

EDITORIAL NOTES.

— It has been determined to hold a national convention of the Irish National League of America in Chicago, on January 28th. Mr. Parnell will attend the convention, accompanied by a strong deputation from the Irish Parliamentary party, including T. D. Sullivan, Lord Mayor of Dublin.

— Cardinal Manning, in an interview, said:—"I know Cardinal McCloskey well. We stayed together while at Rome during the Plenary Council. I have written a letter to Archbishop Corrigan expressing great regret at the death of the American Cardinal. I have always venerated Cardinal McCloskey's grave and gentle character, and I am certain that the Americans estimated the character of the deceased prelate likewise."

— Mr. Parnell, speaking in Kildare, Ireland, referred in terms of the highest praise to Archbishop Walsh and Croke. The former, he said, was one of the strongest supporters that Providence had given to Ireland, while Archbishop Croke's services were known to all. The stand they have taken proved the union of the priests and the people. In regard to boycotting, he said the practice was pursued independent of the Irish leaders; indeed, they disavowed it.

— A clergyman in Nottingham, England, has refused to take part in a meeting—though he was in sympathy with its object—because he would have had to stand on the same platform with Dissenting ministers, and this, he contended, would have been publicly acknowledging that they were authorized ministers of the Gospel. He added that he hesitated, on the same ground, to identify himself with the Bible Society.

— A ghastly temperance lesson is reported from Birmingham, England. George Butler, a young man of good position, was found in a street in that city recently, crawling on one foot, his other foot having been cut off, leaving a fresh stump, from which blood was flowing in streams. The wretched man, in a desperate attack of *delirium tremens*, had jumped from a window, and had then hacked off his foot with a table-knife.

— Connor Ryan, of Kiltarron, Ireland, with the snows of 105 winters on his head, came up to join the National League at a meeting in his native parish, two weeks ago. Eighty-seven years before he had been one of the pikemen in the insurgent army, and had made his mark in the terrible struggles fought on the Wexford and Wicklow hills. The veteran was hale and active, and declared himself, amid tears and cheers, as willing to battle now, in whatever way it was to be done, as when he first shouldered his weapon.

— A prominent member of a Boston church, in speaking the other day of a possible change in the pastorate, said: "I think it is a matter of buying up stock—excuse me, I mean pews. If Mr. —'s friends can buy up pews enough before the parish meeting, they will of course call him. If the other side gets the pews, why, Mr. —'s friends will be left. You laugh, but the control of a church is a good deal like the control of a bank or railroad, nowadays. If you can buy up a majority of the pews, you can run it to suit yourself."

— At the Methodist conference recently held in Halifax the subject of French missions was again presented for consideration. Considerable vexation of spirit was manifested at the small results attending the efforts of the Methodist missionaries to persuade the French people to leave the true fold. It would be much more in accordance with the fitness of things were the Methodists to let the French people alone, and direct their attention to the conversion of those of their own household who attend church only on the 12th of July and the 3d of November.

— Bishop Ireland addressed a large audience in New York recently, under the auspices of the Father Mathew Total Abstinence Society. He was introduced by the Rev. Edward McGlynn, D.D., who said the object of the meeting was to promote the cause of temperance and incidentally to raise money for a monument to Father Mathew. Bishop Ireland said: "I have sworn before my God to work against this liquor traffic. Lord Coleridge said if we could make England sober we would close nine-tenths of the prisons, and here, out of 76,000 arrests, 48,000 were for drunkenness and disorderly conduct. Your 10,000 saloons take in \$75,000,000 yearly. I tell you to make the laborer sober, and he will get his rights. There was a labor picnic in Chicago the other day, and it was said laborers were starving, but a saloon on the ground took in \$800. Labor at war against monopoly? Aye, it should be at war against the whiskey monopoly. I say it with shame, as an Irishman, there are too many Irish-American saloon-keepers."

Bazaar at Ingersoll.

We understand that arrangements are being made to hold a bazaar in Ingersoll having for object the liquidation of the debt on the church of the Sacred Heart in that town. It is to be hoped that the efforts of the good pastor and his people in this matter will be attended with abundant success.

SADLER'S DIRECTORY.

Preparations are being made to issue at the usual time this well-known and useful book of reference. For twenty years it has been the only work of the kind. At the outset it was an undertaking that involved considerable expense, and the prospect of profit was very doubtful. Be this as it may, however, the late lamented Denis Sadler manfully undertook the task of supplying the clergy and laity of America with a work that gave general satisfaction. Not taking into consideration the bad taste of the scheme, we regret that a movement is on foot to place another Directory in the market. There is not room for two, and the one issued from the house of Messrs. Sadler deserves, for many reasons, a continuance of the generous support it has in the past received. We gladly give place to the following letter from Mrs. Sadler, widow of the founder of the Directory:

New York, Oct. 1, 1885.
DEAR SIR,—All know that my late husband for more than twenty years published the Catholic Directory and Almanac. He undertook it, not from any desire of his own, but at the request of the late Most Rev. Archbishop Hughes, at a time when there had been no Almanac for several years, and all Catholic publishers seemed afraid to undertake it. As it appeared year after year he endeavored to make it more useful, and in every way sought to meet the wishes of the Most Rev. Archbishops and Rt. Rev. Bishops.

His death at the beginning of this year, left me, his widow, to carry on his business at a most critical time. Many of the Most Rev. Archbishops and Bishops, clergy and Catholic laymen, have shown sympathy for my position, and have encouraged me to meet the great responsibility. Now a severe blow has fallen on me. While my dear husband lived no one attempted to publish a rival Directory. This year, publishers in Milwaukee, taking advantage of my helplessness and, forgetting that God takes the widow under his special care, have announced their intention of issuing a rival work, and are soliciting advertisements, boasting that they can bring loss to a widow.

Such cruel and unchristian conduct would be tolerated in no other denomination in the country. Any man who would make such an attempt against a woman in my position among them, would be held up to scorn, and his project would be made a punishment. I cannot believe that the Catholic public will give their encouragement to such disgraceful conduct.

SERMON BY REV. FATHER WALSH.

On last Sunday evening a very large congregation assembled in St. Peter's Cathedral, in this city, to hear a lecture by Rev. Father Walsh, the occasion being for the purpose of making an appeal to the generosity of the people in aid of the funds of the Society of St. Vincent de Paul.

The rev. lecturer commenced his discourse by referring to the evils which afflicted society during the four thousand years that followed the creation of man and the human slavery that prevailed during that long period, together with the wretched condition of the poor and the distressed. He showed how these evils were to be redressed, by the coming of the long-promised Messiah, who was to establish a new system and a new order of things. To love God above all things for His own sake, and our neighbor as ourselves for the love of God, was to be the new law, the Bible of the lowly and the illiterate, and the book which could not be studied sufficiently by the mighty and the learned. By this two-fold precept had God assigned to charity the high mission of inspiring men with zeal for great and generous sacrifices in this life, and of ascending with them to heaven, where charity will be made perfect and humanity crowned with immortal glory. There can be no other foundation of a divine religion—no other end can be assigned by an infinitely good God to creatures endowed with reason, nor can any form of worship or sacrifice be acceptable to him but that which moves men to imitate his goodness, providence and mercy. Hence, when the time of his passion arrived, he renewed the commandment, enjoining it as a sacred legacy to his disciples, "Little children, yet a little while I am with you—a new commandment I give you, that you love one another as I have loved you—and by this shall all men know that you are my disciples: if you have love one for another." Our Lord was the first to preach this doctrine of charity and brotherly love, not only by word but still more by his example.

The lecturer then referred to the fact that nearly all the miracles of Christ were wrought in favor of the poor and the afflicted, in healing the sick, casting out devils, opening the eyes of sinners, and feeding the starving multitude. Christ claimed to have come from God because his mission was to the poor and the oppressed. "The spirit of the Lord," he said, "is upon me, because he hath anointed me to preach glad tidings to the poor, to heal them that are bruised, to bind up broken hearts, to set the captive free." To the disciples sent by St. John to ask him whether he was the Messiah, or were they to look for another, he said, "Go tell your master the poor have the gospel preached to them." He declared the poor blessed and heirs of his kingdom, pronounced eternal woes against the rich; he discarded all titles and distinctions created by human pride and vanity and recognized no pomp or earthly born nobility, but regarded simple naked humanity, and honored man for his real and intrinsic worth. The great law, therefore, of the new religion was the law of love. Men of upright hearts and obedient to the orders which they had received, and fortified with an all-powerful grace, proceeded on the path marked out for them and founded a blessed society in which there was no distinction between rich or poor, bond or free, but a reciprocity of charity and a union of hearts. The example of our

divine Lord, born and living in poverty, and dying in excruciating agony, gave a value to poverty and suffering, and gradually dissipated the prejudices of pride, cruelty and selfishness. For the first time men of different grades, conditions and countries were united in one common brotherhood. In the primitive church such was the practical force of fraternal charity that every want was relieved, masters emancipated their slaves, and freemen became slaves to redeem their neighbors. They cultivated feelings of benevolence, sympathy, kindness and beneficence. Not alone in the primitive church, but down to the present time, her devoted children felt not only consolation and happiness, but a holy ambition in promoting the good of their neighbor and in relieving distress by abundant alms-giving. The lecturer also referred to the action of the church in the abolition of slavery, and to her charity in bearing messages of truth and love to the rudest and most savage races. In speaking of the work of the ministers of the church he made allusion to the three great religious orders, the Franciscans, Dominicans and Jesuits, and demonstrated with what zeal they labored to extend the empire of God upon earth. He terminated his lecture by stating that charity was not confined to the religious orders alone, but was a divine virtue incumbent on every true follower of Christ, who said, "By this shall all men know you are my disciples, if you love one another as I have loved you." And there is no man, no matter how sordid or miserable he may be, who cannot, with aid from on high, attain to this God-like virtue of charity. It is not the result of human force, neither can it be purchased by gold. It is a spark of that eternal charity which inflames the soul and makes it ever solicitous for the good of our neighbor and stimulates us to make every sacrifice to procure it. The Rev. Father made a touching appeal in favor of the brothers of St. Vincent de Paul, who were striving to carry out in our midst, and in the spirit of the Church, the Christ-like virtue of charity and brotherly love.

The collection taken up on the occasion amounted to nearly one hundred dollars.

CATHOLIC PRESS.

Boston Republic.
Mrs. Morgan O'Connell, who now complains that her tenants boycott her so mercilessly, seems to imagine that her name should give her the right to do as she pleases. In his day the Liberator was undoubtedly the foremost man of all Ireland. None of his sons, however, inherited his greatness, and this racking widow of his nephew possesses only the shadow of his once great name.

That was indeed a noteworthy scene that took place at the last meeting of the Kiltarron League in the county Donegal, when Connor Ryan, with the snows of 105 years on his aged head, came forward to join the organization and to declare himself as ready now to do battle for Ireland as he was when, eighty-seven years ago, he carried a pike in his cause against the English. A count of his centuries remained in his present servile condition. Bravo, again, Connor Ryan!

Cleveland Universe.
With a singular blindness the enemies of Catholicity, with their senseless hate of all things Catholic, assail us at one moment for not doing that which at the next moment they would assail us for where it does. So it occurs that now—and from some newspapers that should be more thoughtful—the ecclesiastical authorities of Montreal are reviled for not commanding vaccination to their flock, and yet were the clergy to take this step in their official capacity the cry would go out from the same Protestant source, "What an infamy of tyranny! What a priest-ridden rabble!" Now, though the Montreal clergy have advised vaccination, objection to it may well indeed be founded on a most thoughtful and searching intelligence. Of this more anon. But how Catholicity or superstition figures in the case at all we fail to apprehend. Those who make the accusation glibly deal in abusive generalities, but would surely be puzzled if called upon to give a statement of facts. It is certainly true that the distress call out for money unto God, and that His wrath may be appeased, it follows naturally that in this visitation their minds naturally revert to the All-Powerful Creator, who holds these issues of life and death in the palm of His hand. It must be that, being Catholic, devotions are redoubled, and every intercession invoked for health and strength of soul and mind and body and consolation in the face of the dread contagion.

Catholic Review.
France now, as always, perhaps now more than ever, is a study. The old saying, originating in France, that it is "the unexpected" which may be always looked for there, has once again happened. The story is told in a brief despatch from the *Republique Francaise*. That paper used to be Gambetta's core, when Gambetta was Gambetta was the man who initiated the change in the form of elections, under which those of Sunday last were held. By the change he hoped to sail into power. He is gone and almost forgotten, but his *sermon de l'idee* prevailed, notwithstanding all opposition. He was the embodiment of the defiant atheism that has gained the upper hand in French politics. He was the man who declared "Clericalism," by which he meant Catholicity, the enemy of France. So he set to work to destroy it; that is, to break down and wipe out Christianity from the soil of France. What he did openly in his burly, turbulent fashion, his successor, Ferry, did slyly. Ferry was oily and wily. He nibbled at the Church, trying to eat it away piece-meal. But God is mightier than many Gambettas and Ferrys, and as was seen in the case of those men, at the very height of their power they fall. God, we may with reverence say, has not forgotten France, nor has France, for all the show and saying, forgotten God.

Some idea of missionary life among the Indians may be got from an experience as related by Rev. L. L. Conrardy, missionary to the Umatilla Indians in Oregon. The rev. gentleman is evidently an enthusiast in his work. His present salary is

barely \$200. Of course he cannot live sumptuously. And he recounts the trials and deprivations to which he is subjected with a spirit of detachment and sense of humor which are as irresistibly attractive as they are amusing. The reverend gentleman lives in a shanty with one room, which he uses for kitchen, dining-room, bed-room, library and parlor. In other words, his kitchen, which consists of one small cooking machine with scant utensils, is in one corner; his library, with a few indispensable books, in another corner; his parlor, with piano and smallest possible amount of furniture, in a third; his bed-room with a simple cot in the fourth, and his dining-room in the middle, the furniture of which we may, perhaps, gather some idea of from a somewhat amusing account the reverend gentleman gives of a dinner given by him on the occasion of a visit, some time since, of Archbishop Seghers and his ordinary, Bishop Blondel. His Grace the Archbishop had a cup and saucer; his Lordship the Bishop had a cup without a saucer; the reverend Secretary had a tin cup, and he himself had a preserved-fruit can to drink out of. He, of course, had not only to be chief cook and bottle-washer, waiter, servant, master of ceremonies, etc., but he had to arrange all the services and look after the time of the resources of the kitchen. When the Church dignitaries sat down to the table they found as principal dish a large piece of meat in a big pan in the middle of the table, which he frankly acknowledged was not at first sight very inviting; and he was not much surprised to find covered solemnly that they had very little appetite. However, in the end, he says, their appetites came to them in the midst of many a happy joke, and they made a very good meal. As Father Conrardy's china closet did not furnish the necessary dish from which to serve potatoes, the dish, he kept them in the pot in which they had been boiled by his chair, on a stand, and served them with his hand. He lacked in luxuries, comments and the refinements of the modern cuisine were more than made up by the happy temper and good spirits of all present. They realized fully the truth of the saying of his wise man, "Better is a dinner of herbs where love is, than a fatted calf and hatred therewith."

Philadelphia Standard.

The New York Tribune, in an editorial highly appreciative of the personal virtue and ecclesiastical ability of the late Cardinal McCloskey, says: "In lay life when we encounter one of these admirable souls, even in the toil and tumult of action, not dissociated from the sordid influences which necessarily affect all social and business competition, we appreciate and recognize the elevating influence thus disseminated. When such a character, however, is permitted to develop unrestrainedly in the pure and stimulating atmosphere of the religious life, the results offer perhaps the best that humanity can attain or expect." This is a very well put. Even from a purely humanitarian point of view, the life of a religious celibate is more favorable to the development of the highest Christian virtues. Secular pursuits necessarily bring us into contact with the "worldly influences" of the world's action. The life of a religious celibate is free from them, and from domestic and social distractions. It may develop without "restraint." Its atmosphere is "pure and stimulating." Add to this that special grace is given to those who enter upon the religious life with pure motives, and that in the power of this grace a religious becomes capable of making sacrifices and doing works without reluctance and with a zeal and energy and devotion which persons to whom this grace is not given cannot attain. If this be considered, all candid persons will cease to sneer at or oppose a life of celibacy entered into from motives of religion.

Boston Pilot.

The London Standard thus sadly confesses to the strength of the National movement in Ireland—"It is a melancholy truth, but it is truth all the same, that over the South and the West of Ireland the law of the League has superseded absolutely the law of the land. . . . 'The people' means the 'Local Branch,' and to disobey the mandate of that imperious committee is to be 'out of harmony' with the people. . . . Ireland according to the clang of the patriotic drums, is completely organized; in other words it is thoroughly coerced by Mr. Parnell's caucus." The Standard, having whined through these admissions, bursts into a howl for another Coercion Act. The *Pall Mall Gazette*, under the caption, "The Day of Coercion Acts of the old style is over in Ireland. Let us, then, face the facts, and, above all, the central fact of the altered position of affairs, which is that Mr. Parnell is the master of the situation. Without Mr. Parnell there is no safety. We can no longer govern Ireland without Mr. Parnell. Unless we are to disfranchise Ireland we must make terms with his representatives, and that means with Mr. Parnell. . . . What is wanted is that the people who have to suppress crime in Ireland should be the people who are trusted and elected by the Irish people, and that end can be obtained only in one way. If we are not prepared to govern Ireland by the sword we must grant her Home Rule—and the sooner the better."

Catholic Citizen.

Now, it would be amusing if Spain should refuse to receive the Rev. Jabez Curry, of Richmond, whom Secretary Bayard has designated Minister to Madrid. Jabez is a howler against Popery and the scarlet woman. He has won an Allegheny Mountain reputation for tall talk of this nature. Some of his deliverances may precede his personal appearance at the Spanish court. The hide-a-gooses are strong Catholics, and the dons are wrathful hosts for Bible pedlars. They may not feel at home to a vineyard-faced dyspeptic, who has been holding them up to the backwoods-men of Virginia as superstitious and bigoted. But, inasmuch as Spain is a "Catholic monarchy," perhaps this will not occur. Should such be the case, however, we presume Jabez Curry, D. D., will follow the brilliant example of

Mr. Kelley and resign, "at his own request"—or at cautious Mr. Bayard's instance, which is much the same thing.

Lake Shore Visitor.
The father or mother, who, in the presence of their children, will not only condemn what the priest says from the altar, but at the same time will perhaps speak disparagingly of him and the Church, should know that they are not teaching their children respect for authority. Children are not at all times slow to learn, and they naturally infer that if it is not wrong for father or mother to speak so disrespectfully of priest and Church, it is not very wrong to stay away from them altogether. This, however, is not the worst feature of this bad habit which some parents have. When they show disrespect for the authority of the pastor in the presence of their children, they are indirectly teaching their children to disrespect parental authority. Many young men and women to-day disrespect parents, because the parents taught them to do so.

The Sodalist.
Imagine, if you can, a formula of prayer more universal, easier and better suited to the capacity of all, more sublime, and at the same time more simple. The Rosary is a memorial, an abridgment of all Christianity; it is the breviary of the laity. For simple souls, for children, for the aged, it is an alphabet; but for the learned, for men of genius, for those that wish to meditate deeply it is a sublime book, a vast compendium of theology. At each decade, during the recitation of the Rosary, we meditate on one of the mysteries—Joyful, Sorrowful and Glorious; the joys, the sorrows, the triumph of Mary from the Annunciation to her coronation as Queen of Heaven. Here the highest genius finds subjects for its study, its astonishment and humiliation. It proceeds from Bethlehem to the Garden of Olives, from Thabor to Calvary, from earth to heaven. It passes and repasses all the great actions, all the heroic life of Jesus and Mary—the Man-God and the Virgin Mother—meditating on them, contemplating them, losing itself in them in a faithless adoration. The Rosary is the history of our Saviour's and our Mother's joys, sorrows and triumphs; how sweet its recitation is for a child of Mary!

Milwaukee Catholic Citizen.
Other people besides the Poles have church quarrels in this nineteenth century, notwithstanding the fact that they send their children to the public schools. At Tottenville, Staten Island, the Baptist deacons disagreed with their pastor, the Rev. Truman Bott, although the congregation sided with that reverend divine. At last Sunday's evening services a couple were prepared for immersion, and Sexton John Harvey went out to the water into the church to turn the water into the baptistry. A well and a splash followed; Sexton Harvey was found in the well. He could not tell whether or not a member of the opposition had maliciously pushed him in. Some one rammed a ladder down the well for him to climb out on. The ladder hit him on the head. No one could tell whether or not the enemy did it. After the sexton had been fished out, the tank would not fill up with water. Then it was discovered that there was a light under the baptistry. Some one peered under and saw two men, one on his hands and knees holding a lamp and another on his back with an augur boring holes in the bottom of the tank, through which the water soon poured. Some one raised a cry and the whole congregation rushed out. It was discovered that Deacon William Morris bored the holes, while Gilbert Bartheaux held the lamp. George Simonson, a friend of the pastor, met Deacon Turner outside of the church while the racket was at its height, and accused Turner of causing the mischief. Simonson threatened to whip Turner, only he was too old, he said. Captain Winford declared he would fight anyone who hit Turner. A general melee was only prevented by the pastor beating a retreat.

Boston Republic.

When the late Cardinal McCloskey was a child capable of intelligently attending at the services of his church, some sixty-five years ago, there were no Catholic churches in Brooklyn and only two in New York city, to one of which, St. Peter's in Barclay street, his parents were wont to bring him across the East river. To-day there are in Brooklyn probably thirty-five Catholic churches, and double that number in New York city, while the State that was then entirely subject to Bishop Connolly now contains six flourishing dioceses, and there is talk of erecting still another. What other denomination in the country can equal or even approach the marvellous growth of Catholicity in the Empire state during the past sixty-five years!

Pittsburg Catholic.

One of the most conspicuous figures in the political life of France at the present time is the great Catholic leader, Comte Albert de Mun. Albert de Mun comes of a noble Gascon family that has been prominent in France since the days of Henry of Navarre. He is also a direct descendant of the illustrious Helvetius and of well known in Brooklyn probably thirty-five Catholic churches, and double that number in New York city, while the State that was then entirely subject to Bishop Connolly now contains six flourishing dioceses, and there is talk of erecting still another. What other denomination in the country can equal or even approach the marvellous growth of Catholicity in the Empire state during the past sixty-five years!

Mun, there is always hope for the country. The Catholic champion is doing noble service in breasting the raging tide of atheistic Republicanism.

CATHOLIC NOTES.

Very Rev. D. J. Quigley, Vicar General of the Diocese of Charleston, has been appointed by the Pope Domestic Prelate, with the title of Monsignor. This is the first priest in the South so honored.

Rev. Father Kelly, Secretary to His Lordship Bishop Cleary, recently presented a beautiful chalice to the chapel of the House of Providence on the Feast of St. Edward.—*Kingston Freeman*.

Rev. Father M. M. Green, pastor of the Church of Our Lady Help of Christians, Newton, Mass., was found dead on his chamber floor at seven o'clock Tuesday morning, having died from asphyxia caused by a leak in a gas stove used in his room.

On Sunday last the new Cathedral of Hartford, Conn., was solemnly dedicated to the service of Almighty God. A large number of bishops and priests were present as well as an immense concourse of the laity. Archbishop Ryan preached the sermon at high Mass and Bishop McQuaid preached at Vespers.

Cardinal Newman, though now on the shady side of 80, is a brilliant player on the violin. The other day he was challenged by a Baptist minister in Birmingham to a controversy on religion. His Eminence replied that he was not a skilled controversialist, but that he would play the fiddle with the minister, if that would do him well.

The Duke of Newcastle, it is reported, has joined the Roman Catholic Church. The conversion took place some time ago, it is said, but the avowal was postponed until the young duke attained his majority. This conversion caused much annoyance in established church circles. The young duke has great influence, and has an income of \$200,000 a year.

The French Government lately asked Mile. Valentine de Lamartine, the niece of the renowned poet, to allow his remains to be transferred to the secularized Pantheon, and placed by the side of Victor Hugo. Of course, Mile. Lamartine, who is a practical Catholic, firmly declined this doubtful honor, saying that, as the body of her uncle was lying in consecrated ground, it would ill-become her to place it in a building which had been wilfully desecrated.

Cardinal McCloskey left only a \$10,000 life insurance policy. He directs his executors to pay all his just debts and funeral and testamentary expenses immediately after his decease. Then he bequeaths to Archbishop Corrigan, Bishop McLaughlin, of Brooklyn, and Bishop McNerny, of Albany, all the remainder of his estate, appointing them at the same time executors of his will.

The World is mistaken in stating that the Papal dispensation for the marriage of Prince Waldemar and Princess Marie d'Orleans was granted on condition that the daughters be brought up as Roman Catholics, while the sons are to follow the faith of their father. It is expressly stipulated that all the children of the marriage, both sons and daughters, are to be educated in the religion of their mother, and this understanding will be embodied in the marriage contract.

A report has been received by the U. S. Secretary of State from Consul Chas. Seymour, at Canton, China, enclosing pamphlets describing the persecution of Christians in China. The persecutions comprise robbery or destruction of chapels, beating, blackmailing, and boycotting of native Christians, often with the encouragement of the local authorities, and the refusal of the authorities to punish offenders, protect Christians, or take measures to secure restitution.

ATTENDING THE SHOWS.

Mr. P. J. Woods, farm foreman at the Agricultural college, had a very pleasant experience while attending the different fairs, in charge of the model farm stock. The St. Thomas, Cayuga, and other exhibitions, asked as a favor of Hon. Mr. Rose, that the Government cattle be exhibited at their shows. In most cases the request was granted, and Mr. Woods, with three assistants, was given the charge of the animals. At St. Thomas, the first show visited, a hearty reception was given them. The directors could not do too much for Mr. Woods and his men, while Mayor Horton very kindly entertained the former at his house, and drove him around to see the sites of the beautiful baby city. At the exhibition, Mr. Woods delivered lectures each day, explaining the different qualities of the cattle exhibited, and was surrounded by an attentive audience. After seeing the animals safely embarked, which work was superintended with much care by Mr. J. Stewart, the G. T. R. agent, Mr. Woods proceeded to Lansing, Michigan, and paid a visit of inspection to the Agricultural College there—the best institution of the kind in the States. He was shown through the college by Prof. Glasse, an old Quakerite, and was well pleased with what he saw. Then he visited Mr. Walker, of Walkerville, the owner of a 6,000-acre farm and the breeder of 5,000 head of cattle. At the Cayuga show the usual courtesy was extended Mr. Woods and his men, and the papers of the place highly complimented the exhibit. The whole trip was a very profitable one, and was the source of much pleasure to the genial farm foreman.—*Guelph Herald*, Oct. 13.

PERSONAL.

We had the honor this week, of a visit from Mr. and Mrs. John Ryan, of Brantford, who have been enjoying their honeymoon trip. We hope a large share of the joys and happiness of this life may be theirs in the holy bonds of wedlock.

THE CANADA BUSINESS COLLEGE, HAMILTON, ONT.—This institution is meeting with an unusual degree of success and popularity. It is one of the oldest and best equipped of the Business Colleges, and affords excellent advantages to those who desire a good business education. Full particulars may be had by writing to R. E. Gallagher, Principal.