## Rule Us. Britannia.

BY A NORTH OF IRELAND ORANGEMAN. Why should there be riot, disturbin' the And peace of the streets of Belfast? Tell me why?
"Shure the people is nettled, their minds are unsettled.

are unsettled.

The Union for iver! No Home Rule!" they

What pathriot living wooed grudge, now, of lashins of blood his country to save?
Thim folks is diminted that can't be co Wid things as they find thim this side of the grave.

While some is debatin', why should we be waitin', Till every one else is prepared for a row? If there's goin' to be shindles—breakin' heads. smashin' windles, Our time for begluin,' begorrah, is now.

Belfast, without troublin' the Castle of Dub-Is show'n what ud happen in "Ire'and the free"—
God help and defind us, if Parnell should rind us— What riots from Ulster all round to the

Stand firrum, now Britannia, where the whole world can scan ye.

(When of standin' ye're tired, its safe ye can sit.)

If Ulster stands gyard wid ye, it will have to go hard wid ye,

Ere Ireland for self-reule shall iver be fit.

Londonderry! Boyne-Wather! Oh! miny's the slaughter
It cosht us a fut-hold in Ulster to grashp;
Through blood we'll be wadin', and not stop at paradin' On July the 12th, till we breathe our last gashb.

We'll resint intherfayrence by Home Rule adhayrints,
Wid the business of Parliament (beyant on the Thames),
Interruptin', disputin', hear, hearin' and hootin',
Confoundin' our speakers wid haws and wid

What chance of priority woced we, the Have in a Parliament stuffed wid Parnells? Wood we stop legislatin', go to work agi-Obstructin' debates wid adjournments and yells? (Now wooed we?)

Some think that ould Ireland (dear fog, bog and mire land) Could govern herself, once of Eagland she's 'm proud to be sayin' it (day and night shure I'm prayin' it) For self-reule, God bless her, she'll niver be fit.

Disunion is raisin' the divil and traison Stalks forth through the land like a snake in the grass; Free speech is denied us, and worse'll betide us Shood Gladstone unbridle the tongues of the mass

There's no use in r'arin,' an' tearin' an swearin', The matther's as plain as the nose on me Home Rule's flat disl'yalty, ojus to r'yalty— Cool impudence, arrah! a burnin' disgrace. I'm no wild sectarian. Cath'lic Presbyter-

ian.

It's all wan to me. I bope and let hope,

It's bigotry raises such thunther and
blazes—

Hurroo for free conscience! "To hell with
the Pope." I wundher-be thunder-what plundher is undher e-Peether's Pince, sint yearly to

Rome,
Which the preests keep collectin' (the
thought is affectio',
While womin an' childher is starvin' at
home. Thim wild dynamiters an' newspaper writers Is explodin' our firesides and blastin' our fame; Boycottin' and slandherin', while thim Yankees pandherin' Wid shin plasther dollars adds fewl to the flame.

It's mob law they're strivin' and daily con-trivin'
Ruat Calum, by hook or by crook, to en-Ruat Celum, by hook or by crook, to enforce— And if they're permitted, the guilty's ac-

quitted, The innocent's slaughtered, as a matter of course. Of that saycret intintion, they bouldly make mintion, Egged on by ould Gladstone in recent de-

while that Judas-like Saxon, Parnell, wooed be taxin'
The landlords to pay for boycotted estates 'It's an omen most sin'sther that min at Westminsther (Min ?—wolves clothed like sheep in Feenyan disgyuse)' Shud be willin', God save us, to have Eng-

land lave us—
Thim thrampin' our Union under fut wid
their lies. I'd rather, be thunder! have limbs dragged Than grasp wan o'thim by his sly, scheem-in' hand.

in' hand. Be heavens! I'd load him wid chains till I showed thim That Union meant Freedom and Peace through the land. Shure, I'm not disagreein' wid statemin far-Enough to look backward an' judge what's Eight censhuries histhory teeches no mys-

Waugh! the peace-pipes I'd play is the roll of the drum. Don't talk of your truces, correctin' abuses. Till the chains of our Union are fastened We'll try wan more version of old time It's wid blisters, not poultices, we'll work a

As long as the ginthry and landlords stand dinthry m buildogs descinded from ould Sexon

And gyard Ireland's destiny, there's no call to test any Gladstorian thee'ries-Parnell?-To the

Och! Ulster, sweet jew'i, shure! thy fate wooed be crewl If torn from the breast of ould England's fair Queeu fair Queen—
Och! me sowl, dear! it's troublin' if I dream
that at Dublin
The Croppies no longer lie down on the
Green.

FLAXMAN MCLINEN,

# Portadown, County Down, Ulster.

### Scott's Emulsion of Pure

COD LIVER OIL WITH HYPOPHOSPHITES, Is prepared in a perfectly agreeable the same time increasing the remedial Potency of both of the specifics. It is acknowledged by leading Physicians to be marvellous in its curative powers in Consumption, Scrofula Chronic Coughs and Wasting Diseases

THE ROCK ON WHICH MANY a constitution goes to pieces is Dyspepsia. The loss of vigor which this disease involves, the maladies which accompany it, or which are aggravated by it, the mental despondency which it entails, are terribly exhaustive of vital stamina. Its true specific is Northrop & Lyman's Vegetable Discovery and
Dyspeptic Cure, which likewise overcomes
bilious maladies, female ailments, and
those coupled with impurity of the blood.

Such requests as that wound me. I have
only one supplication for the rich and for
the poor alike. It all rests with God's
infinite mercy. We have had some surbrising things happen; that I will say.
But I ask no names and make no in-

### MIRACLES IN AMERICA.

quiries. I cannot specify particular cases of individuals, calling them by name. There was one very striking case of a gentleman from Brooklyn. He was a Protestant, and he was brought here by a WONDERFUL CURES PERFORMED AT THE PASSIONIST MONASTERY IN HOBOKEN. Hoboken, N. J., Sept. 21 —For two or three years the Passionist Fathers in the friend who was a Catholic. He came here once and was improved, and he three years the Passionist Fathers in the monastery of West Hoboken have received many calls from the sick and the lame who have asked special intercession for the healing of their ailments, and many accounts have gone out and been believed of miraculous cures. It is the venerable Father Albino, the first of the here again with still more beneficial re-sults. Then I told him to wait until he was able to come in the street cars, and not go to the expense of a carriage, and he did so, and after he came he went away cured. I do not wish to encourage this, to lead people to foster false hopes, especially poor people, who can ill afford the expense. I cannot say they will be cured or that they will not. They may be benefited and they may receive no benefit at all. It is all in God's provid-Passionist Fathers who came to this country, and who has been connected West Hoboken church for nearly with the West Hoboken church for hearly a quarter of a century, whose priestly blessings is most sought for by these un-fortunates. It was only on Thursday last that what many believe to be a marvel ence. The relic we have is a very sacred one-one of the most sacred in America. ous faith cure was effected through the instrumentality of Father Albino. sufferer was a woman, a New York lady who for many years had been suffering from paralysis. She fell asleep once in a dreft of wind which the draft of wind which came in through an open window, and when she awoke she was powerless to move. She suffered great agony, and tried in vain the skill

Fathers raise fine fruit and vegetables, and in the building itself, on one corridor,

selves from the whirlwind of life and devote themselves to prayer, an examina-

tion of their consciences, and repentance. The number of the efflicted who come daily for succor and divine inspiration is

on the increase, and the fame of the mon-astery as the scene of miraculous cures is

fast becoming second to none in the coun-

"ROARING KANE."

Irish American. The fanatical bigot and firebrand known in Belfast as the Rev. "Roaring" Kane, Grand Master of the Orange body in Ire-

Grand Master of the Orange body in Ireland, accompanied by G. H. Smith, of Armagh, arrived in Montreal on Sept. 7th, "to spread light through Canada and the States" on what they term the "misunderstood position of the Irish loyalists."

The first effort in the enlightening process was exerted in an "interview," in which Kane got off all the stale calumnies about what terrible landlords Mr. Parnell and his brother are, and what a paying

and his brother are, and what a paving

role the Irish leader had found that of the patriot to be. The bell having tolled

very loudly over these "chestnuts," the "Rev. Roaring," speaking of the Belfast

"Those riots have been considerably ex aggerated. However, they were due, in the first place, to intolerance on the part of navvies towards a poor fellow whom they would not allow to work on account

of his religious belief, and whom they ill-treated. The police from Southern coun-ties acted in a most one-sided way, assist

Orange rowdies, the American press cor-respondents (most of them honest Pro-

respondents (most of them home go given testant gentlemen), have long ago given the public here the exact details of the

nfernal saturnalia that raged in and about

lies as he crowded into his Montreal inter-

view; and, like Bottom, he will have to

roar "as gently as any sucking dove" before he will hear the American people

lils mission,

say—"let him roar again." His mission however, will not be barren of gooresults; for, with the shocking details

the inhuman treatment the unfortunat

ignorant of the first principles of liberty

and good government, as they are devoid

of appreciation of the disgust their ruffian-

ism has engendered all over the civilized

world, wherever the tale of Ireland's

rongs has been told to ears that listened

Many forget that the hair and scalp

need cleansing. Extensive use of Ayer's Hair Vigor has proven that it is the best

cleansing agent for the hair-that it prevents and removes dandruff, cools and soothes the scalp, and stimulates

wonders for me, and I want another sup-

Port Colborne, Ont., writes: "Northrop & Lyman's Vegetable Discovery and Dys-

peptic Cure sells well, and gives the best of satisfaction for all diseases of the

benefit, until I used Dr.

without bias, to the recital of one of the

crowning infamiles of British rule

out getting any benefit Thomas' Eclectric Oil.

ply for my friends, &c.'

great agony, and tried in vain the skill of eminent physicians. At last she heard the stories of strange cures by divine interposition which had come through the prayers of Father Albino, of the West Hoboken monastry. So she went there on Thursday afternoon in her carriage, and was supported down the long aisle of the church to the altar rail, being barely able to drag her feet along the carpeted floor. She knelt up to the rail and Father Albino solemnly asked the blessing of God upon her, and at her request, rubbed a sacred relic upon her powerless hands and arms. Then he bade her arise, and she arose and walked weeping and praying to the door of th

church apparently restored to her usual health and all her disease departed. On only the day before, it is said, Mrs. that he was unable to walk without Catharine Murphy, who had come all the way from Pottsville, Pa., to ask the priest paralysis. She had been so sorely affice a year, or even oftener, take a week or ted that she was unable to walk without two weeks in which to withdraw themcrutches, but, when the priest had blessed her and told her to have faith and try to walk without her crutches, she started timidly to obey him, and, as her confidence came, she moved easily, unaided, to a pew, where she knelt in prayer, the solemn scene being rendered still more touching by the sobs which came from the faithful in all parts of the church. The woman left her crutches in the church, and walked

left her crutches in the church, and walked calmly out of the door through which, but a few minutes before, she had been able only to hobble painfully.

Then there was the equally marvellous cure of Miss Lamonte, which took place on Saturday. Miss Lamonte came from the South a long journey, and she, too, had tried all worldly devices and remedies to be rid of her disease. It was in the afternoon, when, leaning heavily upon her crutches, she toiled wearily down the aisle so many of the afflicted have trodden, and, with kind friends supporting her, knelt with her head resting on the rail and asked the priest to beg a heavenly blessing for her. Gently Father Albino, who is a soft voiced, magnetic man, as full of faith as he is of magnetic man, as full of faith as he is of years, placed his hands upon the suppliant's head and asked a blessing upon her, and that she might be freed of her affliction. Then he brought forth the sacred relic—a bit of bone which is said to have been a part of St. P-ul. It is a mere airy trifle now, encased in a circular frame of massive silver, with a piece of lass before it so that all may look reverently upon it—the whole resembling a hand mirror in an elaborate setting. With this he rubbed the woman's shoulders and sides, saying: "Arise, my child." And this she did, but still leaning on her crutches; whereupon, Father Albino

The sufferer dropped the crutches, and, with her relatives by her side ready to catch her should she fall, went to a pew, where she prayed as others had prayed before her, and went away soon after, it is said, wholly healed. Her crutches she left at the rail, and they were put aside by the altar, where are nearly a score of other crutches, and even many more canes and supports which have accumulated there, their owners having gladly bade them farewell and gone away, as they devoutly believed, especially singled out by Providence as objects of His blessing. There are two great groups of these sad mementoes of human ills, one on each side of the altar, and they are gazed upon with reverence by the suppliants who come daily to ak that their woes, too,

may be relieved.

Last Saturday afternoon there knelt at the rail a woman and a young man, the latter with his arm in a sling and the traces of suffering on his face.

"What is the matter?" said Father

Albino as he approached the young man, whose eyes had not left the priest for a moment,

officers, "and my shoulder," said the upplient, "and my arm is injured."
"I will attend to you soon," said Father Albino, moving away, leaving the young man still kneeling and patiently watting.
"I am sorry these things get abroad," said Father Albino, "for they are calculated to awaken the vanity of priests. The people in their simple faith attribute that power to the priest himself of which he is the humble instrument. People who are afflicted come to me and ask for my priestly offices in their behalf. I cannot refuse them. If they are healed it is the mercy of God. Sometimes the same per-son comes once and twice and even thrice with no result. I counsel such persons to pray and come again and again, and not despair. We have Protestants who come as well as Catholics, and now and then a Jew, all asking relief from their disease. I make no distinction of creed. If the poor and afflicted come to me and request that I ask God's blessing upon them I cannot refuse. If the blessing is granted it is something in which I have no concern. I am only the humble instrument. I am asked at times to make a special and peculiar invocation, as though I had one for one person and another for another. Such requests as that wound me. I have

### CATHOLIC CITIZENS.

The Duty Which They Owe to the Commonwealth Wisely Mapped Out By Bishop Ireland.

THE CATHOLIC WHO SUPPORTS THE SALOON DESERVES NO COMPASSION IF HE IS

Just at this time the following able discourse on the "Duty of Catholic Citizens," recently delivered by Bishop Ireland in st. Paul, will be found opportune. The

shop said: The Catholic Church is known to the world through the lives of her children. Her tenets are respected and believed when her members gain respect and credence for their truly Christian conduct. She is misunderstood and despised where

much exhausted, for my heart goes out in pity to them all, and I feel their afflictions as I ask blessings upon them."

The influence of Catholics for good should be felt in the commonwealth. Purity of Catholic life is the true means to this end. In the faithful observance of the level of t as I ask blessings upon them."

There is a disinclination among the other Fathers of the order to talk on the social duties, in active participation in social duties, in active participation in social duties, in active participation in subject of the faith cures, and one of them said yesterday that it would be better if nothing whatever got into the newspapers on the subject. This view Father Albino half them to realize the material or spiritual interests of the people individually or collectively, Catholics must always take the lead. It is the holds, though not quite so radically as do mission of the Church to guide society some of his fellow-members of the order. Her children must understand their mission of the church to guide society that the children must understand their mission. The monastery, with the great domed church attached, is an imposing structure, towering far above the Hudson on the beautiful Jersey Heights. There are beautiful gardens about it wherein the sion and assert their true place in the nation. Their virtues must be known to their countrymen. The Catholic body must be regarded as always arrayed on the side of virtue, and wherever an individual Catholic does a wrong we must be able to say with truth that he is a traitor to the are many rooms which are set aside for such of the laity as may desire a few days Catholic cause.

CATHOLICS MUST PROVE THEMSELVES good citizens of the country. The safety of the republic depends upon the virtues of her citizens. Catholic Americans as members of the true Church must give to memoers of the true Church must give to their fellow-citizens an example of politi-cal integrity. The power of voting is a sacred trust to be conscientiously used. A man is not to be elected to office because of his party affiliations, but because of his eminent fitness to discharge the duties of such office. Catholics are not to vote for a candidate because he chances to belong to the Catholic Church. There have been instances of Catholics of most corrupt lives occupying positions of honor and of trust in American communities to which they had been elected by their fellow Catholics to the great injury of religion and moral We must have the courage

TO REFUSE TO VOTE FOR ANY MAN lose character is known to be tainted This has not been the case in the past. In the large cities of this country, and in the smaller ones, too, for that matter, whenever there is question of moral reform, the so-called Catholic representatives are almost invariably found on the side of lawlessness. Let there be a move to enforce the observance of the Sunday, or to close the saloons on that day, and so called Cathlic aldermen will bitterly oppose it. The American non Catholic public takes note of these things and decides that Catholics are an undestrable element in American

ing Nationalist mobs. However, the disturbance will be only temporary and will lead to a reconstruction of the Belfast Unfortunately for the champion of the Voluntary poverty, embraced for God's sake, is an evangelical council. Foverty resulting from laziness, or stupidity, or debauchery is a crime. The opportunities for obtaining mentals. Belfast during the past month; and it is pretty well understood on whose shoulders the blame of the riots rests. He is talking for obtaining wealth, are open to all, and Catholics must use these opportunities. As we advance in temporal prosperity, to a very unsatisfactory audience when he opens his tour with such a tissue of As we advance in temporal prospetity, our influence for good increases, religion becomes more firmly established; good works multiply. Catholics must aim continually to better their temporal condition. They must inspire their children with a laudible ambition to advance. It is laudible ambition to advance. It is humiliating to the thoughtful Catholic to e the sons of tolerably well-to doCatholics elling papers and blacking boots on the reet-corners. Teach your boys that in land of such unmeasured wealth there Irish tenants are now receiving, at the hands of the evicting landlords, it will are better ways of making a living than give another convincing proof to the impartial minded American public of the impartial minded American public of the justice of the Home Rule cause, and of the iniquity of coercing the Irish people into submission to the rule of such narrow minded swashbucklers, who are as blacking boots on the streets. THAT THERE IS NO EXCUSE FOR POVERTY

among our people, ordinarily speaking, is clear from experience. Those who have sought to thrive have thriven. There is one fruitful source of poverty, intemperance. The man who spends his earnings in the saloon cannot hope to have a home of his own. The Catholic who supports the saloon deserves no compassion if he is poor, and the people who patronize the Catholic business man whose time is spent in the bar-room are doing a direct injury to him, and indirectly an injury to the cause of religion. The saloon keeper, the enemy of God's Church, shall not receive my support. Therefore, the Catholic business man, who spends the profits of his business in the saloon, will not receive my patronage. I would wish to aid my Catholic brethren in every possible way to advance in their temporal affairs, but no Catholic shall be assisted by me to destroy body and soul in the dram shop.

Mr. G. W. Macully, Pavilion Mountain, B. C., writes: "Dr. Thomas' Eclectric Oil is the best medicine I ever used for Rheumatism. Nearly every winter I am laid up with Rheumatism, and have tried nearly every kind of medicine without getting any henefit until I used Dr. MEN WHO WISH TO WIELD INFLUENCE MEN WHO WISH TO WIELD INFLORMED IN THE WORLD IN THE WHOLE AND THE WISH TO WIELD INFLORMED IN THE WORLD IN THE WISH TO Mr. T. C. Wells Chemist and Druggist, higher school or college to perfect their education. It is a common error to suppose that because some men of very of satisfaction for all diseases of the blood." It never fails to root out all diseases little school training have by native shrewdness amassed great wealth, thereeases from the system, cures Dyspepsia, Liver Complaint, etc., purifies the blood, done so well, what might not the and will make you look the picture of ealth and happiness.

Prof. Low's Magic Sulphur Soap is highly recommended for all humors and

mother of scholars as well as of saints. There should be Catholic laymen always ready and able to use their pen in defense ready and able to use their pen in defense of truth, and this can be secured only by giving to our Catholic youth the advantages of a first class collegiate education. Let our youth be trained in correct Catholic principles, and the day is not far distant when Catholic thought will lead in this country and Catholic faith become the faith of the American people.

#### faith of the American people. BY THE LAYING ON OF HASDS.

EV P. RUDKINS BECOMES A PRIEST OF THE ROMAN CATHOLIC CHURCH-IM POSING ORDINATION CEREMONY BY HIS GRACE, ARCHBISHOP OF TORONTO. Peterboro Examiner, Sept 21.

A large congregation assembled in St. Peter's Cathedral this morning at eight engage in the services pertaining to the ordination of Patrick Joseph Rudkins, to the Priesthood of the Church, by His Grace Archbishop Lynch, of Toronto, which ceremony is one of the most solemn and impressive of the Catholic Church His Grace the Archbishop of Toronto, who ordained the candidate, celebrated mass Clothed in full pontificals—Almice, Alb, Cincture, Cross, Tunic, Dalmatic, Maniple, Stone and Chasuble, emblematic of the sacred power which, in obedience to sacred power which, in obedience to Divine commission, he confers upon the suppliant for ordination. His Grace was assisted in the ceremony by Vicar-General Laurent, of Lindsay, as Arch Deacon; Rev. Father Casey, of Campbellford, as Deacon; Rev. Father McEvoy, of Fenelon Falls, as Sub-Deacon; Rev. Father O'Brien, of the Cathedral, Master of Ceremonies; Rev. Father Hand, of Toronto, as Assistant Priest; also Rev. Father Conway, Rev. Father O'Connell, of Duro; Rev. Father Keilty, Ennismore; Rev. Father McClosky, Victoria Road; Rev. Father Magnire Lindsay; Rev. Father Brown, Port Hope

Rev. Father Brown, Fort Hope;
Rev. Father Fayolle, of the Cathedeal,
and Rev. Father Conolly, of Emily.
His Grace, accompanied by the attendant clergy and the candidate for ordination, walked in procession up the centre
aisle of the church and took their places in
front of the Art. The application. front of the altar. The suppliant for ordination having been duly examined concerning his conduct and morals, his theology, etc., was arrayed in the vest-ments of a deacon. His Grace the Arch-bishop proceeded with the mass as far as the Tract, when having taken his seat in front of the altar, the solemn or DINATION CEREMONIES knowledge of the sacred Scriptures

ORDINATION CEREMONIES
of the church were proceeded with. The
candidate for Holy Orders were presented
to the Archbishop, the assistants attesting
of his worthiness to fill the sublime office

His Grace addressed the assembled clergy and people, charging them if they had any thing to say against his promotion, to let him, before God and the good of the people, come forward and speak. After a short pause he addressed the caudiare an undestrable element in American society. Do these men represent the Church of Christ? You know they do not. Why, then, have they been advanced by the votes of Catholics to positions of trust and importance, and thus given an opportunity to misrepresent us? The Catholic body must disown such men. We must endeavor to be represented in public affairs by men who are true to their Catholic training.

If the CHURCH IS TO WIELD that influence which is justly hers in the affairs of the nation, her children must command respect by reason of their social standing. In this country there is no reason why every man possessed of ordinary abilities should not secure a competency. trine be as spiritual medicine for the peo-ple of God, and let the order of your life be the joy of the church of Christ, that you may build up, as well by example as by precept, the house of God, which is his family; so that neither we who ordain you or you who are ordained, may incur the wrath of the Most High, but rather deserve to be renumerated by Him, which

may He grant by His holy grace.

Here the Candidate prostrated himself before the altar, and the "Litany of the Saint's was chanted," when the Archbishop blessed him thrice.

THE IMPOSITION OF HANDS
was then performed by the Archbisho and the clergy in Stole, by placing their hands upon the head of the candidate, after which the Archbishop invoked the divine blessing upon him. His of then invested the candidate with Chasuble, and after prayer anciated his hand with Holy Oil, and presented him with a chalice containing wine and water and gave him the power to sacrifice to God, to celebrate Mass for the living as for the dead, in the name of the L The Priest repeated the Mass after His Grace. The Archbishop administered Grace. The Archbishop administered communion to the newly ordained Priest who, standing before the altar, made a profession of his faith by reciting the

His Grace, after admonishing him, pronounced a blessing over him.

At the conclusion of the ceremony Rev.
Father Rudkins received the congratula-

during the services.

REV. PATRICK JOSEPH RUDKINS,

second son of Mr. Patrick Rudkins, was born in Peterborough in 1864, and has since that, with slight interruntion, resided in town. Since baybood his object in life was to become a priest, and his daily walk was accordingly of a high character. He after having gone through the course at the parish school should be sent to some higher school or college to perfect their Latin with Mr. F. J. Lynch who taught a night school in Peterborough at that time. In 1881, when he was 17 years of age, he went to St. Michael's College where he took up a course of stude where he fore a college education is worthless. Went to St. Michael's College where he includes the fore a college education have took up a course of study preparatory to Joseph Rusan, If men devoid of education have took up a course of study preparatory to Joseph Rusan, If men devoid of education have the entering the Priesthood. His career was induced to try Dr entering the Priesthood. done so well, what might not the same men have accomplished if possessed of superior knowledge? And, after all, money-making is not the great object of life. There are nobler purposes than

money making for the Catholics to live Seminary, Montreal, where he has since money making for the Catholies to live for, purposes to the attainment of which superior education is absolutely necessary.

Catholic truth is to be explained and defended, not alone by the clergy, but by the laity as well. Honor is to be brought to Holy Church by the learning as well as by the piety of her children; for she is the verbeach of the control of the c Archbishop of Toronto.

#### THE CHURCH'S LOSS IS NOT PRO-TESTANT GAIN.

Proselytism is extensively practiced by All Protestant sects under the hallucina-tion that every soul they seduce from the Catholic Church is a gain for them. This mistake, however, is rapidly becoming discernible to thinking non-Catholic writers who discover from statistical informa tion that the Church through sectarian scheming, generally either return to the Church in which they received the grace of God's faith through the sacrament of

of God's faith through the sacrament of baptism, or else grow up to be baters of the gospel and infidels in belief.

The Boston Congregationalist recently published an article on the "Unchurched Masses," by Rev. C. E. Amazon, of Lowell, Mass, in which he calls the attention of Protestants to the fact that through their efforts many thousands of Catholies their efforts many thousands of Catholics have been alienated from the Church in which they were born, without being won to the Protestant faith. He says: "It is a great mistake to imagine that a good work has been done in a man the moment

Let as not forget that the collapse of Rome in America does not mean the strengthening of true Christianity. The French Revolution gave the death blow to that system in France, but left that country without religion." The writer adds that the Protestant Church, "has really no occasion to rejice over the 2,000,000 members said to have been lost to the Catholic Church in this country during the last decade, for with few exceptions, they have not come to Protestant

Whilst we agree with the Congregational preacher in all he says about sec-tarian stealing of Catholic children through Protestant proselyting influences, we want to tell him very plainly that he is very much mistaken when he says that the French Revolution "gave the death blow" to the Catholic Church in France. It is now approaching a century since that "death blow" was given by that nation which the renowned Edmond Burke well described them when he styled them the "ablest architects of ruin" that had ever existed in the world, and yet the Catholic Church is even now far from being a corpse in France! A Church that could count in December 1881-29 20 1703 count-in December, 1881-29,201,703 Roman Catholics (being 78, 20 per cent of the total population of France) evidently did not suffer the egonies of dissolution from the "death blow" described by the from the "death blow" described by the Rev. C. E. Amazon. Nor can it be said the Catholic Church was mortally wounded in her recent encounter with French Freemasonry when she can still count eventeen archbishops, seventy bishops, 55,064 priests, and 10,217 ecclesiastical students in French seminaries, as she did in 1880. in French seminaries, as she did in 1880. Further, it was found from a return presented to the Chamber of Deputies in 1881, by the Minister of Public Worship,

# Raphael's "Madonna and Child."

Raphael's cherubs are famous all over the world, but everybody is not familiar with their origin, the story of which is told in a recent letter from Rome:

There is a pretty legend connected with the composition of the Sistine Madonna. Raphael, so the story goes, was one time painting an altar piece, which was, for the once, veiled from the curious gaze by green curtains while the paint was in process of drying. The artist, weary with his work, bad fallen saleen hafare the classed beautiful. asleep before the closed hangings, but though his body slumbered his wondrous mind still wandered through the realms of fancy, and as he lay in sleep he saw the curtains open, and standing between them, surrounded by myriads of cheru-bim, a glorious vision of the "Madonna and Child." For a moment only the apparition lasted, then the painter awoke to find the curtain closed before the altar piece. Next day he received an order to paint the "Madonna and Child," for the Sistine chapel, introducing Child," for the Sistine chapel, introducing Pope St. Sixtus. Raphael, still haunted by the remembrance of his dream, resolved to paint what he had seen. He sketched the Madonna surrounded by angel heads, with the green curtains drawn back on both sides. St. Sixtus knell down in adoration, his tiara resting or the situal ledge. St. Burbara occupied. Father Radkins received the congratulations of the clergy and people present. A large number of the congregation walked forward and received the blessing of the Priest.

The choir gave their valuable assistance during the services. till one day going to his studio he saw two boys leaning on the side looking intently at his work. He seized the happy moment and fixed them on his

## What is Needed

By every man and woman if they desire discomfort or pain. A hundred imita-tions prove the merit of Putnam's Pain

Joseph Rusan, Percy, writes: "I was