

The Catholic Record.

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

VOLUME 9

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To Mary, Mother of God.

BY MARY E. MANNIX.

Bearer of God! A truer thrill
Through every vein: O perfect Maid!
My soul with wondrous rapture fills,
Half suppliant, half afraid,
Bearer of Him who bore the Cross
For priceless gain or endless loss.

Mother of God! O little sweet!
I care to lift my eyes above—
I dare to kiss Thy blessed face,
Sure of Thy mercy and Thy love.
He was our Brother—then are we
Christ-given Mother, dear to Thee.

BLESSED DE LA SALLE.

Celebration of the Beatification at St. Michael's.

SERMON BY VICAR-GENERAL BOONEY—
LIFE AND LABORS OF DE LA SALLE—
SUCCESS OF THE BROTHERS OF THE
CHRISTIAN SCHOOLS.

Toronto, May 7th.

In connection with the celebration of the beatification of John Baptist De La Salle, at St. Michael's Cathedral on Friday, Vicar General Booney preached the following sermon at Pontifical High Mass in the morning. He took for his text: "They that are learned shall shine as the brightness of the firmament, and they that instruct many to justice, as stars to eternity." (Daniel xii. 3.) He said: "This is the reward promised by Almighty God to those who instruct the multitude and direct the minds of youth in the way of salvation. Hence it is that in every age we find that men of the greatest genius and learning employed themselves with great zeal in teaching the masses, both by their apostolic labors during their lifetime and by the pious monuments of their charity and zeal which they left behind them for the benefit of future ages.

To promote heavenly wisdom and science amongst men and to instruct the ignorant in the great truths of God and of eternity has at all times been esteemed by the Christian world as a sublime employment, and God Himself has promised a most ample reward to those who practice it.

Such was the case in the life and labors of the Blessed John Baptist De La Salle. He was a man of God, a holy man, a man who practiced the Christian virtues in so heroic a degree that he is now called, in the language of the Church, "The Blessed," and a festival has been proclaimed in his honor by our Holy Father, Leo XIII., which is celebrated all over the world on this day. When one becomes so full of the Spirit of God as to be able to say, as St. Peter said, "Lord, we have left all things to follow Thee," his thoughts and aspirations must tend heavenward, and the work that he performs for the sake of God and the benefit of his fellow men is blessed by Heaven. When he tears asunder all the ties of flesh and blood, all attractions to the things of earth and lives only for Heaven and for the good of society, his crown must be glorious and successful. Our Divine Lord said, "He that leaveth father and mother, sister and brother, lands and possessions for My name's sake, shall receive a hundred-fold reward in this life and the glory of Heaven in the next." When we see a man whose life is opposed to the maxims of the world, who, though being rich, distributes his wealth among the poor and becomes one of themselves in order that he may do greater good amongst them, who leaves the high road of honour and preferment in order that he may be preferred in a man whose life and labors have been a blessing and benefit to millions of the human family of nations—such a man deserves our esteem and love and his name is to be held in everlasting benediction.

The blessed John Baptist De La Salle was born about the middle of the seventeenth century, of a noble and pious family, who were connected with some of the most eminent explorers and missionaries of America, amongst whom I may mention the Marquette family, three of whom sacrificed their lives for the cause of religion and civilization. From his youth he was endowed with a happy disposition of mind and heart that contributed to the production of early fruits of piety and virtue. He was simple in his tastes, charitable to the poor, affectionate and respectful to the members of his family, and submissive and considerate towards his superiors. He was the ornament and joy of his noble parents; he never manifested any desire for the frivolous amusements of youth, and yet he never showed in his conduct anything that may be called a gloomy disposition or a superstitious character. He was gay without frivolity, and pious without affectation. It was easy to perceive, therefore, that Providence had special designs upon him. All that related to religion charmed him. His delight was to read the lives of the saints; and when his parents would be inclined to reward his application to study, nothing would please him more than to listen to some pious legends or portions of the lives of the martyrs. He loved the ceremonies of the Church, and would often repeat them before a small altar he had erected in his room. He loved also to sing pious hymns and canticles, and asked as a signal favor to be taught to serve Mass, and be placed amongst the sanctuary boys of the parish. His pious mother assisted him in the

development of these sentiments, but she did not limit herself merely to this part of his education. She taught him to be industrious, and accustomed him to the love of labor, and by this means strengthened the foundation of his future constitution and character.

At an early age he was placed in the University of Rheims. His keen talents, his mature judgment and his application to study gave hope that a most brilliant future lay before him. He realized the hopes of his family, and soon attracted the attention of his professors, and gained their esteem, and under their judicious teaching he made such rapid progress that they frequently asked themselves, for what work has Providence destined this remarkable child? What shall be his future?

At this stage of his life the attention of his parents and pastors was turned towards the most important in the lives of their children, and which all good children are eager to perform as an act of faith and love, that is, their first communion. The young John Baptist De La Salle looked forward to the accomplishment of this holy act with all the fervour of his soul, and prepared himself for it with the earnestness and devotion of the importance of the act demanded. His first communion not only united him with his divine Lord for the first time, but also seemed to make known to him his future vocation. In the innocence and fervour of his youth he approached the Holy Eucharist with a heart full of simplicity, love and confidence. And being deeply impressed with the importance of the great favor he had received, he desired to make an adequate return as far as possible. But what return could he make except the offering of his own heart. This sacrifice seemed to be intuitively called for from that moment, and the sacrifice demanded was freely and spontaneously given. From that moment his choice was made, and made irrevocably; young De La Salle set out in the gratitude of his heart, "Henceforth the Lord is my portion and my inheritance. No creature shall ever deprive me of this divine treasure nor separate me from it; in God alone shall my soul seek peace, rest and happiness."

This determination on the part of one so young sadly disappointed his father, who fondly hoped that his son, so gifted and so talented, would bring him honor and renown, and would suitably continue to preserve the noble traditions of his family while perpetuating its existence. He had destined him for the profession of law, in which he hoped he would attain the highest position. But how great was his surprise and his sorrow when he learned that his son's choice was made, and made irrevocably; when he saw that his son had but one desire, that of abandoning the world and all its allurements; one ambition, that of entering the House of the Lord and offering up daily the pure sacrifice of the Body and Blood of Christ as a priest of God. The pure sacrifice that was to be continuously offered up from the rising of the sun to the going down of the same. But the sorrow and the disappointment of this good father were only momentary, and were soon changed into joy and gladness when he became convinced that the determination of his son was the will of God, and, like another Abraham, he prepared himself for the sacrifice.

Christian parents, do you realize the greatness, the nobleness, the magnanimity of such conduct? Do you see and understand your paternal duty traced in the action, good father! How many parents criminally suppress and thwart the desire of their children to leave the world and retire to the security of the sanctuary and cloister! If you were asked to break open the door of the tabernacle, and seize the sacred vessels and appropriate them to your own profane purposes, you would resist until death; you would spill the last drop of your blood before you would be guilty of such an outrage, before you would obey the unholty command. How much less criminal is the act you commit when you thwart the religious vocation of your children—when you take these vessels of election and constrain them to serve a purpose for which God never intended them! Had such unchristian principles directed the conduct of Louis De La Salle, we should not have this celebration in honor of the blessed De La Salle to-day, the great benefactor, and society would have lost thousands of earnest labourers in the great cause of popular education, and millions of children might have been left to grow up in ignorance, infidelity and crime, without the knowledge of God, of the duties of religion or the amenities of Christian society.

In pursuance of his holy vocation, and true to the spirit of his first sacrifice, he entered the Seminary of St. Sulpice. Amongst the many seminaries then existing this was the one he selected. This seminary required its students to devote a certain time each week to teaching Catechism to the young and the ignorant. Thus he seemed to enter into the design of Providence in order to prepare himself to be the future founder of an institute whose chief duties would be to instruct children in the doctrine of Christ and the fear of the Lord. He was soon admitted to tonsure and minor orders, and once being an ecclesiastic he became a new man; his virtue shone with a new lustre; he was a shining light among the other seminarians; he was a candle which the bishop had lighted and said its rays of light all around, and spread its luminary was destined to shine all over France.

At this time a new dignity was conferred upon him; he was elevated to the canonry of the Cathedral of Rheims, and when installed in this dignity he applied himself with such assiduity to the duties of his office that the old canons considered themselves happy in having him now in

their midst, and the young respected him for his piety and virtues and selected him as their model, by whose bright example and moulder, because he was a faithful observer of all the rules. His conversation was pleasing and edifying, he never gave offence to anyone, nor ever incurred anyone's displeasure. In this manner he spent many years of his life preparing for the act which was to be the culmination of all his desires. He placed himself for the most part under the direction of the Salpicians, whose tradition it is to assist the Christian Brothers, and first of all the young De La Salle himself, and the union thus cemented has been continued through their spiritual children; for we learn that the Salpicians were the first to welcome the Christian Brothers to the shores of America. He took no step without their counsel; he did not advance without being assured that he was going in the direction which Divine Providence desired him to proceed. What must have been the joy and the happiness he felt, when on that auspicious morning, Holy Saturday, the ninth of April, sixteen hundred and seventy-eight, when he knelt before the Archbishop of Rheims in his cathedral and received from his hands the sacerdotal unction, the ordination to the priesthood.

We have seen, that he was installed as canon of the Cathedral of Rheims, that Divine Providence seems to have called him to other fields of labor in the vineyard of his Heavenly Master. His directors would be more extensive and more fruitful in the acquisition of a rich harvest of souls. He suggests that it would be more agreeable to the will of God to resign his canonry and become a poor parish priest, to take charge of a poor parish, when he would meet every day the poor of God and the unlearned, and old and young, that he might teach them the knowledge of God and the truths that lead to eternal happiness. As in all things he was found obedient to the will of his superiors, in this also he was found submissive and willing to follow their guidance. But obstacles impeded the path of all who undertake to do the greatest service for God and for religion. A storm of opposition from friends and other interested persons assailed him.

But once he knew the Divine will he was not to be deterred by any consideration or the path of duty. He was a man of unbending will, who overcame obstacles numerous and difficult; a man of faith, receiving successes and disappointments as so many blessings coming from the hand of God. At this time education throughout France was at a low ebb. It is true there were universities for the sons of the rich, but for the sons of the poor or the middle classes there were scarcely any schools, and if there were, their system of teaching was so inefficient and their teachers so poor in quality and so neglected, that in every place schools were established, but doomed to meet reverses, disappointments and partial failure in the end. During this period the blessed De La Salle was sorely tried with tribulations and persecutions; but such is the way that God prepares for greater success of those on whom He has great designs for the accomplishment of great purposes. St. Paul was struck with blindness before he was a vessel of election and an apostle of Christ. St. Patrick was sent as a prisoner into the land that he afterwards converted to the faith, became its apostle, and made Ireland the island of saints. St. Ignatius, a gay cavalier before, became a dangerous warrior and a soldier for Christ. There he asked his nurses to give him a book to distract his tedious hours; they gave him the lives of the saints, the perusal of which so changed his heart that he became the founder of one of the greatest religious societies of the Church; and St. Vincent de Paul was sold as a galley slave before he became the founder of the Congregation of the Mission and of the Sisters of Charity, societies whose services are recognized and appreciated by people of all classes and denominations. So also was De La Salle tried in many ways, but was assisted in his greatest dangers by the manifest interposition of God's divine assistance. He was preserved for the good of Christian schools all over the world.

Christian education begins with the foundation of our holy religion and the organization of the Church. Christ himself was the first Christian teacher. His apostles were the earliest Christian educators, and so were their successors—teachers in every clime even to the present day.

"Suffer little children to come to Me and forbid them not," said the Divine Master, and thereby he made his Church a grand school in which there is room for all, and none are exempt from the general intention, even from the most sublime genius to the most limited intelligence. Whilst several systems, under different names, were on their trial in France, De La Salle was maturing a general system that was destined to revolutionize all the others, and for this purpose he assembled young men of the best education and character from the universities and colleges, marked out a rule of life for them, and prepared a novitiate and training school, and finally raised to a religious community under the name and title of the Brothers of the Christian Schools. Very soon their fame as teachers became widely known, so that they were called from Rheims to Paris and Lyons and the other cities of France to take charge of the great schools of those cities. Their success was so great that they were invited to all the important places of France, and it may be surprising to know that the programme of studies prepared by De La Salle was almost the same as that afterwards promulgated by law in France.

Their success reached the ears of Louis XIV., who was so pleased that he bestowed royal favours on them. It is a matter of history that about this time King James II., of England, fled to France, accompanied by many Irish nobles and faithful subjects who adhered to him in his reverses. They were obliged to flee from the persecution that so cruelly oppressed the Irish people at the time. It was then treason-felony to go to a Catholic school in Ireland or to go to a Catholic school, hence the Irish nobles and gentry were forced to leave their own country to obtain their education—a right that was denied at home. Louis recommended that their sons should be sent to the schools directed by De La Salle, and very gratified to his Royal host King James resolved to visit the schools where his young subjects were receiving their education, and of which he had heard a favourable report; therefore, in company with the Archbishop of Paris, he visited the schools of Notre Dame, and history has recorded the result of the visit. James was pleased with everything; his heart overflowed with joy on seeing those young Irishmen so well cared for. He expressed his satisfaction at all he beheld. He congratulated De La Salle upon his success, and testified his gratitude to him in the most honourable terms. I may here say in passing that the Irish nation owes a debt of gratitude to the blessed De La Salle and St. Vincent de Paul for the favours they received when driven as exiles from their own country to the hospitable shores of France.

A celebrated Bishop of France, in whose jurisdiction heresy was then growing up, wrote to De La Salle saying: "We desire you to send us teachers to whom we may confide the direction of our youth. We wish to destroy heresy and to re-establish the Catholic religion. The task is great, and we need good laborers. I have recourse to you, and ask for some of your disciples." The request was granted, and on the opening of the new school Louis XIV. named it the Royal School and endowed it with an annual grant. In gratitude the Bishop wrote saying: "Your teachers give us every satisfaction. I have the pleasure to thank you for having sent them. I wish you to send us a greater number. I am doing all and will do all in my power in their favor, for they are accomplishing incalculable good. Thus, the brothers of the Christian schools were called to all parts of France and other countries of Europe, to the United States, Canada, and South America. They are called the brothers of the Christian schools, men devoted to the work of instructing the masses—men who for over two centuries have been earnestly striving to do that which Pope Pius IX. of happy memory, so recently recommended, viz. to make education more Christian. Thus they are to-day powerful in numbers, powerful in their labors, not performed for emolument's sake nor for filthy lucre, but like St. Paul "having food and raiment, wherewith to live and wherewith to be clothed," with these they are content. They are powerful in their numbers, since there are fifteen thousand active working brothers—teachers in the several countries of the world—powerful in their labors, because they instruct four hundred thousand boys.

And now this good brotherhood is blessed to-day in the beatification of their founder, who was always a true son of the Church, whose heart was turned towards Rome and the Holy Father. To give the supreme shepherd, the vicar of Christ on earth, he looked for advice and encouragement in all matters of difficulty and regarding the permanent establishment of this community, and particularly regarding its recognition and sanction on the part of the Sovereign Pontiff, and for this he decided to open schools in the "Eternal City," "I desire," he said, "to plant the tree of our society, and to graft it at the centre of unity, under the standard and auspices of the prince of the Apostles. I desire to open a path by which I may be led to the feet of the Sovereign Pontiff, to ask the approbation of our rules and constitutions, to obtain for our brothers the privilege of making the three vows of religion, to beg the representative of Jesus Christ to bless our institute, which has been organized for the purpose of teaching the Christian doctrine according to the good pleasure and with the permission of the bishops." Finally he knew that his death was approaching, he recommended to the Christian schools he recommended them above all things to have an entire submission to the Church at all times, and never to have the slightest disagreement with the Pope; he recommended to have a great devotion to our Lord, a great love for Holy Communion and the exercise of mental prayer, to have a particular devotion towards the blessed Virgin and union amongst themselves, and a true obedience to their superiors, which is the foundation and prop of every virtue and perfection in the religious life.

He assembled them around him, and like Jacob of old he bequeathed them a father's last blessing. He had not lands to divide, nor wealth to distribute, but like his Divine Master whom he had so faithfully imitated, he gave his spiritual children the whole world as a field of their labors. They were to teach all nations that "sweet is the yoke and light the burden of those who truly serve God." He gave them his last blessing and resigned his poor soul into the hands of His Creator.

My dear brothers, I congratulate you on your happy festival, I congratulate you on the success you have achieved as spiritual children of your holy founder. The success of the brothers of the Chris-

tian schools is well attested in every country where they labour for God and Christian education. It is not necessary to go to Europe for proof of this success, we have ample evidence of it in all great cities of America. We have proofs of it existing in our own midst in Canada, and here in Toronto.

Continue, then, my dear brothers, in the pursuit of your holy avocation. Continue to walk in the footsteps of your holy founder, and to perform the work that he has marked out for you, that you may also receive the reward of your labours—the reward that God promised to those who instruct others unto justice. I congratulate you also, my good boys, on your happy lot, being pupils of the Christian Brothers. Be obedient to your good teachers, be attentive to their instruction, particularly their religious instruction, in order that you may become men, good Christians and citizens, both for earth and heaven that when you go abroad into this world of irreligion and infidelity you may be always prepared to give an account of the faith that is in you. I beg of you all, religious and Catholic teachers present, to imitate the virtues and zeal of De La Salle. I invite all present to invoke this saint our holy Church honors to-day, that through his intercession you may receive the choicest blessings of heaven. A blessing I wish you all: the hands of his grace.

CATHOLIC PRESS.

Colorado Catholic.

It is a thought full of hope and encouragement to know that the lowliest life is full of valuable occasions of serving God and acquiring sanctity. It is a mistake to suppose that heroic virtue belongs only to those who have the charge of so-called great affairs. The round of life is in the main made up of little occasions. The loving mother who improves the small occasions that come to all so frequently to instruct her child in the ways of Christian virtue, may, by the wise use of her time, reach the high plane of sanctity. Indeed, as all must become saints to go to heaven, to be a saint cannot be so hard a thing as many imagine. It consists in discharging, for God's sake, every duty, small as well as great. Have a good will, and leave the rest to Him who sees all things.

Baltimore Mirror.

We regret to see the credulity of our esteemed contemporary, the Baltimore *Methodist*, abused by an alleged converted Catholic. "The *Methodist* is, by all odds, too confiding and simple minded to attempt to cope with the subtlety of even 'converted' Catholics. This particular 'convert,' for instance, quoting statistics from the Catholic Directory showing the strength of the Church in membership and institutions, says every one of the 8,000,000 Catholics in America is directed and controlled in spiritual and temporal affairs by the Pope, through his agents. We respectfully suggest, for the benefit of the *Methodist*, that this ascribes to the Pope supernatural gifts, which Catholics themselves do not claim for him. That one man should be successful in directing and controlling the diverse temporal affairs of some hundred millions of men of every race and nationality, in all corners of the globe, taxes the belief of the most credulous. It is hard to believe that even the *Methodist* really credits the statement. We are afraid our contemporary's convert is something of a wag. He tells the *Methodist* that "these millions of Catholics are not free like other citizens of this country. We know it," he says, "for we had to bear the same yoke. But many thousands of them desire to be free—free citizens and free children of God." It is an awful spectacle! Thousands of Americans yearning to be free, with the glorious example of Methodist freedom ever stimulating the desire, and the Constitution of their country offering them protection, yet lashed by the hand of a weak old man several thousand miles away. But perhaps the most remarkable thing about it all is, that every year hundreds of the most enlightened and earnest men and women of the sect, including Methodist itself, voluntarily put themselves in the same condition as these struggling millions by entering the Catholic Church. Perhaps the *Methodist*, "converted Catholic" can explain this phenomenon.

Pittsburg Catholic.

Give pride and lust a religion which winks at their spirit, and extenuates their iniquities, and you have a wonderfully large constituency to enumerate. Vagueness in doctrine separates the two links of religion—doctrine and devotion. They must go hand in hand. Vague doctrine breeds vague morality. It is clean-cut doctrine, sharp-edged and incisive, which cuts to the heart and entices the intellect. Vagueness blunts and confuses the intellect, and makes men grope where the sun's glare should dazzle. If any set of truths are thoroughly understood as far as the human intellect can understand, they are the certainties of the one creed.

Catholic Union and Times.

Nothing is more beautiful or Christ-like in the character of the young than a kind and gentle regard for the old. They whose falling steps are slowly descending the sunless slope of age have but one consolation as the years speed by them, and that is the tenderness and consideration of those whose lives the beauties of morning are breaking.

Michigan Catholic.

In the recent trial of a Methodist minister, named Brushingham, at Chicago, for a foul crime, it was discovered that his real name was Brosnan, and that he was the son of poor and ignorant Irish Catholic parents. As he got up in the world, that is to say, when

he left the religion of his poor, Irish Catholic parents, he became ashamed of his very Irish name and took the very English-sounding name of Brushingham.

United Ireland.

Mr. Balfour has to begin all over again. He is traveling in a vicious circle to which there is no end. His vast expenditure of cruelty, cowardice, and falsehood all goes for nothing. He is again at the point from which he started when he first fitted on his "shrunken shanks" the seven league boots of Coercion in a fortnight. The first step in his policy, as mapped out after dinner for Mr. Blunt, was the arrest, prosecution, and imprisonment (even then he had full confidence in his Removables) of Mr. John Dillon and Mr. William O'Brien and the breaking down of their courage and health, and if need be, the taking of their lives by specially-aggravated privations and degradations in jail. Only yesterday Mr. Balfour was boasting that his policy had triumphed: to-day he is back at the first step again. The arrest of Mr. Dillon and Mr. O'Brien is a confession of defeat. To the Sunday meetings Mr. Balfour has never ventured an allusion. Even his audacity, we take it, shrinks from attempting to persuade an audience that it requires an army to suppress for one day the public demonstration of a defunct association. His absurd crow has been followed by a still more ludicrous collapse. This is his revenge.

Boston Pilot.

A French priest, the Rev. Leon Bauland, who spent a short time in Boston some years ago ministering to the French Catholics, has gone astray since he left here, and has joined the Protestant Episcopal communion. Some newspaper writers, who do not resist what an obscure man the unhappy priest was in the Catholic Church, have tried to make a sensation out of his apostasy. But his defection is entirely his own loss, and it will prove no gain to Episcopalianism.

A Montreal correspondent of the New York *Herald* writes in bitter denunciation of French Catholic "aggressiveness," which has taken its latest form in a project to erect a statue of the Blessed Virgin on the summit of Mount Royal. It is rather difficult for the ordinary Christian to see wherein this constitutes an act of aggression. The ignorant Canadian Orangeman of course rages at the thought, for it is a part of his unwritten creed that the Mother of God was a Catholic and is therefore to be worshipped by the worshippers of the glorious, pious and immortal Orange deity, King William III.; but civilized Christians surely can find nothing offensive in the proposition to pay her honor. The *Herald's* correspondent, however, implies that the erection of such a statue would justify and provoke a riot. But perhaps we ought to be charitable towards the benighted Montreal Orangeman, remembering how the erection of a crucifix in a Catholic cemetery in Connecticut a few years ago provoked an outbreak of bigotry which drew from a bright New York lady temporarily sojourning there the dry comment, "Those people seem to think that Christ died only for the Irish."

Special to the Catholic Record.

SAN ANTONIO, FLORIDA.

Having noticed extensive advertisements of land and immigration companies about Florida, and its resources, I think it advisable to ask you for a little space to give your numerous readers some information about this part of the "Land of Flowers." The San Antonio Catholic colony was established in 1883. The town has now several general stores, two hotels, drug store, post office, church, school, saw mill, blacksmith and wagon shop and railroad depot. This, you will concede, is a fair showing for a new place. The population of the colony at present is about five hundred souls. The chief industry is orange and lemon culture. General farming is carried on to a considerable extent. The average orange or lemon grove is from three to ten acres. Non-residents own many promising young groves in the colony. These are generally persons of limited means, who had small pieces of land bought, cleared, planted and cared for by responsible parties here. We have several reliable men who make a specialty of such work.

A five acre grove in full bearing is a competence during life. Five years is the length of time usually required to bring a grove into bearing.

The lands of this section are high, rolling and entirely free from malaria. Choice orange and lemon growing lands can still be had, at fair prices, from one to five miles from the town.

The climate is favorable all the year. In summer, the thermometer rarely goes up to, or beyond 96 degrees, and our pleasant winter weather is too well known to need comment.

Catholics who intend to make their homes in Florida should try to settle near a church and school. The negligence of parents in this matter has lost many to the faith in Florida as well as elsewhere.

For any further information address, Rev. J. F. O'Boyle, San Antonio, Hernando Co., Fla., May 5th, 1888.

In another column we publish an account of a supper and entertainment given to Mr. J. P. Downey and his brother at Guelph prior to their departure to Australia under a two years' engagement to canvass for the books of Lyon, McNeill & Coffee. It seems that intelligent young Catholics are making large amounts of money canvassing for this firm in Australia. Any wishing an engagement should write to J. W. Lyon at Guelph, Ont., as he is the partner of the firm resident in this country.