OBLATES OF MARY.

IN THE BLEAK NORTHWEST WITH THE SAVAGES.

For two days their voyage proceeded under favorable circumstances. On the 27th they entered the River of Marshes, when to their dismay, they discovered that, owing to the subsiding of the waters, there was not depth enough in the river for the floating of their barge. To lighten the barge all had to disembark. Brother Pourtier had a narrow escape of losing his life by drowning on that occasion. Whilst helping the crew in hauling the barge up against the rapids, he being up to his was carried away for some distance by the strong current. Fortunately timely help was at hand, and he was asved. With a willing and courageous crew, many of the difficulties of their voyage would been easily overcome, but unfortunately a bad and cowardly spirit animated the crew they had engaged. After the first hindrance they met in the river, they declared their unwillingness to proceed any further. At leat, after much parleying, a compromise was effected. The whole travelting party, including the Sister of Charity and the little orphan, her companion, had to disembark and Brothers, and also the Sishop, agreed to give their help to the crew in drawing the barge up the rapids. The journey on foot by the river's backs imposed many hardships on the bishop and his party. It told very severely on the poor Sister of Charity and the little orphan. Precipitous heights had to be scaled; marshy ground, into which the travellers sometimes sank knee deep, had to be passed over. They had to work their way for long distances with the many for long distances to the missions of the north call party had to be passed over. They had to work their woyage proceeded. into which the travellers sometimes sank knee deep, had to be passed over. They had to work their way for long distances had to work their way for long distances through tail wet grass, or through clusters of brambles and briars that ecratched their hands and face; and tore their clothes. Sometimes huge piles of fallen trees completely obstructed their way, and progress could only be effected by the vigorous use of the are. In the meantime the barge was slowly moving forward over the shallow bed of the sunken river. Frequently cries for help came from the timid and manning crew. In rendering the required no many crew. In rendering the required assistance, the bishop and his companions had sometimes to spend whole days immersed to the middle in the cold water of the river, and laboring as common boatmen at the task of handing the barge up the losser rapids, and of lifting it over

The water was so low in certain places that the cargo had to be divided into four parts, and four separate journeys had to be made to the point where the river became navigable. On the 4 h of Septembecame navigable. On the 4 h of September one of the boatmen de erted. The rest wished to follow his example. They consented to remain only on condition that their demand for much higher pay was granted. Already their wages were exorbitantly high. Fearing to find himself and his party abandoned, and left to perish in the great wilderness, he had to agree to their terms.

ogree to their terms.
On the 7th of September they arrived on the 7th of September they arrived in sight of the greet rapid. As it rose in view, the crew grew pale with terror; real dangers stared them in the face. Though the current came dashing down the inclined ledges of the rapid, the water was so shallow that the bed of the river was so shallow that the bed of the river could be seen bristling with rock and huge sharp pointed stones. Here the cowardly crew carried out at last their threat, and forsook the bishop and his party. What a position for his lordship to find himself in Here is heart and the second stone of the second s a position for his lordship to find himself in. How is he and his companions to ex tricte themselves from the horrors of perishing in the wilderness? What is to become of the precious freight of the disabled barque? Are those supplies which he, with such difficulty had collected, and which in face of such great hardships he had succeeded in conveying thus far, to be abandoned? Is disappointment to be the lot of those hard worked communities in the far north, who are awaiting the arrival of these supplies? To add to the bishop's embarrassement, the poor Sister of Charity fell seriously ill. Alas? notwithstanding her heroic spirit, which bore her standing her heroic spirit, which bore her up amidst untold hardships, her delicate frame at last gave way under a succession of trails and fatigues, which were almost too much for the most robust of the travelling party. After much deliberation and having taken the opinion of his travelling companions, the bishop came to the resolution of leaving Father Roure and a lay brother in charge of the barque and its precious cargo, and of pushing forward himself, with the rest of his party, to the point of junction between the rivers La Biche and Atha baska, where a small post of the Hudson Bay Company had then been lately established, and where he hoped to be able to obtain help. A tent was erected on the bank for the invalid Sister and the little orphan girl. Monseignor Clut and his empanions took five day's provisions with them on their journey, which was to be performed on foot, and which was likely to be accompanied by severe hard ships. Psinfully they advanced during their first day's march, sometimes over sharp cutting stones, sometimes knee-deep in mud, now amidst dense brambles, and now on the brink of precipices, or or the flanks of rocks and steep declivities Towards curset all were exhausted with fatigue, and their feet were bruised and bleeding. They were thinking of preparing their encampment for the night, sat with the thought of having another such day of toil and fatigue before them, for the journey of the morrow, when they perceived the smoke of some Indian camp on the opposite bank, curling in the air.
Shots were quickly discharged, and
answered by similar signals. Presently
a canoe shot through the water, and some Montagnais Christians lauded. When the discovered who the bishop was, they invited his lordship and his party to their camp. The great "Chief of Prayer" was received, on his arrival with extraor. dinary demonstrations of joy. Hearing of the straits to which his lordship and his party were reduced, these excellent Chris-tians placed, on the following day, two cance at their disposal. This timely aid was most providential, as Monseigneur Clut and his companions Clut and his companions were so exhausted by the fatigues of the previous

ous succour named had not been offered them by the good Montagnais.

The post of the Hudson Bay Company, which they have been seeking to reach, was at last arrived at. The Bishop expected to meet there Mr. MacMurry, the chief officer of the company in that district, who had already rendered many important services to the missionary Fathers, and who he felt would not refuse to come to his aid in his then critical position. But to his disappointment he

fellow travellers, which he had left more than a fortnight previously on the solitary banks of the Athabasks. How had it fared with them since his departure? What was then the condition of the poor invalid Sister of Charity? Must they not feel apprehensive and despondent at being left so long in their dreary solitude, without any news from him? Such were the questions which he then anxiously turned over in his mind. He resolved to shorten thier period of suspense by returning to them his mind. He resolved to shorten thier period of suspense by returning to them by the readlest means of transport. Judging that he would arrive more quickly in his cance than he could do by watting for the luggage boat, he adopted the resolution of starting at once in the former, accompanied by Brother Pourtier. This resolution nearly cost him and Brother Pourtier. tion nearly cost him and Brother Pourtier their lives. The cauce was approaching a most dangerous rapid. Brother Pourtier, who was rowing with the Bishop, got bewildered and pulled some false strokes. The bishop saw the danger, and called aloud to his companion to row in an opposite direction. The latter did not hear the warning given him, owing to the roaring and hissing of the waters, or had become confused and lost his presence of mind. He continued still to row in the same fatal direction; one false stroke more same fatal direction; one faise stroke more would have hurled the canoe and its occupants over the edge of the rapid, into the roaring abyes beneath. "Row as you see me row," cried out the bishop, with almost super-human effort. This time, fortunately, the warning was understood and acted upon, just soon enough to avoid a fatal issue.

fatal issue.

On the lat of October, after an absence of nearly four weeks, the bishop returned to the encampment, where he found the companions of his travels despairing of ever seeing him any more. The joy he experienced in meeting them again was tempered by the sight of the sad condition to which the invalid Sister was reduced. Her reason had given way temporarily under the accumulation of her sufferings; she was then in high delirium. Her little

fatal issue

over the long Portage which they had to traverse to reach the place of embarka-

tion.
On Sunday the 9th of Ostober, they arrived at the Mission of the Nativity, which is situated on the shores of the Lake Athabaska. Monseigneur Clut had labored in that mission for many years, and was greatly revered and loved by the Indian tribes that frequented that post. It being Sanday, agreat crowd of Indians, seven hundred and more, were assembled seven nundred and more, were assembled for Mss. When it was announced that Monseigneur Clut was approaching, they went forward in a body, with great demonstrations of joy, to meet him Fathers Eynard and Laity were in charge of that mission. The unexpected visit of a brother Oblate, in the revered person of His Lordship, was a juxful curvaine. a brother Uniate, in the reveree person of His Lordship, was a joyful surprise to them. Those meetings of dear friends in the wilderness have a charm about them, that those accustomed to home life can scarcely appreciate. When brother missionaries thus meet, they have much to say to one another—consolations to impart and to receive, counsels to ask and to communicate. Time speeds quickly on such occasions, and the day of duty bids each occasions, and the day of separation seems to come too soon. But duty bids each one go his way to his own appointed work, and the voice of duty has to be obeyed, for it is the voice of God. Monseigneur Clut judged it would be

imprudent to expose the invalid to the hardships of a longer journey. He came to the conclusion of leaving her and her orphan companion at the Mission of the Nativity, under the care of the Fathers of that mission. In the meantime she had quite recovered her reason, and under-stood how much she was indebted to the devoted care of the good bishop and his companions. Her expressions of gratitude

were very touching and sincere.
On the 18th of October they entered the
Great Slave Lake. They had not advanced far upon the waters of that inland sea,
when the weather became very boisterous, when the weather became very boisterous, and they were driven twice upon a sand bank. It was only after supreme and repeated efforts that they were able to extricate themselves. After a considerable amount of tacking and rowing, they succeeded in reaching Elk-deer Island, on which the thriving mission of St. Joseph is situated. There they met Father Gascon, with whom they stayed for two days. day, that they were incapable of renewing their march, and probably would have broken down on their way, if the gener-

Father Roure had rallied but very alightly from his recent severe illness, and the bishop did not consider him to be in a fit state to encounter the rigours of the remainder of the journey. He consequently, to his great regret, felt himself compelled to leave the invalid Father at St. Joseph's. This was a wise resolution, for now the chief hardships of their difficut expedition were to commence. The first storm notes of coming winter are The first storm notes of coming winter are ringing over the desolate shores of the Great Slave Lake. The leader skies are about to discharge a snew-deluge over lake and land. The sharp air begins to about to discharge a snew-deluge over lake and land. The sharp air begins to bite keenly, as if a viper's tongue were in its every breath. The frost king is soon to claim all nature as his domain, and to establish his rule everywhere. It is at such a season that Bishop Ciut launches his frail boat anew on the waters of the Great Slave Like. It may be saked, why chose he a barque so frail? The answer is brief and ready at hand—no other would answer to carry and to be carried. It is not only through waves on lake or river that the voyageur's boat has to advance, but elso through woods and over hills on dry land. Unable to mount or descend the repid, it has to be carried empty over the Portage. Hence the need of light portable boats for such journeys as we have been describing. But such boats, it must be acknowledged, are ill-suited to weather the storm on lake, some of which occupy a larger area than

some of which occupy a larger area than the Irish Sea

Monsei, neur Clut and his party resumed their voyage on the 21st of October. A great fall of snow took place on that day, but the wind was favourable, and they were able to reach the embouchure of the Or River before night set in. There they lauded and encamped for the night. Early the next morning they set sail, but they had not gone far from the shore, when a furious gale suddenly sprang up. Snow fell in thick abundance during the gale, darkening the air, and nearly blinding them. Huge waves wert over the barque, which threatened every moment to go to which threatened every moment to go to the bottom. From head to foot all were drenched with half frozen water. It was evident to them that their boat could not hold out much longer against the fury of

some of which occupy a larger area than

hold out much longer sgainst the fury of such a storm.

If there was a harbor nigh into which they could run for shelter then there might be seme chance of escape for them; on the contrary, they knew that their route was interspersed with many sunken rocks and hidden shoals, against some one of which their boat might, at any moment, run foul and sink. When all human hope of being able to save themselves seemed to be moon the point of vanishing, they to be non the point of vanishing, they suddenly sighted a little bay where the water was shallow, and where they would have a chance of saving their lives, even though their barque were to go to pieces. Into this bay Monseigneur Cint ordered the boat to be run. The crew, barque, and cargo were thus saved for that time. When they had reached the shore, the When they had reached the shore, the guide and the crew presented themselves in a body to the bishop, to declare to him that their voyage for that year had come to an end. "We can advance no further," they exclaimed, "the lake is already frazen. We shall be caught in the ice if we venture comit to extend." The hishop thought it again to set sail." The bishop thought it useless then to reason further with them. That night sleep came slowly to his eyes That night steep came slowly to he eyes as he lay upon the snow-clad shores of the Great Slave Like. The dread of being frozen up for the winter in that desolate spot was upon him.

spot was upon him.

The morning of the 22nd rose, and to his dismay he saw the vast sheets of ice, spreading for and wide over the surface of the take. The wind had fallen, but the cold was intense. He renewed his entreaties to the crew to proceed on their voyage; one of them openly deserted him, the others were preparing to follow the deserter's example, but the bishop's influence still held them back.

The morning of the 22nd opened with

it might be done, but not an hour should

TO BE CONTINUED. Angel Whispers.

God, the eternal, all-powerful Being, who created all things, who lived millions of ages before creation, lives on the Catholic altar. He lived among men in humar form during thirty-three years. His love for men was so great that He desired to remain with them; and He instituted a means by which He lives with them, and will live with them, under the appearance of bread, till time shall be no more "My delights are to be with the children of men." He lives on the altar to make men happy. He lives in His prison of love to give comfort to the afflicted, strength to the weak and light to those Who are in doubt. He lives in the Taber nacle to dispense among men the precious graces purchased by His Precious Blood. He lives in the Blessed Sacrament to draw men to Himself. He loves men with a love so great that no mind can under-stand it, and He ardently desires that men love Him in return. Men neglect and forget their hidden God in the Blessed Sacrament. During many hours of the day and night His only worship pers are the angels. He lives on the altar not for the angels, but for men. Visit Jesus in the Blessed Sacrament every day.

A Woman's Charms

soon leave her, when she becomes a victim to any one of the various disorders and eculiar "weaknesses" that are peculiar to the fair sex. The condition of tens of thousands of women to day is pitiable in the extreme; they are weak, bloodless creatures, a prey to mental anguish and bodily pain; in a word, "broken-down," from any one of numerous causes. To this unhappy multitude we strongly urge the use of Dr. Pierce's Favorite Prescripion, an infallible, world famed remedy, for all "female" irregularities and "weak-nesses," and which restores the worst suf-ferer to vigorous health, and reinvests her with all the charms of figure, face and complexion, that receive such willing

CATHOLIC PRESS.

November is, in a special manner, the poor souls' month. Prayers, fasting, and alms are the contributions of the devout child of the church. Every Christian has the means of sweet charity at hand, and cold must be be indeed who does not occasionally employ them in their behalf

behalf.

Speaking of prayer:—what has become of that beautiful Catholic practice of family prayer? Our old fathers and mothers used to gather the youngsters around the family hearth and there say their evening prayers, the rosary or some other prayers together. The foundation of many a pious and virtuous life was laid at the family hearth. That this truly Catholic practice is fast becoming old-fashioned is a deplorable fact. Neither pulpit nor Sunday-school is a substitute forit. The evening amusements, parades, illuminations, carnivals and theatres, are doing much to abolish this truly Catholic custom. In most cases, however, the parents are responsible for its neglect. Many giddy heads are turned by the spirit of innovation that breaks loose from the good old customs of our fathers.

toms of our fathers.

This finds another illustration in the heathenish—certainly un Catholic—prac-tice of sitting down to meals without esk-ing God's blessing upon the food we take, and of leaving the table without a word or sentiment of thanks for God's bounteous gifts. Grace before and after meals is a sacred heirloom in the truly Christian family, but also, there are many families, especially among the English-speaking Catholics, that do not seem to know what

Catholics, that do not seem to know what grace before and after meals is.

In wholly Catholic countries or localities, the "Angelus" is rung thrice a day and the devout Catholic kneels or stands to say his Angelus. This, of course, is in some cases impracticable in the business haunts of the cities, but in the Catholic home civels there is certainly no smill see. home circle there is certainly no valid rea-son for its omission. In many families the Augelus is recited in common before or after breakfast, dinner and supper. The the devotion will, in most cases, stick to them through life. The same is true of the rosary. How edifying it is to see parents and children kneeling side by side reciting aloud the rosary, every Saturday evening of the year and every

Those little practices of piety and cition taught the child at the devotion taught the child at the mother's knee are incalculably far reach ing in the make up of a moral and Christian life. The good old fashioued devo-tions play a greater part in the morality of the family, as well as of the community. ity, than is popularly supposed. The duty, therefore, of parents to teach their offspring the ordinary practices of prety and devotion is manifestly a grave one. Lord Randolph Churchill has been

anticipating the pantomine by a piece of clowning on his own account at Newcastle. He made a speech. We don't care about his speeches—in fact, we would not trust the puny nobleman the length of his short turn-up nose, and often wish he'd follow its direction and go to glory; but as this speech purported to be a reply to Mr. Gladstone we are bound to notice it. It was not a reply for a moment-no sane mortal wou audacious mixture of rigmarole and Bil-lingsgate. We pick out the tit bits. He sneered at anything that would be said on politics by professors. This was meant as a hit at Professor Stuart; but what if it makes a cannon off that conceated old numskull, Goldwin Smith? He vindicated the action of the police in employing informers, and called the Irish "fiends in human form." This is a distinct advance on Lord Salisbury's Hottentots. Then he referred to "Papists." Does he know that that is defined in Johnson's English Dictionary defined in Johnson's English Dictionary as a vulgar term applied to Roman Cath-olics, and does he forget that some of his own ancestors were Papists? He argued that the police would have no right to force their way into a meeting such as he was addressing but that their inter-ference at Mitchelstown was perfectly reference at intensistown was perfectly justified. He went on to proclaim—but really we are half ashamed to have wasted so much honest time on the political wasp. How soon will be be attempting the mountebank's trick of swallowing his own words? Perhaps he is at it as we write.

N. Y. Freeman's Journal. It is a most regrettable fact that a

large number of our young people have
—except at times when some stunning
sfliction overtakes them—very little idea sfiltction overtakes them—very little idea of the magnificence, the beauty, the poetry, the meaning of the ceremonies of the Mass. They go to Mass on Sundays as a duty—to be gotten rid of. They have no adequate conception of the dignity and wonderful significance of this crystallization of all poetry, the Sacrifice of the Mass. The Mass is the One Great Fact of life. Until we can arouse enthusiasm among our young arouse enthusiasm among our young people for the Mass, minor devotions will lose much of their effect.

Western Watshman.

The Churchman welcomes with a sight the proposal of the Bishop of Salford to found a seminary in Baltimore for the education of priests for the negro missions of the Scuth in the following doleful language: "So the work goes on. On the one hand the agents of a disorganized Protestantism have set apart this race of children into sects, which now count their bishops and ministers by thousands and have colleges and seminaries, news, papers and reviews, all under the con-trol and direction of negroes. On the other hand, the Church of Rome, stately and slow in her movements, building for the future, is laying in faith these foundations for future development. We are not prepared to say that the iron hand of Rome is not a better instrument for fashioning this crude material into Christian likeness, than the feather-duster of Protestant exhortation." It adds that "the negro Protestant religion" snows not the meaning of the word

"training" and continues: "unrestrained Protestantism among them means, not liberty, but license of thought, word and deed."

Catholic Mirror.

The duty of praying for the dead and otherwise aiding them by our good works is no less a Coristian duty than a prompting of nature itself. To cherish the memory of those who have gone before us and render to them this tribute of affection is so eminently in accord with the best instincts of our nature that any attempt to prove it by argument would be entirely superfluous. Belief in the necessity and efficacy of prayers for the dead is of faith, so that we can have no doubt on the subject. From this fact alone its utility becomes apparent and its practice of paramount importance; but, were faith silent, reason itself would dictate this duty to us, since, before the dawn of Christianity, belief in a middle state, after death, was maintained by some of the philosophers and learned men of antiquity.

N. Y. Catholic Review.

Mr. William O'Brien is in the infirmant of the state, and the state is a superior of the state.

N. Y. Catholic Review.

Mr. William O'Brien is in the infirmary of Tullamore prison, a very sick man. But, weak as he is, he is too strong to submit to the degradation of convict clothes, and convict work, and convict association. Condemned to a felon's cell, his soul, at least, is free. It is a noble soul, worthy of liberty and honor. His incarceration is known to the whole world, and 'all civilized people sympathize with him. His sufferings will draw universal attention to the workings of coercion, and the condemnation of mankind will drive from office the unwerthy men who drive from office the unworthy men who could so beat down a country and to ill-

treat a patriot.

Cleveland Universe. When our non-Catholic brethren read in the dailies a London dispatch of Nov. 3, that the Truro cathedral was on that day opened by the Prince of Wales, did the further statement that it was "the first cathedral built in Eogland by the Established Courch since the 'Reformation," naturally suggest to their minds that every other cathedral in Eugland was built by Catholics and only "confiscated," by the Reformation?

Western Watchman. The "Eaglish Church Union" now the rosary. How edifying it is to see parents and children kneeling side by side reciting aloud the rosary, every Saturday evening of the year and every evening during Lent and Advent, as well as during the months of Ostober and November.

The "Eaglish Church Union" now numbers in its ranks 17 bishops and 3,000 clergymen. The English Churchman gives the objects of the organization: 1. To teach the advisability of the re-union of the Church of England with the Church of Rome; 2. The introduction of the sacrifice of the Mass; 3. Recognition of the Real Presence; 4. Extreme Unction and Prsyers for the Dead; 5. The practice of Auricular Confession.

Boston Pilot. "An Englishman's house is his castle." "An Englishman's house is his castle." So says the popular tradition, and so thinks a plucky Englishman, Jasper Douglas Pyne, M. P, who is a Home Rule representative for County Waterford. Instead of practising the doctrine of passive resistance, as his Irish friends do, he has determined to resist a warrant to his argest budget the Corpring Law her for his arrest under the Coercion law by shutting himself up in an impregnable shutting himself up in an impregnable castle which he occupies, victualing it for six months and delying the police. It is said that Pyne's castle is strong enough to stand a siege, unless it be attacked with artillery, and he is not the man to surrender without a fight. It will make Balfour's campaign a laughing stock before the whole world it he should have to lay regular siege to this doughty have to lay regular siege to this doughty Englishman's castle with Krupp guns and all the panoply of warfare.

One of the abuses of our day is the custom of loading with flowers coffins of deceased relatives and friends. It is the deceased relatives and friends. It is the outgrowth of mistaken kindness. Possibly they who originated the practice meant well, but the abuse seems too great for Catholics to continue the practice any longer. In the case of children who die in their baptismal innocence the rubrics of the Church not only permit but direct that a care of flarers he but direct that a crown of flowers be placed upon the coffin during the per formance of the burial service. The are pure enough to enter heaven immediately after death warrants the use of flowers. But can the same be said of those who die after having been capable of sinning? The Church does not of sinning? The Church does not judge them; then why should individuals presume to decree that they are in heaven? If the flowers are intended to express esteem, tollowing the councils of the Church we would suggest to Catholic friends a more reasonable and more beneficial use of the money layiched on perishable bequests. Let be done what perishable bequests. Let be done what is done in Catholic countries. Let be done what shows faith and true charity Let the money oft-times spent most ex travagantly on flowers be spent for Masses, almsdeeds, and other good works in suffrage for the soul of the deceased. Such a practice looks beyond the grave and considers the nobler part of man. Such a practice increases both faith and charity. Let us have spiritual bouquets rather than those formed of natural

Catholic Columbian. Cardinal Manuing, who is not to be excelled in saying a great deal in the fewest words, writing to an Irish priest in commendation of five minute sermons after Low Masses, says: "I am wickedly in the habit of saying that the three maladies which hinder piety are fanciful books of devotion, theatrical music in church, and pulpit oratory."

Those are beautiful words, expressive and so true, used by Dr. B O'Reilly in speaking of the efforts of Pope Leo to elevate the condition of the workingmen everywhere: "In removing intemper-ance totally and forever from the hearth and habits of the laboring man, the Church is doing away with one great cause of poverty, and implanting in the toiler's home the blessed germ of thrift, well-doing, and more than goodly vir-

Some persons become cold to the Church and cease to practice their holy religion because some prominent fellow-Catholic or some priest has said or done something to offend them. That will not be a valid excuse at the judgment-

In conversation with a cultivated pro-

he never went to any church. He be-lieved in all churches, to some extent; and as to himself, believed that religion as an individual affair between God was an individual affair between God and himself. Alas! how much of this way of thinking has resulted from the spiritual freedom boasted of by Protest

ants! A soul that has once discerned the beauty of the Catholic Church and of its doctrines, can rarely, if ever, return again to spiritual darkness, doubt and

again to spiritual darkness, doubt and uncertainty.

The Catholic Church does not change with the whims of the age. It is not a human invention. The sects all change, being "blown about by every wind of doctrine." Were Luther, Calvin, and even Wesley, to revisit the earth, they would scarcely recognize the work of their own hands.

Buffale Union.

Buffalo Union. Baffalo Union.

The Tory party in Ireland, as heir atlaw and lineal descendant of Elizabethan infamy, Cromwellian outrage and Williamite spoliation, is to day, without exception, the most abnormally brutal and inhuman organization on the face of the earth. It is a party, without prineinly without conseins. ple, without courage, without consei-ence, without country. Begotten of plunder and violence, it subsists on robbery and blood. No other aim has it now but the maintenance of the effete and corroding alien aristocracy that has so long fattened on the wealth of Ireland's soil and the virtue of Irish man-

bood. Milwaukee Citizen. Since 1848 this country has contributed about \$100,000,000 to Irish landlordism. This money has been exned in America by Irishmen and sent to Ireland to help pay the rent of their relatives. Since 1880 Irish Americas have come to the conclusion that it is a better financial policy to starve [ci.h landlordism than to feed it. They have decided to raise \$1,000, 000 to fight the landsharks and to contribute no more money which by any possi-bility shall find its way into the pockets of the rack renters.

Lord Randolph Churchill remarked at a coercion meeting this week: "The legis-latures of New York and other American states were fond of passing resolutions expressing sympathy with disturbers of order in Ireland, but when similar events occurred at home the police speedily used clubs and the military rifles." There are two patent differences between the case of two patent differences between the case of Ireland and the case of America. In the first place we have no laws suppressing the right of public meeting and free speech and consequently we never tolerate police clubs and military rifles for any such despotte purposes as they are em-ployed in Ireland. In the second place we respect our laws, because we make them ourselves and do not have them forced upon us by a clique at home or despotism abroad. There are no disturb ers of order in Ireland, but there are patriots fighting the tyranny of despots and cut throats.

Catholic Review We think it greatly to the credit of the Catholic Church in Prussia that out the Catholic Church in Prussia that out of the whole number of priests, estimated at 10,000, at the time of the Kultur-kampf, not more than forty to fifty deserted the Church. About half of these were absorbed by the "Old Catholic" defection, the rest becoming "State" priests. Even these latter declined to join the "Old Catholic" heresy, stopping short at the line, not always easily discernable, between heresy and schism. Now they are practically gone. Three Now they are practically gone. Three indeed still remain, of whom one is to be pensioned off at the end of next month; the rest have disappeared, some through death, some have been reconciled with the Church, and some have voluntarily withdrawn from a position which they felt was not tenable. Only two remain and it is to be hoped that they will soon be disposed of and cease to trouble the parishes which have so long endured their unwelcome presence.

North-Western Chronicle. St. John Chrysostom says of the Christhere is no sculptor nor artist, be he who he may, who can be compared with the man who knows how to form the minds and hearts of youth. This is a work far and hearts of youth. This is a work far surpassing the finest creations of human art—to reproduce in souls the living image of Jesus Christ." How can any Catholic parent, in view of these words of one of the greatest saints of the Church, conscientiously send his children to a school which is cores the teachings of the Church which ignores the teachings of the Church of Jesus Christ ?

Liverpool Times. We are glad to find that there are symptoms of an awakening in the Catholic body to the advisableness of carrying out the project of holding a Catholic congress in London. The idea of bringing together such a convention of representative Catholics originated, it may be stated, with Bishop Ireland, Bishop Keane, and the Rev. Father Nugent when the American Prelates were on a visit to Europe. It was felt that there were a number of ques-tions, chiefly educational and social, affecting Catholics at both sides of the Atlantic upon which something like unity of action might with great advantage, be attained through the agency of a congress held under the presidency of his Eminence Cardinal Manning. The proposal was laid before the Cardinal and discussed by some of the bishops. His Eminence some of the bishops. His Eminence readily gave it his approbation, and so also did the other members of the Episcopal body, notably the Right Ray. Dr. Hedley, who expressed himself warmly in its favor. Bishop Ireland and Bishop Keane then promised that they would not only recross the Atlantic for such an object, but that they would take the necesary steps to secure the attendance of a due representation of the Catholics of due representation of the Catholics of America.

It Is Not Unlawful.

Congress has enacted no law to restrain a person from going about in a badly constipated condition, or with a distressing sick headache, rush of blood to the head, bad taste in the mouth, billious complaint, or any kindred difficulty; but the laws of health and comfort will suggest to any one so afflicted, the wisdom of hastening to the nearest druggist for a 25 cent vial of Dr. Pierce's Pleasant Purgative Pellets—the most potent of remedies for all disorders of the liver stowards and boxels. Parely In conversation with a cultivated pro-fessional Protestant gentleman, some vegetable, pleasant to take, and perfectly days ago, in this city, he remarked that

BISHOP MACDONELL.

By the Chevaller Macdonell, Toront inted, by consent, from the Weekly Cat VII. In 1836, Bishop Macdonell foresay

coming storm and considered it the of every citizen to exert the utmost of to prevent the interests of justice order from falling into unworthy he issued an address to the freeholds Stormont and Glengary, enjoining tim plain and forcible lauguage to representatives of sound and loyal piles, who would have the real gootheir country at heart, and not at themselves to be misled by the poleshemers who were endeavouring to schemers who were endeavouring to legally constituted authority. It not, however, be supposed that be-the Bishop was such a strenuous adv of law and order he acted with al of law and order he acted with all party attachment, or that he was una of the many abuses which then we man the country, impoverished its sources and checked its progress. Ocentrary he acknowledged these evil at the same time, he maintained with the they were foreign to and me. son that they were foreign to, and neerent in, the constitution; that could be safely and permanently ren by constitutional means alone; and rebellion, so far from redressing grievances, would only confirm, and haps aggravate them a hundrefold may here be mentioned, incidentally the Earl of Durham, author of the brated "Report" on Canadian affai his progress through the country in spent a short time in Kingston. Wa down the wharf, on his way to the shoat, he noticed the Bishop, what anding with his back to a warehouse standing with his back to a wavehous his hands behind him. Lord Durha considered a proud man, of frigit repellant manners, and with a peknack of keeping people at a dis To everybody's surprise, he bowed t shook hands with the Bishop, who naturally felt highly flattered at a mark of respect coming from at source, and given, one may say, it see of the whole community.

As personal reminiscences not neeted with the bistory of the Bisho writer may be permitted to refer to

writer may be permitted to refer to events which occurred about this; It has been stated that the principal of communication then known werdinary mail service by land and Telegraphs were introduced abor-year 1847, and the writer has a understood that the first message from Montreal to Kingston, we dressed to him by the then well firm of Stephens, Young and The message was partly on busine partly se a test to try the worl the system. It was in the v possession for many years, and wou be quite a curiosity; but the old house, with all its contents, was des by fire, "and not a wrack left." a parrow escape from a similar 1839, when John Counter's war was set on fire by sparks fro American steamer Telegraph no having been fired into by some loyalists, while lying at the whole believed to have been as the search of the builet, which through her ledies' cabin. A some carried the mark of the builet, which through her ladies' cabin. A sout gale was blowing at the time of the and a powder explosion took place, scattered the flames far and wide steamer Cataraqui, belonging took fire at her dock and drifted the front, spreading terror and drifted the front spreading terror and drifted the tion in her course. She finally broat the Barri-field end of Cataraqui and burned there to the water' The steemer Albion, belonging to S. Jones, lying in front of the wharf, next the Tete de Pont B burriedly got up steam, a few m Point Frederick. She could scarce headway against the fierce ga found a safe quarter at the mar way, on the far side of the burning The sight of the conflagration of during this memorable trip, will n forgotten. The whole water seemed irrevocably doomed, who denly, in less time than has been r to describe the event, the wind from the south-west to "off short

the town was saved.

Bishop Macdonell had expegreat difficulty in obtaining educated men for the priesthood want seriously retarded the model. religious improvement of the religious improvement of the oppulation. He was fully aware evil could be remedied only by thing and endowment of a seminary education of his clergy. He obtact of incorporation from the lature, and appropriated a pland for the erection of a suitable to the country of the coun ing. At a meeting convened Bishop at his residence on the October, 1837, it was resolved Bishop, accompanied by his neph very Rev. Angus Macdonell, a very Rev. Angus Macdonell, a Thomas Rolph, of Ancaster, shot ceed to England for the purpose of ing funds for the erection of a college in Upper Canada. The stone of the college was laid on the June, 1838, by the Bishop, assi Mgr. Gaulin, his co-adjutor, very Macdonell, W.G. and other classification. Macdonell, V. G., and other cle At the request of the Bishop, Dr delivered an address, in which, a ferring to the munificence and past generations, he went on to sabsolute necessity which existed establishment such as was conte which might be the nursery of we ted, zealous and godly clergymen, a mat er of no trifling moment, consequence to a community, ministers of religion should be both from them and among them; also the best security for attach also the best security for the country and its institutions, ently desirable to be felt and cher a parcchial clergy. "For, if an under heaven can approach the character to the Divine, it is the and unremitting dedication of talents to the diffusion of truth tue among men." The doctor st that it was the most anxious desi Bishop that a Priesthood should in the Province, fearing God, at the institutions of the country a

their assiduous efforts to mai