

loyalty of  
sentiment;  
is a most short-  
e who are really  
excite religious  
hout reason to  
s and influential  
as entertaining

We would re-  
talker that when  
e in real trouble,  
Catholics, in pro-  
population, main-  
country to double  
er class, by taking  
e; and the same  
in should occasion  
when we come to  
e plumage of the  
feather their own  
were found in  
to accuse the Order  
nsible directly for  
members; but we  
principles, which  
conscience, are  
pet traitors than  
which, which incul-  
authority.  
will act wisely if  
ent quarrel within  
belongs. It is a  
selves and the  
fought out on that

## ELECTION.

by the Kilkenny  
have sufficiently in-  
a character had  
zealous supporters  
Unfortunately for  
face of Ireland, the  
ed. Owing to the  
O'Gorman Mahon  
in the representa-  
ere again, unmiti-  
feats, Mr. Parnell  
the fortunes of war.  
teining, where the  
Mrs. O'Shea was  
he hastened to Car-  
macleon days of his  
his word was all-  
s endorsement of  
tantamount to  
d a free ride  
y of that candidate.  
ic sentiment had  
ock in the scandal-  
the late uncoroned  
public hall of that  
nty the handwrit-  
to all: "He was  
balance and found  
e idol of the people,  
d covered with the  
he appeared before  
devoted multitudes,  
obtained a hearing  
ling followers. His  
ttle, a good man  
record, is rejected  
sly through his  
commended by Mr.  
as so sad a spectacle  
e warfare as that  
arnell and his few  
guided followers on  
election. It is well  
to one thousand Pro-  
voters exercised the  
hundred Catholic  
tion proved that Mr.  
the undivided support  
s and overwhelming  
ands of his former  
olies, who, disgusted  
voted solidly and al-  
ainst his nominee.  
ould be taken person-  
only by Mr. Parnell  
but by every public  
ons to earn and re-  
the support of  
It is plain to be  
o man can close his  
fact unless he is wil-  
no matter how popu-  
be in Ireland—no  
vices he may have  
country—the purity  
ct must at all times  
public criticism; and  
ill acknowledge no  
ide in the guidance  
who is not, "like  
bove suspicion." In  
ements of the ultra-  
press in England  
diently indicate that  
r. Parnell means the  
tholic faith and the  
ristian morals in the  
rick. The London  
the collapse of Par-  
mination of the Irish  
ave always hated the  
ent, and therefore the  
re little better than  
f the great misrepre-  
Thunderer is "that  
s and Bishops are op-

posed to Home Rule for Ireland." But from its admission it may easily be seen what is the opinion of the English statesmen. They, one and all, acknowledge that it is pure madness for any public man to set himself up against the united disapproval and condemnation of the Irish priesthood. "Who ever," says the *Times*, "becomes the nominal leader of the Irish party will merely be the puppet of the Irish hierarchy."

The *Pall Mall Gazette*, however, gives a reason for the wonderful and all-powerful influence of the Church in Ireland. It says:

"Even the most bigoted observer cannot ignore the fact that the majority would have been even larger if the Tories had not voted solidly for the Parnellite candidate. What makes it more significant is the fact that the Parnellites confidently expected a different result. Parnell even rashly announced that he would abide by the Carlow decision. It is decidedly manifest that the National Federation in America is right in regarding the result as being no longer in doubt and that the political future of the National cause is assured. The interests of the Irish people and those of the Irish clergy are identical, and consequently they are pulling together."

Never were truer words uttered; never was a truer appreciation stated of the close and indissoluble connection existing between priests and people in Ireland. "Their interests are identical." Their temporal as well as their spiritual interests are in the safe-keeping of one another. The people have the most unlimited confidence in the spiritual guidance of their consecrated pastors, and the latter are most abundantly and most generously provided for and sustained by the former. No clergy in the Christian world is so well and so munificently compensated for their spiritual labors as the priesthood of Ireland. They receive no stipulated salary; they would spurn any gift from the Government; they live on the free and entirely spontaneous and voluntary offerings of their people, and the latter vie with each other in liberal donations at Christmas and Easter. But independently of this all too selfish consideration, the priests and the Bishops of Ireland must be leagued heart and soul with the people since they are all, without exception, called as Aaron was and chosen from the ranks of the people. When the clergy in Ireland espouse the cause of the people they take sides with their own fathers and brothers, who are the merchants of the towns or the tillers of the soil. It is no wonder then that the *Pall Mall Gazette* should state that "their interests are identical." Parnell and his Tory sympathizers and supporters were guilty of the most unpardonable error in supposing that the priests and people in Ireland could ever be separated or antagonized, or that in contending against the priesthood of Ireland they were not contending against the dearest and most cherished and sacred interests of the whole Irish people.

## MORE ANTI-JESUIT LECTURING.

The Rev. Joseph Cook has been recently airing his eloquence in Montreal on the subject of "Jesuit aggression in America." As is usual with orators whose aim it is not to increase the knowledge of their hearers, but to stir up discord and to gain notoriety, Mr. Cook's lecture was filled with falsehoods and platitudes in about equal proportion. He is of that antiquated school of Presbyterians who maintain that the Pope is the anti-Christ and the Man of Sin, and his lecture on Jesuit aggression was just what was to be expected when the object was to please the palates of such as have received their instruction in religious matters from such teachers as Professor MacVicar, some of whose glaring falsehoods we had occasion not long ago to expose.

Mr. Cook's lecture was delivered in Erskine church, and the reporter says "a fair-sized audience assembled" to listen to it. From this expression we infer that the Presbyterian body of Montreal generally are tired of hearing the same old story of Jesuit aggression repeated, which they have already heard to satiety. The Jesuit body are too well known in Montreal that the Protestants of that city should believe the slanders of such speakers as Rev. Messrs. MacVicar and Cook concerning them, and they signified their disapprobation by staying away from the lecture. It is creditable to them that such is the case.

Mr. Cook commenced with some trite remarks to the effect that "there are in Rome two Popes, the Pope of the Catholics, and the black Pope of the Jesuit order. The inhabitants of that city say that when the Popes disagree, the black Pope generally has his way." It is

needless to say that this is the sheerest nonsense. The inhabitants of the city know better than to say anything of the kind. Such a notion is merely the product of the fantastical brain of some mountebank who knows as little of the regime of the Catholic Church as Mr. Cook himself. The Pope has his counselors, but the General of the Jesuits has no more to do with the administration of the Church than that sometimes, perhaps, he may be consulted by the Holy Father as a prudent and learned counsellor; just as the Holy Father might consult any learned theologian. But even if occasionally such advice were followed in things of world-wide importance there can be no more culpability in the matter than when the queen of England consults Lord Salisbury or Mr. Gladstone in her administration regarding matters of state. Why should the white Pope, as Mr. Cook is pleased to call the Supreme Pontiff, be precluded from taking advice from wise counsellors?

But Mr. Cook says "the Jesuits have obtained immense hold in the United States, and in this Province;" and he quotes the late Archbishop Lynch as having said: "The Jesuit party determines the succession of Premiers at Ottawa." Archbishop Lynch during his life said many things of which we know nothing; and it is difficult to say when a particular statement is made whether he ever said such a thing or not, but we are quite sure he never seriously made such an assertion as Mr. Cook pretends to quote from him, as if that were enough to make the matter indisputable. Why does not Mr. Cook say when and where His Grace made so remarkable a statement? We can readily imagine that the reason is that His Grace never said anything of the kind, and that Mr. Cook is a fabricator.

The Jesuits of Quebec Province consist simply of a few dozen priests who are engaged in teaching and parish work. We will not pretend to deny that they labor zealously in their vocations, but it will take more than the reckless assertions of Rev. Joseph Cook to convince those who know anything of these humble and hard-working laborers in the Lord's vineyard that they have any other object in view than the spiritual and temporal welfare of their flocks.

Of course Mr. Cook while making his statement had in view that bugbear of the fanatics, the \$160,000 which the Jesuits received as a compensation for the valuable property of which they had been unjustly deprived by the British Government. Apart from the fact that this sum was but a small fraction of what had really belonged to them, it was merely property which in the first instance they held in trust for the general welfare, since it was for the education of Canadian youths that they held it at all. Far more than this sum they had expended in the good work long before that trifle was restored to them, and now that they have received it it would not recompense them for the erection of a single one of the colleges, to say nothing of the churches which they have erected in the Province.

Mr. Cook adds that the Jesuits "might soon determine the Presidents of the United States." This is quite on a par with his statement concerning the Jesuits of Canada. The Jesuits of the United States are occupied similarly to those of Canada, and there are about as many in proportion to the population of the United States as there are in Ontario, their ratio of population being almost the same in both countries. In this Province it is easy to estimate the amount of political influence which the Jesuits are exercising. This religious order has charge of the parish of Guelph, and a few stations in Algoma and the north-western part of the Province, chiefly among the Indians. The Jesuits of the United States have just as much thought of electing the President of the United States as the Jesuits of Ontario have of choosing a Lieutenant Governor and Premier for this Province, to take the places of Governor Campbell and Premier Mowat, yet we may say that there might be worse Presidents, Governors and Premiers than the Jesuits would select if the choice were in their hands; so there is very little reason for alarm at the extent of their influence.

But Mr. Cook might say that it is not merely the Jesuits of whom he is in dread, but of the "Jesuit party," and truly when we examine his words we find that it is of "the party" he speaks rather than of the Jesuits themselves. Here, then, is a serious accusation, that there is a powerful party in Canada and the United States, dominated by the Jesuits, and seeking

for their own aggrandizement to rule the country to the injury of the people generally.

We have shown above that Jesuit interference in politics is but a myth. Mr. Cook has, therefore, nothing else in view than the entire Catholic population of both countries. He would, if he could, deprive Catholics of the exercise of the franchise. We thank him for his solicitude to rescue us from the hands of the Jesuits, but we decline his kind patronage in our regard. Catholics in both countries will continue to exercise the franchise; and though we do not ourselves expect to choose either the Premiers at Ottawa or the United States Presidents, we will, like other citizens, continue to claim our due influence in the choice of these functionaries.

It is a source of wonder to us sometimes that these fanatics who are in constant dread of Catholic influence at the polls, and who wish us not to interfere in the politics of the country, do not likewise think of exempting us also from taxation. Surely if we are fit to be taxed for the maintenance of government, we are fit also to be entrusted with the franchise, and to be allowed that weight in the government of the country which our numbers demand.

Mr. Cook denounces Catholic Separate schools, and he says the Jesuits are the persons guilty of demanding them. But in proving his point, or rather in attempting lamely to prove it, he lays down a principle which completely upsets his own theory. "He says: 'As long as they pay taxes, the people have a right to say what their children should be taught.'"

Precisely so, and since Catholics pay taxes they have a perfect right that one of the branches in which their children shall be instructed shall be religion and morality; and as this is not done in the Public schools we wish for Catholic schools to be maintained out of our own taxation.

We shall have more to say in a future issue on some other matters touched upon by Mr. Cook. We shall further remark here that when parsons pretend, like Mr. Cook, to be very anxious for the people to enjoy the fullest civil and religious liberty they always conveniently manage to forget that Catholics are people as well as themselves, and that they should enjoy such rights as well as Protestants.

## FLYING VISIT TO THE FALLS.

Carmelite Monastery,  
Falls View, Ont., July 11, 1891.

DEAR RECORD—"The next station is Falls View. This train stops five minutes, to allow passengers to view the Falls." With these words, quite familiar to those who travel on the M. C. R., the brakeman announced the next stopping place. The sentences had scarce died on his lips ere was unfolded to our gaze Niagara in all its grandeur. We alighted. There we stood rapt up in awe, unconscious of anything but the great spectacle before us and the sublime thoughts which it inspired.

Fortunately, we were not put to the necessity of continuing our journey for a while, so we did not heed the conductor's "all aboard." Our fellow-passengers deserted us—the train steamed away—and there on the vacated platform we remained for a long time without regard to the flying moments.

We would have been content to remain on that fascinating spot had not the inner man reminded us that which was a feast to the eyes did not satisfy all wants. We reluctantly moved on. In quest of something to stay the appetite of hungry travellers. We walked along the river bank and had not gone many yards before we were ascending a hill. It was but a gentle slope, but in the imagination of every tourist it was magnified into a Mount Blanc. The presence of a large St. Bernard dog seemed to tell us that we were trespassing. On we went, and when we reached the top of the hill we had a fuller view of the great cataract. While resting we were met by the dog who had stood awaiting us. We were mistaken in imagining while at a distance that he was going to dispute our right of way. His friendly manner put us at our ease, and his very bark seemed to be an attempt to pronounce the word "Welcome!" My musings had not been altogether idle ones. There was, after all, something in the comparison which had passed through my mind. Here was the hill, and now this intelligent canine appears on the scene to complete the picture. "One more thing is but wanting," said I, "and that is that we may share the same refreshment and hospitality which awaited the Alpine traveller." Nor were we disappointed. We soon espied, surrounded by lofty poplars, a pretty little house.

The crosses which rested on the pinnacle of the turrets reminded us that we were on hallowed ground—that we had come within the precincts of some religious institution. We had. We were entering the grounds of the Monastery of Our Lady of Mount Carmel. We felt that we were for a while within some asylum of rest as

we passed by the cross whose shadow extended across the beds of the sweet-smelling flowers. That same sacred emblem of our Redemption reminded us too that whilst the great waterfall told us of the majesty of the Creator we must not forget that He is likewise a God of love.

"Max" (the name of the monastery dog) had preceded us to the door, and in his own way announced our coming. A young Brother greeted us at the entrance and whilst politely ushering us in, bade us to feel at home. We were then introduced to the Prior of the monastery, and the hearty way in which he shook hands really did make us feel at home. After partaking of a substantial repast in the refectory we were conducted to the balcony. I do not know of a better place from which to see the Falls than from this verandah. The view is most extensive one. For a full hour we sat enjoying the cool, fresh breeze from the river. We had an interesting little chat with some of the Fathers, who for the while had interrupted their duties in order to entertain us.

In the course of the conversation I found out that these monks have at present a great work on hand. They were invited here by the late Archbishop Lynch. What they intend to do is to erect a large hospice which will throw open its doors to both countries. There is a splendid site here for such an institution and land is plenty. Over two hundred acres of land have been handed over to these religious. They are willing to push the work; but more is needed. Our Catholics must take it up.

"We must make ourselves known," said Father Prior, "American Catholics are people who read, therefore they must be reached by the press. Let the people know our wants, and they will not be slow in coming to our assistance. Many hear our appeal, but pass it by unheeded. They receive a circular by mail, throw it aside, thinking that they are plagued with some begging scheme or advertising dodge. Of course we beg. That is our profession. Are we not mendicants? But in this case, for whom do we seek aid? Whom do we benefit? Surely not the order! No; it is for the good of the whole country. Others, again, misunderstand us. Some say 'Why, we have plenty of such institutions! We have not. It is our mission to supply a something which is yet wanting—imagine a place where all are welcome, where religion or condition of life will exclude no one. Outside the expense of coming here, there is no question of how much it will cost our guests. We ask nothing from them except what they offer gratuitously."

We intend to give retreats for all classes throughout the year. We will try to make it as homelike as possible for all. Our house will not be waiting for accommodations. When you consider the beautiful surroundings, the fact that we will have our hospice near the great Niagara Falls, where everything conduces to elevate the soul of man and infuse with it nothing but holy thoughts, I think, dear sir, you will agree with me that we could not have found a more fitting place. Besides, from a sanitary standpoint, everybody knows that Niagara Falls is one of the healthiest spots in America. The quantity of ozone in the air, owing to the constant renewal and agitation of the water, is exceptionally large. The neighborhood has never been visited by an epidemic.

"We have another end in view, which will surely commend itself. This is to furnish a home for aged priests who have been worn out in the service of their Master. Let the country know of our work. Tell your thousands of readers to write to us. We will cheerfully send them all information. Let it be known that we offer the Holy Sacrifice twice a week for our benefactors, or, if they request it, for their deceased friends. Besides, we intend to preserve in our archives the names of all who help us in any way. As a pledge of our promises we send this hand to the writer a pretty little engraving, called the Miraculous Picture of Our Lady of Mount Carmel, to all who help us. God knows our work is an unselfish one, and may He bless those who assist us in carrying it out. It is an undertaking that will prosper. God wills it, and the ecclesiastical authorities of the United States and Canada have blessed and approved it."

I would have wished to have lingered longer, but time did not permit, so we took our departure; but before doing so we visited the little Oratory. It was in this little chapel that the late Archbishop of Toronto often celebrated Mass. His heart seemed to find its resting-place here. How he yearned to see a hospice erected at Niagara Falls! If he lived to-day I can imagine with what warmth he would address himself to the charity of Catholics to come forward and assist the Carmelites. What he would probably say, let me say now:

"Would that I could be heard in every part of this vast continent! Friends of Mary! wearers of her scapular! Catholics! come to the aid of these monks of Mount Carmel! If God has blessed you with means, here is a chance to manifest your generosity in a worthy manner. Help in some way, if it be but a few cents. You will benefit a good cause and help yourself."

Finally we took our departure, and although when this shall reach your sanctum I shall be perhaps far away from Niagara's thundering waters I am sure my thoughts will be ever wandering back to the Falls and recalling the pleasant moments spent at the little Monastery of Our Lady of Mount Carmel. Yours sincerely,  
PILGRIM.

## THE SAGAMORE.

The Indian Philosopher in the Dominion of the Sagamore.

The reporter thrust a Bible (King James' version) into each pocket, and with the sentiment, "Faith Hope, Charity—these three—but the greatest of these is Charity," singing in his heart his sweet refrain, set forth for the abode of the Sagamore.

Mr. Paul sat in the cool depths of an umbrageous grove, calmly enjoying the prospect stretching away through the deep arched aisles to the edge of the grove and across the meadows to the hills and the sky beyond.

The reporter approached and stacked his Bibles.

"You gon'to have camp-meetin'?" queried the sagamore.

"My brother," the reporter answered, with academic fervor, "I have come that we may take grave and earnest counsel together. A crisis has occurred!"

"What's the crisis?"

"You will understand me when I tell you that I met a Roman Catholic last week, and the fellow actually addressed me! I tell you, sir, raising his voice to a higher pitch—the audacity of these people is becoming unbearable. It is a menace to the State and a source of the most anxious misgiving to all good men."

"You good man?" queried Mr. Paul.

"Far be it from me, my brother," piously rejoined the reporter, "to exalt my own virtues. Alas! we are all sinners."

"Huh!" grunted the sagamore.

"But something," pursued the reporter, "must be done to check the arrogance of Rome. Why, sir, who knows but that, if we keep silence, a person—I will not say a man—of that faith—parson me—of that idolatry, may aspire to become Prime Minister!"

"Well," said Mr. Paul, "S'pose he did!"

"What! A Roman Catholic Prime Minister! What did our sainted ancestors fight for?" The reporter raised his voice again. "What did they fight for? Shall we calmly yield up the liberties made sacred by their blood?"

"What liberties?"

"Liberty of conscience, sir!"

"What does that mean?"

"It means, sir, that every man shall be free to worship God in his own way."

"Does that mean Catholics too?"

"Well, of course, if they persist in the error of their ways we shall not treat them with violence. But we must guard our liberties."

"What about theirs?" queried the sage.

"Sir," said the reporter, again with academic fervor, "would you allow an untamed tiger his liberty? Would you destroy the safeguards and allow a pestilence to sweep the land?"

"Ain't seen any tigers round here," said Mr. Paul.

"Ah!" rejoined the other, "the velvet paw—the velvet paw! But the claws are there, ready to be unsheathed and rend us. We must guard our liberties!"

"They were won by our ancestors in the teeth of Rome, witches, freethinkers—and everybody else except people who thought as they did. They did nobly, and it is for us to follow their example."

"Ain't any witches around here," said Mr. Paul.

"True," said the reporter, "our ancestors burned them all. Now, if we can get rid of Popery the world will be all right."

"What about freethinkers?" queried Mr. Paul.

"Alas!" admitted the reporter, "their numbers do not decrease as rapidly as we could wish; but just now we must strangle the Scarlet Woman ere her brood overwhelm us."

"Seems to me you got pooty hard time to run this world," observed the sagamore.

"The task is no easy one," sadly rejoined the reporter. "The difficulties are tremendous."

"I s'pose," pursued the sagamore, "Manitou told you He give you leave to run this world—eh?"

"I would not presume to claim any such distinction," humbly replied the reporter. "What I do, I do in His name."

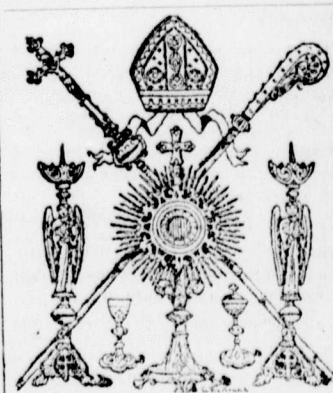
"Good many things been done in His name," grimly commented the sagamore, "that I wouldn't like to have done in my name. I don't believe Manitou liked 'um either."

**DR. PRICE'S**  
**Cream**  
**Baking**  
**Powder.**

A Pure Cream of Tartar Powder.  
Superior to every other known.  
Used in Millions of Homes—  
40 Years the Standard.  
Delicious Cake and Pastry, Light Flaky  
Biscuit, Griddle Cakes, Palatable  
and Wholesome.  
No other baking powder does such work.

**HUMORS**  
of the  
BLOOD & SKIN  
Cured by  
**Cuticura**

HUMORS OF THE BLOOD, SKIN, AND  
ING, scaly, crusty, pimply, blotchy, or copper-  
colored, with loss of hair, either simple, scrofu-  
lous, hereditary, or constitutional, are speedily,  
permanently, and economically, and infallibly cured  
by CUTICURA REMEDIES, consisting of CUTI-  
CURA, the great Skin Cure, CUTICURA SOAP, an  
exquisite Skin Purifier and Beautifier, and CUTI-  
CURA RESOLVENT, the new Blood Purifier,  
and greatest of Humors Remedies, when the  
best physicians and all other remedies fail.  
This is strong evidence, not true, CUTICURA  
Remedies are the only infallible blood purifiers.  
Sold everywhere. Price, CUTICURA, 75c.  
CUTICURA SOAP, 25c. Prepared by  
POTTER DRUG AND CHEMICAL CORPORATION, Boston.  
Send for "How to Cure Skin Diseases."



**ALBERT GAUTHIER,**

—IMPORTER OF—

Bronzes, Church Ornaments, Chac-

ubles, Altar Wine.

Manufacturer of Statues, Stations of the

Cross, Paintings, Decorations, Banners,

Flags, Badges, Etc., Etc.

1677 Notre Dame Street, MONTREAL.

TEACHERS WANTED.

FOR THE PRESBYTERIAN S.E.P. SCHOOL,  
two assistant female teachers, holding  
2nd or 3rd class certificates. Duties to com-  
mence 1st Sept. state salary and experience.  
Apply to P. K. HALL, Sec. R. C. Separate  
School Board, Prescott, Ont.

FOR S. S. No. 10, N.E.P.A., 2nd and 3rd  
class teachers, duties to begin on third  
Monday in August; applications will be re-  
ceived till 7th prox.; applicants state salary  
and give references. Address: CHAS. L. LEE,  
WATTS, Lockville, Ont.

FOR THE SEPARATE SCHOOL, COR-  
UNNA, a teacher holding 2nd class cer-  
tificate. Duties to commence after holidays.  
Applicants must state salary and give refer-  
ences.—M. STANLEY, Sec. of Trustees, 665-1W

FOR THE PORT LAMBTON SEPARATE  
School, one holding a 2nd or 3rd class  
professional certificate; duties to begin at or  
the summer holidays; applicants will please  
state experience and salary expected. Ad-  
dress—CHAS. O'LEARY, Sec. Port Lambton  
S.E.