemnation of party politics we need say little; but it is notorious that there are no more officious meddlers, no more zealous partisans in Ontario than the Methodist clergy, whether in Dominion, Provincial or municipal contests.

THE O'DONNELL LIBEL SUIT.

The libel suit of Mr. O'Donnell against the London Times has been brought to a sudden ending, and a verdict has been rendered for the defendant. It will be remembered that the Times published letters which were said to have been written by Mr. Parnell, implicating him and Mr. Egan in the criminal acts of the Invincibles, and especially in the murder of Secretary Bourke in Phoenix Park.

one of the most ultra-Tory organs, and his employing of Mr. Ruegg as his counsel shows that he was not serious in his effort to secure a verdict. It is acknowledged that Mr. Ruegg is not an experienced counsel, and on the side of the Times the best talent was employed, including the Attorney-General, Mr. Webster.

The Tory journals persist in asserting that the only course open to Mr. Parnell is to prosecute the Times. But it does not appear that Mr. Parnell will subject himself to the mercy of a London jury. He is willing, however, to submit the case to a committee of enquiry appointed by the House of Commons.

Mr. Parnell's plain and frank words effectually dispose of the absurd charges made against him by dupes and partisans. He has done his duty by exploding before the House of Commons and the country the fabrications which would scarcely have deceived a well-regulated nursery.

Every impartial reader will agree that Mr. Parnell's well-known character for honesty and veracity will not suffer from the slanders of the Times. It is even acknowledged that the body of the letters is not in Mr. Parnell's writing, only the signature being an imitation of his penmanship.

London, July 6.—On the assembling of the House of Commons to-day Mr. Parnell rose to make an explanation concerning certain statements made in connection with the O'Donnell trial. He said the upshot of the trial prevented his testifying on oath, and therefore he would tender a statement to the House.

WHEN Prince Alexander of Battenburg, was at Darmstadt stricken down with illness he was attended by two Sisters of Charity. So grateful does he feel for their devoted services that he requested to be allowed to pay the expenses of a pilgrimage by both the Sisters to the Eternal City.

MR. DILLON'S IMPRISONMENT.

The imprisonment of Mr. John Dillon in Dundalk jail is very properly regarded by the whole Liberal party as a piece of brutal tyranny. On the day that he was sent to prison an address of sympathy was presented to him, signed by 150 members of Parliament.

been guilty. The following is an extract from Sir William Harcourt's speech.

"Mr. Dillon knew well what he had to face. I spoke to him of it a few days ago. His going to prison is like the ancient hero of Rome of whom you have read, who returned to place himself in the hands of his barbarous foe.

"Albion he knew what the barbarian skill Of the tormentor for himself prepared, He motioned from his path The opposing kindred, the retarding crowd." And so Mr. Dillon will go prison. That has been settled beforehand long ago.

EDITORIAL NOTES.

The Western Watchman, in its humorous mood, is authority for the statement that some assert that Mr. Thurman is a Catholic, because he was spoken of frequently in the Chicago Convention as "the noblest Roman of them all."

Rev. Father F. O'Connor, S. J., vice-president of St. Francis Xavier's College, New York, has translated the little work of the Holy Father on "The practice of humility." It will in a few days be published in an elegant red line edition by Messrs Benziger Bros., New York.

FATHER F. X. WENNINGER, aged eighty-three, died on 29th ult., at the Priory near St. Xavier's church, Cincinnati. He had been for more than fifty years a member of the Society of Jesus, was a well-known missionary, and a writer of many ecclesiastical works.

A CATHOLIC cathedral is being erected in Salt Lake City, Utah. The Right Rev. Lawrence Sculian is first Vicar Apostolic of Utah Territory, having been consecrated Bishop of Lavenden on the 29th of June, 1887.

GENERAL PHIL SHERIDAN has recovered from his illness so far that he was able to take a trip from Washington down the River Potomac, passing by the shores of Maryland, Delaware, New Jersey, New York, Connecticut and Rhode Island to Massachusetts.

THE Baptists assembled in Convention at Washington have refused to admit colored Baptists to a standing in the church on an equality with whites. The colored Baptists, in consequence, propose to establish themselves as an independent church.

WHEN Prince Alexander of Battenburg, was at Darmstadt stricken down with illness he was attended by two Sisters of Charity. So grateful does he feel for their devoted services that he requested to be allowed to pay the expenses of a pilgrimage by both the Sisters to the Eternal City.

THE Conservatives are much elated by the large majority obtained at the election on the Isle of Thanet, viz., 658. When it is considered that the majority was reduced to this figure from 2,088, gained at the previous election, there will not appear very great ground for rejoicing, except that it shows that the Liberals would not gain every seat if a new general election were to take place soon.

It is said that the last number of the North American Review, containing an article by Ingersoll, blasphemous as usual, in reply to Mr. Gladstone's vindication of Christianity which appeared in the previous number of the Review, has had a sale of 140,000 copies.

beginning to see this, and many of them are now agitating for religious instruction in the schools. Yet, all the same, they wish to deprive Catholics of religious schools. It is to the course followed by them in the past that the large number of infidels in the United States is to be attributed.

MR. MERCIER has been informed by telegram from Rome that the Holy Father has conferred on him the decoration of the Grand Cross of the Order of St. Gregory the Great, as a recompense for his fidelity in fulfilling his duties to religion and to his country.

MR. MICHAEL DAVITT, in a recent speech in Kildare, gave the particulars of one of the many atrocious acts of injustice to which the Irish tenants are being subjected by rack-renting landlords.

The following statements from the Detroit Christian Herald, a Baptist paper, for mendacity and intolerance, are worthy of the no-Popery lectures of "Dr." Justin D. Falton, and Mrs. Diss de Barr, of spiritist fraud fame.

It is with heartfelt sorrow we announce the death of Mr. Thomas Patrick, which occurred at his residence, 11th concession of London Township, on the 5th instant.

OBITUARY.

MR. THOMAS PATRICK, OF LONDON TOWNSHIP.

It is with heartfelt sorrow we announce the death of Mr. Thomas Patrick, which occurred at his residence, 11th concession of London Township, on the 5th instant.

A Providential Punishment.

After the revolution that disgraced the close of the last century, a chaplain was called to attend a soldier very severely wounded. The priest found a man whose countenance showed the greatest serenity.

the soldier "you start with horror at such a trifling! Raise the covering from my feet then." The priest did so, and saw that his feet had likewise been carried away.

LATEST PHASES OF THE IRISH QUESTION.

The Irish bishops have published a series of resolutions explaining in detail the present position of the land question, and expressing the opinion that unless Parliament immediately applies a really effective measure to protect tenants from oppressive exactions and arbitrary eviction, the most disastrous consequences to public order and the safety of the people must almost inevitably ensue.

There were great rejoicings in many parts of Ireland over the result of the Ayr election. Bonfires were lit, and the houses were illuminated in many towns. Mr. Balfour has presented in the House of Commons bills for the improvement of lands near the Rivers Bann, Barrow, and Shannon, stating this was the first instalment of the Government's policy for promoting the material well-being of Ireland.

It is stated that in reply to some representations made through a Cardinal that the Pontiff should demand strict obedience from the Irish Catholics to the decree of the Holy Office, the Pope caused a letter to be written to the Cardinal in question, observing that the Irish and their bishops knew well what was their duty, and that any pressing injunctions of the nature indicated were uncalled for and would be useless.

United Ireland's last cartoon is entitled "A complete change of Ayr." Mr. Gladstone in full Highland costume is being welcomed to Ayr by a Scotch workman, while Balfour as a Highland piper is limping away with his pipes broken with the tunes of Eviction and Coercion.

Scottish Ayr, (to Gladstone.) Welcome, Willie, always welcome to Scotland. One thousand two hundred and forty welcomes for Old Lang Syne's sake, Gladstone. "Thanks, old friend. This splendid change of Ayr has given me a new lease of life."

Our Private Secretary.—"I don't like Scotland. I have a pain here. This Ayr don't agree with me at all."

Mr. Chamberlain (the Quack).—Try a small dose of my patent Birmingham Moonshine. It is good for man and beast—especially a beast.

One of the mean tricks for which the present Government of England and Ireland is now noted, was the removal of a volunteer Artillery Corps from Ayr to Plymouth just before the election, thus getting rid of several hundred votes a considerable majority of which would have been cast for the Liberal candidate.

It is very currently stated that Mr. Balfour will be obliged to resign the Irish Secretaryship. It seems scarcely possible that he can survive politically the tremendous defeats endured in Southampton and Ayr; but the Tory victory in Thanet Island is almost as disastrous, for it manifests a most astounding change in public opinion since the general election.

Eriction notices have been served on thirty tenants on the Vandeleur estate in Clare Co. The police and military will assist the evictors with battering-rams if necessary.

Earl Spencer, in a speech at Thornbury, said that the government had fallen in one of its principal objects, namely, to crush the League, the subscribers to which and the influence of which were as large as ever. Repression, he said, would do more harm than good in Ireland, but if the policy of representative institutions were tried it would succeed.

The Liberal Unionist peers have subscribed a large sum to extend the workings of the party. It would be the wisest way to purchase a galvanic battery to infuse an appearance of life into it, as it died somewhere between Southampton and Ayr.

The life and death of a man rests with his tongue; less on account of eating and drinking than on account of speaking.—St. Francis.

The prevalent spirit among men to-day is to feel a secret hostility against a life which surpasses their own; and, therefore, it is that we hear these tales, fables, slanders, fiction about monks and nuns.—Cardinal Manning.

REMINISCENCES OF A RECTOR.

EXERCISE OF CHARITY, FOLLOWED BY THE CONVERSION OF A WHOLE FAMILY.

Catholic Columbian.

One evening I answered a ring at the bell. A messenger-boy informed me that a very sick woman in "The Bee-Hive" wished to see me.

Accompanied by a friend I started on my journey. Having reached the place, I made inquiry and was told that the invalid was in one of the rooms of the uppermost story.

Not knowing on which of them to rap, I deemed it advisable to attract attention by striking the floor with my cane.

One glance at the interior was sufficient to satisfy us that we were in a home of real poverty. I approached the cot on which the patient was lying.

Her frequent visits and her kind words and works have made me resigned to the will of Providence. May our dear Lord ever bless her."

I comforted her and encouraged her to be of good heart, and promised to give her Holy Communion early in the morning.

On my departure Mrs. L., who had been reverently kneeling while I administered the Blessed Eucharist, accompanied me to the doorway.

Memory carries me back to her first visit to my parochial residence. She appeared to be laboring under great excitement.

On her return home—as I afterwards learned from her husband—she said: "If there is a true religion on earth it must be the one to which Father X. belongs."

My visits to the dying woman were frequent. In her last moments I was at her bedside.

Soon after the burial she and her husband came to see me. During our conversation the subject of religion was mentioned by them.

The day soon came when both received Holy Communion for the first time. This happy entry into the Church was soon followed by the baptism of the children in the presence of their parents.

To-day his whole household forms a family of converts. Their residence is under the shadow of the church in which they worship.

What a remarkable change! The dwelling of bitter enemies of the Catholic Church became, by the grace of God, the abode of a family of devoted members of the Church of Rome!

Temporal and spiritual blessings followed them. For many years Mr. L.

has been annually elected Mayor of the city. When all political parties unite in naming the same individual as their presiding officer his character must be most praiseworthy.

To this day Mrs. L. continues her good works. The poor ever find in her one who not only sympathizes with them but who is ever ready to alleviate their wants.

Blessed is he that understandeth concerning the needy and the poor" (Ps. 40 2). "He that showeth mercy to the poor shall be blessed" (Prov. 21:25).

CARDINAL MORAN'S OPINION.

WHAT THE ARCHBISHOP OF SYDNEY SAYS OF THE PAPAL RESCRIPT.

From the Sydney, N. S. W., Freeman's Journal.

"Your Eminence will not remain long away?" asked a Freeman representative in conversation with Cardinal Moran on Thursday evening.

"I will be in Rome the 15th of June, and it is my intention to take ship at Naples to come back to Sydney on the 15th day of September, or, at the latest, on the first of October."

"None whatever," His Eminence replied. "The cablegrams in the papers stating that Dr. Walsh is to resign and that I am to take his place, are sheer nonsense!"

The Cardinal went on to show how silly it is to talk of the Archbishop of Dublin resigning his See.

"What does your Eminence think of the other sensational cables?" "Well," said the Cardinal, "it is of course impossible on such information to tell what action the Holy See really has taken; but it appears to me that it is simply the practice of 'boycotting' which are undoubtedly sometimes carried to excess, especially when introduced into the churches—as was the case in my own diocese in Ireland—as a means of punishing objectionable people, and the resorting to means of violence in the disputes over the possession of land and the payment of rents, that have come under the censure of the Holy See."

"Then your Eminence does not think the National movement proper has been assailed or condemned?" "No, I certainly do not; but if such were the case I do not hesitate to say that the Irish people would be perfectly within their right in disregarding even the command of the Holy See, for with the agitation for self-government are bound up all the dearest hopes of the Irish race, and while the Irish people recognize the national demand as a thing in which no power on earth has any legitimate right to interfere, they are also conscious that it is beyond any power to prevent the triumph of a cause as just as it is sacred."

"Do you think interference of the kind reported would be resented?" "Unquestionably it would, and rightly so, just as any unwarrantable or unreasonable interference in our national affairs in Australia would be resented by Australian Catholics."

"The effect of the reported condemnation of the practices just referred to, what does your Eminence think will be?" "Well, if, as I have reason to believe, the condemnation is confined to what are sometimes spoken of as 'the excesses on the national movement' the effect, I venture to think, will be, if anything, a disappointment to the enemies of Home Rule, for if boycotting and proceedings of a similar kind are discontinued by the National leaders, hundreds of men, particularly the educated classes in both Ireland and England, who have to a certain extent held aloof from the Home Rule movement on account of not approving of certain methods adopted to advance it, having their scruples removed will throw in the weight of their sympathy and support, with the result that even the present Tory Government may be forced to yield to the demand for Irish self-government."

"Your Eminence, then, is hopeful that, after all, some good will come out of the action of the Holy See?" "Yes, if it is as I believe, the hands of Mr. Gladstone will be materially strengthened, and the Irish cause itself will be enormously benefited; and, even if things are as bad as represented by some of the cables, the cause cannot suffer in the slightest degree, for the agitation for Home Rule must, and shall, go on until the victory is gained, no matter from what quarter disapproval or opposition may come."

"It is your Eminence's intention to go to Ireland?" "It is unlikely, for I shall have to spend some time in France and Belgium, arranging for some new teaching orders who are being trained for Australia in the Irish houses of the French Christian Brothers and the Brothers of Charity, established by myself; and if I do go to Ireland it will be either in company with Dr. Walsh—who will probably be in Rome when I arrive—or for the purpose of paying His Grace a friendly visit."

Fortify the system, by the use of Ayer's Sarsaparilla, against the diseases peculiar to hot weather. This medicine induces a healthy action of the stomach, liver and kidneys, causing them to prevent the accumulation of the poisons which produce disease.

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

CATHOLIC PRESS.

Colorado Catholic.

The truth is obvious that death comes to all; but the matter of most importance connected with death is that all must be prepared for it. It is an evil to the wicked only; to the good it is the entrance into true life.

It is a curious ambition in a young Catholic to open a wholesale liquor business at this particular time. Such a one lately asked our opinion on the wisdom of the enterprise.

We say, keep away from the liquor business in any form. Your wish is to enter a business which will pay well and enable you to realize a small capital in a short time.

The first intention, that darts like a ray of light into my mind, is this:—I place before my inward eyes myself with all that I am—my body, soul, and all my powers—and I gather round me all the creatures which God ever created in heaven, on earth, and in all the elements, each one severally with its name, whether birds of the air, beasts of the forest, fishes of the water, leaves and grass of the earth, or the innumerable sands of the sea, and to these I add all the little specks of dust which glance in the sunbeams, with all the little drops of water which ever fell or are falling from dew, snow, or rain, and I wish that each of these had a sweetly-sounding stringed instrument, fashioned from my heart's inmost blood, striking on which they might each send up to our dear and gentle God a new and lofty strain of praise for ever and ever.

And then the loving arms of my soul stretch out and extend themselves towards the innumerable multitude of all creatures, and my intention is, just as a free and blithesome leader of a choir stirs up the singers of his company, even so to turn them all to good account by inciting them to sing joyously, and to offer up their hearts to God.

His second intention, he said, was this: I put before myself in thought my own heart and the hearts of all men, and I consider on the one hand what joy and pleasure, what love and peace they enjoy who give their hearts to God alone; and, on the other, what hurt and suffering, what sorrow and unrest perishable love brings to those over whom it rules; and then I cry out with earnest desire to my own heart, and the hearts of all men, wheresoever they be, from one end of this world to the other:—Come forth, ye captive hearts, from the strait bonds of perishable love! Come forth, sleeping hearts, from the death of sin! Come forth, ye frivolous hearts, from the lukewarmness of your slothful and careless lives! Lift yourselves up by turning wholly and unreservedly to the living God.

His third intention was a friendly call to all well disposed but undetached men, who go astray in their interior life, and cling closely neither to God nor to creatures, because their hearts are distracted and drawn to one side or the other at every moment. These men, and myself among their number, I then invite to make a bold venture of ourselves, by turning away entirely from ourselves and every creature unto God. Such was the subject of his contemplation in the words "Sursum corda."

By proper, healthful exercise, and the judicious use of Scott's Emulsion of Cod Liver Oil and Hypophosphites, which contains the healing and strength-giving virtues of these two valuable substances in their fullest form.

Dr. D. D. McDonald, Petticoat, N. B., says: "I have been prescribing Scott's Emulsion with good results. It is especially useful in persons with consumptive tendencies." Put up in 50c. and \$1 size.

"I wish to give my testimony in favor of Burdock Blood Bitters. I had been troubled with Erysipelas and was induced to try this valuable medicine. I have used three bottles and am now well as ever."

Mr. Thomas Ballard, Syracuse, N. Y., writes: "I have been afflicted for nearly a year with that most to be dreaded disease, Dyspepsia, and at times worn out with pain and want of sleep, and after trying almost everything recommended, I tried one box of Parmelee's Valuable Pills. I am now nearly well, and believe they will cure me. I would not be without them for any money."

"I was nearly dead with Cholera Morbus, one bottle of Extract of Wild Strawberry cured me, and at another time I was so bad with Summer Complaint that I thought I would never get over it, when two bottles cured me. Mrs. E. Askeet, Peel, Ont.

R. C. Bruce, druggist, Tara, says: I have no medicine on my shelves that sells faster or gives better satisfaction than Dr. Thomas' Electric Oil, and the sale is constantly increasing, the past year being the largest I have ever had. One of my customers was cured of catarrh by using three bottles. Another was raised out of bed, where he had been laid up for a long time with a lame back, by using two bottles. I have lots of customers, who would not be without it over night.

"I have used Dr. Fowler's Extract of Wild Strawberry and found it a sure cure for summer colic. I was very sick and it cured me entirely! I Alexander W. Grant, Moose Creek, Ont.

one man, Thomas Cavanagh, three times; and when the unfortunate man protested against a fourth change, turned him out on the roadside without a cent. Cavanagh and his wife died in the poor-house. Twenty six tenants were evicted at one swoop simply that the demesne might be enlarged.

The parish priest, Father O'Hara, has been trying to effect a reduction in the rents of his wretched people. He proposed arbitration to the landlord, and went so far as to leave the choice of any two honest men to act in that capacity, to Ormsby himself. The proposal was contemptuously rejected.

"SURSUM CORDA."

The Blessed Henry Suso was once asked what was the subject of his contemplation when he sang Mass and intoned the words "Sursum corda," at the beginning of the preface before the Canon.

Now these words mean in the vulgar tongue, "Lift up all hearts on high to God;" and they came from his mouth with such an expression of ardent desire, that it may well have moved to peculiar devotion those who heard him.

He answered this question with a deep sigh, saying:—When I sing these adorable words in the holy mass, it usually happens that my heart and soul are melted with a yearning and longing after God which carry away my heart out of itself at that moment; for three different intentions commonly present themselves to me then, and lift me up on high—sometimes one alone, sometimes two, and sometimes all three together—and they bear me upwards unto God, and with me all creatures.

The first intention, that darts like a ray of light into my mind, is this:—I place before my inward eyes myself with all that I am—my body, soul, and all my powers—and I gather round me all the creatures which God ever created in heaven, on earth, and in all the elements, each one severally with its name, whether birds of the air, beasts of the forest, fishes of the water, leaves and grass of the earth, or the innumerable sands of the sea, and to these I add all the little specks of dust which glance in the sunbeams, with all the little drops of water which ever fell or are falling from dew, snow, or rain, and I wish that each of these had a sweetly-sounding stringed instrument, fashioned from my heart's inmost blood, striking on which they might each send up to our dear and gentle God a new and lofty strain of praise for ever and ever.

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TO THE CLERGY.

The Clergy of Western Ontario will be glad to learn that Wilson Bros., General Grocers, of London, have now in stock a large quantity of Sicilian Wine, whose purity and gentleness for sacramental use is attested by a certificate signed by the Rector and Prefect of Studies of the Diocesan Seminary of Marsala. We have ourselves seen the original of this certificate, and can testify to its authenticity. The Clergy of Western Ontario are cordially invited to send for samples of this truly superior wine for altar use.

10000 PRESENTS TO FIRST APPLYING, WHILE THEY LAST. We will send by mail an appropriate gift to each maiden, wife, mother or cook—one to a family—who will try the BREADMAKER'S BAKING POWDER.

Cut the red circle from the label and send it in a letter stating honest opinion after fair trial. Either a 5¢ or 25¢ cent size will secure the gift. Any grocer or storekeeper knows where to get it. Ask for by name—Address: CHURCHILL & CO., TORONTO.

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To Save Life. Frequently requires prompt action. An hour's delay waiting for the doctor may be attended with serious consequences, especially in cases of Croup, Pneumonia, and other throat and lung troubles.

Hence, no family should be without a bottle of Ayer's Cherry Pectoral, which has proved itself, in thousands of cases, the best Emergency Medicine ever discovered. It gives prompt relief and prepares the way for a thorough cure, which is certain to be effected by its continued use.

S. H. Latimer, M. D., Mt. Vernon, Ga., says: "I have found Ayer's Cherry Pectoral a perfect cure for Croup in all cases. I have known the worst cases relieved in a very short time by its use; and I advise all families to use it in sudden emergencies, for croup, croup, &c."

A. J. Eildon, M. D., Middletown, Tenn., says: "I have used Ayer's Cherry Pectoral with the best effect in my practice. This wonderful preparation once saved my life. I had a cold, started cough, night sweats, was greatly reduced in flesh, and given up by my physician. One bottle and a half of the Pectoral cured me."

"I cannot say enough in praise of Ayer's Cherry Pectoral," writes E. E. Bragdon, of Palestine, Texas, "I feel long since have died."

Ayer's Cherry Pectoral, PREPARED BY Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists. Price \$1; six bottles, \$5.

CURE FITS! When I say CURE I do not mean merely to stop them for a time, and then have them return again. I MEAN A RADICAL CURE. I have made the disease of FITS, EPILEPSY OR FALLING SICKNESS, A LIFE LONG CURE. I WARRANT MY REMEDY TO CURE THE WORST CASES. Because others have failed is no reason for not now receiving a cure. Send at once for a treatise and FREE BOTTLE OF MY INVALUABLE REMEDY. Give Express and Post Office. It costs you nothing for a trial, and it will cure you. Address: Dr. E. G. ROOT, 37 Yonge St., Toronto, Ont.

THE KEY TO HEALTH. BURDOCK BLOOD BITTERS. Unlocks all the clogged avenues of the Bowels, Kidneys and Liver, carrying off gradually without weakening the system, all the impurities and foul humors of the secretions; at the same time Correcting Acidity of the Stomach, curing Bilioousness, Dyspepsia, Headaches, Dizziness, Heartburn, Constipation, Dryness of the Skin, Dropsy, Dimness of Vision, Gravel, Rheumatism, Erysipelas, Scrofula, Fluctuating of the Heart, Nervousness, and General Debility; all these and many other similar Complaints yield to the happy influence of BURDOCK BLOOD BITTERS.

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THE IRISH Parliamentary Party.

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We also make the best Native Claret in the market. Send for prices and circulars. London, Sept. 13th, 1887.

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JOHN WALSH, Bp. of London.

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The advantages and conveniences of this Agency are many, a few of which are: 1st. It is situated in the heart of the wholesale trade of the metropolis, and has completed such arrangements with the leading manufacturers and importers as enable it to purchase in any quantity, at the lowest wholesale rates, thus getting its profits or commissions from the importers or manufacturers, and hence—

2nd. No extra commissions are charged its patrons on purchases made for them, and giving them besides the benefit of my experience and facilities in the actual prices charged.

3rd. Should a patron want several different articles, embracing as many separate trades or lines of goods, the writing of only one letter to this Agency will insure the prompt and correct delivery of such orders. Besides, there will be only one express or freight charge.

4th. Persons outside of New York, who may not know the address of Houses selling a particular line of goods, can get such goods all the same by sending to this Agency.

5th. Clergymen and Religious Institutions and the trade buying from this Agency are allowed the regular or usual discount.

Any business matters, outside of buying and selling goods, entrusted to the attention or management of this Agency, will be strictly and conscientiously attended to by your giving me authority to act as your agent. Whenever you want to buy anything, send your orders to THOMAS D. EGAN, Catholic Agency, 42 Barclay St., New York, NEW YORK.

CELEBRATED COOKS' FRIEND BAKING POWDER. Is a pure Fruit Acid Powder. It contains neither alum, lime, nor ammonia, and may be used by the most delicate constitutions with perfect safety. Its great value is being from its being intrinsically THE BEST VALUE IN THE MARKET, as well as thoroughly adapted to the wants of the kitchen, has excited envious imitations of its name and appearance. Beware of such. No addition to or variations from the simple name: "COOKS' FRIEND" is genuine. Trade Mark on every package.

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CARRIAGES AND SLEIGHS. W. J. THOMPSON & SON, Opposite Revere House, London, Ont. Has always in stock a large assortment of every style of Carriages and Sleighs. This is one of the largest establishments of the kind in the Dominion. None but first-class work turned out. Prices always moderate.

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