

C. M. B. A.

Queensland Heights, Jan. 4, 1886. Received from William Burke, Sec. Secretary of Branch 18, Niagara Falls, Ont., two thousand dollars, being the amount of Beneficiary due me by the Holy Mutual Benefit Association on death of my husband, Bernard Mc-member of said Branch.

Resolved, That a copy of this resolution be sent to the CATHOLIC RECORD and local press for publication. JOHN S. SMITH, Pres. Committee: C. B. RYAN, JOSEPH LONG, Rec. Sec.

Election of Officers. BRANCH 27, PETROLIA. Spiritual Adviser—Rev. Father Quigley, Wyoming. President—William Anderson. Vice-President—William White. Treasurer—P. H. McCall. Recording Sec.—Patrick Henry McCall. Assistant Sec.—William Gleason. Financial Sec.—Arthur Kavanagh. Marshall—Joseph Kennedy. Guard—James Hartigan. Trustees—William Anderson, A. Kavanagh, P. H. McCall.

BRANCH 4, LONDON. Spiritual Adviser—Rev. M. J. Tiernan. Chancellor—M. Hartmann. President—B. C. McCann. First Vice President—Martin O'Meara. Second Vice President—Dr. W. Hanover. Recording Sec.—Wm. Corcoran. Assistant Recording Sec.—A. McCarthy. Financial Sec.—Wm. P. Johnston. Treasurer—Thos. Cook. Guard—Thos. Morkin. Marshall—Stephen O'Meara. Representative to Grand Council—Rev. M. J. Tiernan. Alternate Representative to Grand Council—M. Hartmann.

BRANCH 7, SARINIA. Spiritual Director—Rev. Jos. Bayard. President—Martin Lyneight. First Vice President—Thos. K. Sullivan. Second Vice President—Michael Sharp. Treasurer—Hugh O. Riley. Recording Sec.—John Langan. Assistant Sec.—James Cecchin. Financial Sec.—Daniel McCart. Marshall—James Doyle. Guard—Edward Scanlan. Trustees for two years—John Fortkin, Thos. Sullivan, Thos. K. Sullivan. Chancellor—Rev. Jos. Bayard. Representative to Grand Council—Rev. Jos. Bayard. Alternate Representative to Grand Council—Daniel McCart.

BRANCH 35, GONERICH. President—E. Campion. First Vice President—G. L. McIntosh. Second Vice President—John A. Doyle. Treasurer—James Doyle. Recording Sec.—Jos. Kidd, Jr. Financial Sec.—P. O. Dea. Assistant Sec.—Thos. E. McBride. Marshall—P. Fox. Guard—Richard Brennan. Trustees—John Curran, John Neelon, H. McGrattan, Ed. Clyde, P. Fox. Representative to Grand Council—E. Campion.

BRANCH 22, WALLACEBURG. Spiritual Adviser—Rev. James Ryan. Chancellor—Myles McCarron. President—T. F. Hurley, by acclamation. First Vice President—A. Henderson, by acclamation. Second Vice President—Joseph Delorme, elected. Recording Sec.—James Reihhan, by acclamation. Assistant Sec.—George Chalmers, by acclamation. Financial Sec.—James McCarron, by acclamation. Treasurer—Thos. Forhan, by acclamation. Marshall—Jules Martin, by acclamation. Guard—Thomas Clear, elected. Trustees—Rev. James Ryan, Dennis Dugan, Thomas Forhan, W. E. Dunton. Representative to Grand Council—Myles McCarron.

Correspondence of the Catholic Record. FROM LINDSAY. The Catholic Literary Association have elected the following gentlemen as its officers for the ensuing year: President—A. Prinean (acclamation). First Vice President—P. Tully. Second Vice President—A. Doran. Recording Secretary—J. McNulty. Financial Secretary—A. O'Loughlin. Treasurer—John L. O'Brien. Committee of Management.—M. Brian, Chas. O'Leary, John O'Reilly, John A. Kennedy, Jas. Smith and Ed. Swiler.

Written for the Record. A WORD FOR THE COLORED PEOPLE.

In a town of Western Ontario, about two years ago, a discussion was started which soon became a legal fight. The question at issue was to decide the rights of colored children to attend the most convenient public school, irrespective of color.

In this town about one sixth of the entire population are colored people; they support three churches with—generally—men of color for preachers. About one hundred and twenty-five names are on their separate school roll; they have societies for men and societies for women, religious revivals, and annual camp meetings, with baptism by immersion for the converted, and a barbecue feast for the multitude.

The colony of colored people in this locality is probably one thousand souls. Scarcely six of these are Catholics. It is difficult to arrive at a correct inference why this wall of separation stands between the colored man and membership in our church. He will tell you, if he casually enters the church during service, he is stared at, shunned, a stranger, an intruder; with them, but not of them.

And resolved, that a copy of this resolution be sent to the CATHOLIC RECORD and local press for publication. JOHN S. SMITH, Pres. Committee: C. B. RYAN, JOSEPH LONG, Rec. Sec.

It is a matter of history that Captain, afterwards Sir John Hawkins, an Englishman, was the first, after the discovery of the American colonies, who made a traffic in human species, and that as early as 1563, when he made an expedition to the coast of Africa to procure negroes and convey them for sale to the West Indies, Queen Anne of England directed the colonial government of New York to take care, that the Almighty should be devoutly served according to the rule of the church of England, and also, that the Royal African Company should be encouraged and the colony should have a constant sufficient supply of merchantable goods.

In 1786 one hundred and thirty ships sailing under British colors carried off 42,000 negroes into slavery. When we reflect on this great number of souls taken by force from their native land and sold into slavery, the dense ignorance from which they were taken was only equalled by the gloom into which they were plunged, we shudder at the dreadful commerce in human flesh. In those days slavery was also legal in Ontario, and remained so until 1793, when it was abolished by law, John Graves Simcoe, Lieutenant Governor, took care to see that the Act of Parliament abolished slavery throughout the British Possessions. By operation of this Act on August 1st, 1834, 770,280, slaves became free. On January the 1st, 1863, by a stroke of the pen, that great and good man, President Abraham Lincoln, signed the Act of Emancipation in the United States and about 4,000,000 negroes were declared free. At the present time the population of the colored people in the United States and the Dominion is nearly 7,000,000 souls. Of that number but a little over 100,000 are Catholics.

Religiously considered, the colored man is wedded to the life acquired in his youth. After passing his teens he is seldom converted by conviction, for, by nature he is not a student, does not reflect, is rather emotional, would sooner whistle, sing or dance, than think. It is pitiful, as well as grotesque, to witness the scenes enacted at a revival. The preachers—colored men—are very little better, intellectually, than their listeners, but have a wonderful fluency of language, quotes the Scripture with great dignity, exhorts their audience with fervor, calling on the name of Jesus with great earnestness,

awakens any latent instinct of devotion, by working themselves up into a fever of enthusiasm; the wildest and most exciting peculiar to the negro voice ending with hysterical bursts of laughter, clapping hands, shouting, shouting, fainting—the sequel is more degrading than devotional. Such reunion, under the name of religion, are lamentable.

Socially, the colored man in Canada is more initiative than inventive. His individuality is typical of his early training. Mentally, he resembles the white man with whom he is most closely associated. In dress and polite words he rivals the white youth of fashion; with affected details of habit he keeps up with the latest fashions at church or theater, on the streets or on the boat, or any place of public resort, if he is treated with commonplace consideration, he will never disturb the assembly, use a low tone of voice, carefully suppress the appearance of being vulgar, and is respectful to those he meets. His weak points are untidiness and petty harshness; seldom, if ever, any great offence of the latter kind is charged to him. The sin of intemperance is even less prominent with him than with the average white man; he is childlike in accepting the smallest token as a gift of friendship. The women believe in fortune-telling, charms, and amulets "eyes of newt and toe of frog," but faithful to death to the white woman who brings them up, and is kind to them. When married and settled in habits, they are clean, quick and industrious, kind to their children, proud of them, ambitious to have them attend school and compete with other children for education, particularly to attain the honor of the High School or County Board examination.

Co-equal education with white children is not desirable on either side. The colored children being in the minority and being comparatively in the infancy of the education of their race, would be unequal to the competition for classes being in the point of number would be more or less ill-treated, race hatred would be fostered and the weaker suffer insults and injuries. It may be argued that by education the negroes aspirations would seek a domestic union with the whites, this is not to be desired. The colored man is not averse to a strong colored line against intermarriage of the races. The law of nature, which, by instinct, is followed through the various ages of the world asserts its sway, "like seeks like" each according to his kind. We see this unwritten law exemplified by the records of Oberlin College, Ohio, and Berea College, Kentucky. In America, the white and colored have equal votes. Not an isolated marriage is the result of this co-equal education. In France the man of color is given the place his ability wins, the brilliant Alexander Dumas (fils) despite his African descent as a man of letters takes his seat in the French Academy, and in America Wendell Phillips, his greatest orator, and both voice and pen for the negro. How grandly he portrays the character of even Toussaint L'Ouverture. Boldly he spoke for freedom for the despised race. The intrepid William Lloyd Garrison, a Canadian by ancestry, with a price upon his head, championed the same cause in Boston. The versatile Mrs. Stowe made the negroes sufferings a household tale. Miss Crandall, a brave white lady, who dared to offer facilities for education to young girls of color in Connecticut, was mobbed, scorned and subject to the grossest insults, and all this happened among people of refinement and high social position. In America, the white and colored have equal votes. Not an isolated marriage is the result of this co-equal education. In France the man of color is given the place his ability wins, the brilliant Alexander Dumas (fils) despite his African descent as a man of letters takes his seat in the French Academy, and in America Wendell Phillips, his greatest orator, and both voice and pen for the negro. How grandly he portrays the character of even Toussaint L'Ouverture. Boldly he spoke for freedom for the despised race. The intrepid William Lloyd Garrison, a Canadian by ancestry, with a price upon his head, championed the same cause in Boston. The versatile Mrs. Stowe made the negroes sufferings a household tale. Miss Crandall, a brave white lady, who dared to offer facilities for education to young girls of color in Connecticut, was mobbed, scorned and subject to the grossest insults, and all this happened among people of refinement and high social position.

Chicago has now 61 Catholic churches—only two less than New York city. This is an increase of eight in the past twelve months. Men who use the Church as a cloak are the very men whose example is contrary to teaching, yet they are so blinded by their vanity and self-importance that they cannot realize the amount of injury they do to religion and charity. The Pope made emphatic the Christmas text of "Good will toward men" by ordering the distribution for Christmas Eve among the deserving poor \$3,000. His alms were ordered to give 160 beds, bedding and bed linen, to any deserving families. There are at present in Great Britain no less than 1,575 churches, chapels, and stations; not including such private or domestic chapels as are not open to the Catholics of the neighborhood—an increase of 11 on last year. These places of worship are served by 2,576 priests as against 2,322 last year. There are also 23 archbishops and bishops. We rejoice to announce the reconciliation of Josef Lang, a well-known priest, who some years ago left the Church to join the sect of Old Catholics in the Grand Duchy of Baden. Herr Lang has now returned to his first Faith, and publicly alleges his errors—London Weekly Register, Dec 19th.

The following are the names of the Catholic teachers who attended the last session of Toronto Normal School. All were successful in obtaining certificates:—Messrs. T. W. Shine and Jno. Rogers, and Misses Louise Cloney, Sarah McInerney, M. L. Hart, M. Tracy, P. Wilson. Mr. Shine and Miss Cloney obtained special mention for general excellence. A highly interesting and gratifying experience took place Sunday afternoon, December 20, at Vespers, in St. Anthony's Church, on East Orange street, Lancaster, Pa. Messrs. Frank Schoedler and Felix Raun publicly renounced the tenets of Protestantism and made their profession of faith in the doctrines of the Roman Catholic Church. They were baptized by the Rev. A. F. Kaul. Mr. Schoedler is the son of a Protestant minister and a member of the junior class of Franklin and

with soft black eyes filled with a religious light. The white head dress surrounding it gives an oriental tone to the whole picture. Mother Josephine Charles passed a life of sublime virtue, ever eager to do good. Her mother, a free mulatto woman, had her child receive the best education allowed to people of her race and cast. Josephine early in life saw the needs of her people. With a strong religious spirit she found delight in teaching catechism to poor neglected colored children; she used to attend religious services at the Carmelite convent, New Orleans. She found two free colored girls who showed the same fervor as herself, combining the two weak women vowed to devote their lives and all they possessed of earthly means to establish an order for the education of ladies of color, and the succor and relief of poor helpless old colored people and orphan girls. Teaching slave children was a work that had to be done in secret. Encouraged by the Catholic clergy a convent was established, and many sisters were enrolled. They assumed the habit of the Sisters of Charity but were called Sisters of the Holy Family. At the present time at the mother house of the order, they have twenty sisters, five novices, five postulants and one hundred and fifty pupils. They also prepare a large number of colored Catholic girls and women for their First Communion. They have schools and orphan asylums for young colored girls, besides a home for aged and infirm old people—a branch house at Opelousas, Louisiana. Mother Josephine, like Sister Louise Noel, was troubled with loss of sight, and for six years previous to her death was stone-blind. She was followed to her grave by thousands of mourners.

The great good done by these women with their companions is almost incredible—their race the beautiful lessons of the Catholic Church, is a sure road of instruction for the youth, and as Catholics kneeling at the same altar, partaking of the same sacraments, must feel religiously in sympathy, and in reality, that we are children of One Father, and shall meet in that Home, where "there is neither Jew nor Greek, where "there is neither bond nor free: there is neither male nor female. For you are all one in Christ Jesus." (Paul to the Gal. iii. 28.) Windsor, Ont., January, 1886.

Correspondence of the Record. FROM HAMILTON. Mr. J. B. Nelligan, the leader of the opera house orchestra, has a family that bids fair to follow in the footsteps of their talented father. A lad about twelve years old already assists in the orchestra and manipulates the violoncello in a manner that would do credit to older performers, while two others, younger, are excellent performers on the violin and violoco respectively. The oldest, a girl, under the name of S. Lillis, Esq., was doing very well on the harp and pianoforte. The writer had the pleasure of listening to a performance by the above children recently, and although their father was not present to lead, the execution was admirable, and gave promise of future excellence on the various instruments.

Herefore, the Catholics of Hamilton have not the representation in the Municipal Council of this city in accordance with their number and importance. At the last Municipal elections, however, quite an improvement was made in this respect. Major Moore, Wm. Kavanagh, Esq., J. S. Lillis, Esq., and James O'Brien, Esq., were elected Aldermen. We are sure these gentlemen will be a credit to their co-religionists in the council, and that the interests of the Catholic community will not suffer at their hands. L. K.

CATHOLIC NOTES. Prof. Fred. Grey, late of New York, but now of Montreal, has abjured Protestantism and joined the Catholic Church. He is the nephew of Earl Grey, of England. Chicago has now 61 Catholic churches—only two less than New York city. This is an increase of eight in the past twelve months. Men who use the Church as a cloak are the very men whose example is contrary to teaching, yet they are so blinded by their vanity and self-importance that they cannot realize the amount of injury they do to religion and charity. The Pope made emphatic the Christmas text of "Good will toward men" by ordering the distribution for Christmas Eve among the deserving poor \$3,000. His alms were ordered to give 160 beds, bedding and bed linen, to any deserving families. There are at present in Great Britain no less than 1,575 churches, chapels, and stations; not including such private or domestic chapels as are not open to the Catholics of the neighborhood—an increase of 11 on last year. These places of worship are served by 2,576 priests as against 2,322 last year. There are also 23 archbishops and bishops. We rejoice to announce the reconciliation of Josef Lang, a well-known priest, who some years ago left the Church to join the sect of Old Catholics in the Grand Duchy of Baden. Herr Lang has now returned to his first Faith, and publicly alleges his errors—London Weekly Register, Dec 19th.

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NOW READY. SADLIER'S Catholic Directory, Almanac & Ordo FOR 1886. FIFTY-FOURTH ANNUAL PUBLICATION. Now in press, and will be ready early in December, the CATHOLIC DIRECTORY, ALMANAC AND ORDO for 1886, containing full Statistics of the Catholic Church in the United States, Canada, Great Britain and Ireland, together with much useful information for otherwise obtainable. Price—1 vol., paper cover, \$1.25; 1 vol., bound in cloth, \$1.50. MAILED FREE ON RECEIPT OF PRICE. D. & J. SADLIER & CO. 31 and 33 Barclay Street, New York.

BOOKS FOR SALE. THE FOLLOWING WORKS WILL BE sent to any address, free by post, on receipt of price. Order by mail, and address THOS. COFFEY, Catholic Record Office, London, Ont.: O'CALLAGHAN'S HISTORY OF THE IRISH BRIGADES. Cloth \$1.25; paper 75c. LIFE AND TIMES OF O'CONNELL, by Luby. Cloth \$1.50; paper 75c. MCGEE'S HISTORY OF IRELAND. Cloth \$1.50; paper 75c. FATHER BURKE'S LECTURES. Paper 30c. FATHER BURKE'S REVOLUTION PROUD. 30c. LIFE OF P. MEAGHER. 30c. LIFE OF MICHAEL DAVITT. 30c. MITCHELL'S JAIL JOURNAL. 30c. CONFEDERATE CHEIFFAINS OF 1861. 60c. NEW IRELAND. By A. M. Sullivan. Cloth 60c; paper 30c. MITCHELL'S HISTORY OF IRELAND. Cloth \$1.50; paper 75c. CAMPION'S IRISH TALE. 2c. DICK MASSEY. By Russell. 25c. DONAL DAN O'BRYEN. 25c.

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PAY YOUR Water Rates BEFORE THE 15th INSTANT, And save 20 per cent. discount. P. J. BURRY, SECRETARY.

THE WAY TO SETTLE SCANDAL. Dr. M. D. Hoge tells of two Christian men who "fell out." One heard that the other was talking against him, and he went to him and said: "Will you be kind enough to tell me my fault to my face, that I may profit by your Christian candor and try to get rid of them?" The man said aside, and the former said: "Before you commence telling me what you think wrong in me, will you please bow down with me and let us pray over it that my eyes may be opened to see my faults as you will tell them? You lead in the prayer." It was done, and when the prayer was over the man who had sought the interview said: "Now proceed with what you have to complain of in me." But the other replied: "After praying over it it looks so little that it is not worth talking about. The truth is, I feel now that in going around the world myself, and have need that you pray for me and forgive me the wrong I have done you." Dr. Hoge tells the story very well, and here and there in almost every community is a man or woman who might profit by it.

LOCAL NOTICES. Special cheap sale of Dry Goods at J. K. Gibbons'. This season's stock reduced to cost price for cash. For the best photos made in the city go to EDY BROS., 280 Dundas street. All and examine our stock of frames and parspartons, the latest styles and finest assortment in the city. Children's pictures a specialty. FINE ARTS.—All kinds of art materials for oil and water color painting and crayon work, wholesale and retail, at cheap prices. CHAS. CHAPMAN'S, 91 Dundas st., London.

TEACHER WANTED. A CATHOLIC YOUNG LADY, HOLDING a second class certificate, would like to hear of a good opening as teacher.—Address, M. T., this office.

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VOLUME 8. THE SONG OF THE FATHER RYAN. 'Twas the hour of fate, When in m... 'Neath the folds, As the old... All the fold... And when... 'Wate'r... Lovell, h... 'Coneth ha... I was drea... 'Mid the s... Night, in v... Wept and... 'O'er her f... To me fro... 'Crept a vo... As a wa... 'Frightene... 'Creeps lo... 'Very low... 'This weal... 'Is the son...

How long shall the Celt chide That a sunrise may break How long shall we wander Of Tabor that promise of How long, O How long, O How long shall our banner In battle with wrong, do How long shall we be but Whose history clanks with How long, O How long, O How long shall our banner In battle with wrong, do How long shall we be but Whose history clanks with How long, O

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PLAID SHAWL GIVEN AWAY! Through the failure of a large manufacturer of Cashmere Patterns from Shawl, there has come into our hands a large consignment of Fine Plaid Shawls, which we propose to present to the ladies of this city in the following manner: Send us your name and address, and we will send you the shawl, and will guarantee satisfaction or money refunded. Address: F. O. address, DR. T. A. SLOCUM, 115 West St., N. Y.

TEACHER WANTED. A CATHOLIC YOUNG LADY, HOLDING a second class certificate, would like to hear of a good opening as teacher.—Address, M. T., this office.

TEACHER WANTED. FOR SCHOOL SECTION NO. 1 MONTREAL. Roman Catholic male or female, holding a Third class Certificate, \$325 salary for a male teacher, or \$300 for a female. Apply to JAMES TONE, Secretary, Maynooth P.O., Hastings County, Ontario. 378-379.

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