

THE MODEL FARM DIFFICULTY.

To the Editor of the CATHOLIC RECORD.—Sir,—In a recent issue of your excellent journal, you commented on the Model Farm, owned by the late Mr. Brown, professor of agriculture at the College at Guelph, from the charge of bigotry, published in a previous number; and you commended in the decision given by the commission which tried the case on the 25th of June, at the Agricultural College at Guelph. Whereof the facts of the case, and the character of the parties who gave evidence are well known, it is almost universal opinion that Mr. Mahon has not received fair treatment.

Mr. Mahon was dismissed on the strength of a report made to the government by Mr. Brown stating, "he was deficient in knowledge of live stock." Mr. Mahon had the repeated assurance of Mr. Brown up to the moment of dismissal that he was well satisfied with the manner in which he discharged his duties as farm manager, and moreover, that conversation with model farm affairs, notably Mr. Laidlaw, M. P. P., who, at one time had the management of the place, have said that the live stock were never in better condition than during Mr. Mahon's term of office.

Mr. Mahon justly concluded that the charge of incompetency was a mere cloak to cover the real motive, viz: religious hate; and accordingly, made to the government a special commission consisting of the Hon. Messrs. Wood and Parley, tried the case, and in spite of the following evidence decided that the charge was groundless.

Mr. Laidlaw swore that Mr. Brown said, previous to Mr. Mahon's appointment, that "no Catholic should be appointed if he could prevent it," and on two subsequent occasions made use of similar expressions. Mr. Mahon, regarding the testimony of Mr. Laidlaw, M. P. P., was present on the first occasion, and he did not remember the words, not being present on the occasion referred to, although Mr. Brown swore that he (Mr. Mahon) was present when Mr. Laidlaw made the statement.

How, in the face of this evidence, the commission could, in justice, exculpate Mr. B. from the charge of bigotry, is simply incomprehensible. Mr. Laidlaw, M. P. P., is a gentleman of undoubted honor and integrity, and could have no other motive in giving his evidence than that of truth and justice.

It is argued that if Mr. Brown was acquitted by religious bigotry he would not have recommended the government to retain Mr. Mahon, at the same time he reported incompetency. Why, then, did he wish him to be retained, did he make such a report at all? and why, if he be a conscientious man, did he advise the government to retain an incompetent officer? Hypocrisy and double-dealing are manifest in the whole affair, and the general opinion here is that Mr. Mahon has been shamefully treated, not only by his superior officers, but also by the government.

From the time of Mr. Mahon's appointment he was frequently subjected to gross insults on account of his religion and nationality, by some of the students. He bore all this with fortitude, and devoted himself to the faithful discharge of his duties. In order to convey some idea of the character of the persecution to which he was subjected, it may be stated that on a certain occasion, the students painted the walls of his room in green, and decked her off with various offensive labels, and then marched the cow into the market square of the city. It is, indeed, no uncommon remark that "the boys must have made it pretty hot for him."

What an admirable religion that is whose training of youth leaves such precious fruit. Alas! how different from the charitable spirit of true Christianity is that which thus late and persecute their fellow-citizens.

Among those in power in Ontario, who pity Mr. Mahon has always been a consistent and strenuous supporter, there is not one who has done aught to vindicate his rights as a citizen thus assailed by bigotry of the most revolting description. Liberal Protestants, as well as Catholics in Wellington, regardless of political parties, regard the whole affair with indignation.

Observer.

Guelph, July 21st, 1880.

BOOK NOTICE.

The Conditions of Labor and Modern Civilization, by John McCormick, 1, McCaul St., Toronto.

We are in receipt of the above mentioned work. It is written in a simple and concise style, and reflects credit on its author. He bases his theory on the labor question on the two points of labor's power—riches and poverty are the two extremes in civil life, to be avoided as not only undesirable, but positively injurious and productive of vice in society; and lays down as a primary principle the proposition that labor is the foundation and superstructure of wealth, and that the worker, whether of brain or muscle, is fully entitled to the fruit of his labor, in value (as in ages of civilization now in vogue) (as in ages of conquest) follows the precedent that "might makes right." He then refers to Great Britain and Ireland to exemplify his views, and concludes with a reference to the plausibility of the neighboring Republic, giving some very interesting items concerning its railroad kings and monopolists. The remainder of his work consists of an able resume of his letters to the Toronto Mail and Irish Canadian. The book is well worth reading. Send 25c to the author, and obtain a copy.

The experience of the manufacturers of the "Myrtle Navy" tobacco is a valuable lesson in political economy. Previous to their commencing that brand, the tobacco made of the finest Virginia leaf, was always held at fancy prices, and put up in some fancy style of manufacture. It was thought that only the rich would buy such tobacco, and at the old prices none but the rich could buy it. The makers of the "Myrtle Navy" resolved to strip the manufacture of the tobacco of all its fancy costs and put their profit at so low a rate that no competitor could possibly undersell them with the same quality of article. From the very first, until now, their rate of profit has been a uniform percentage upon the cost of their tobacco, which makes their low rates of profit satisfactory one in the aggregate, and also gives them their firm hold upon the market. Their success is an excellent lesson for manufacturers to study.

THE LADY NOVEL-READER.

Victorine was a gentle, good, pious, and amiable girl, her conscience shone with innocence, and modesty beamed from her eyes. Her heart so calm, so placid, might be compared to the limpid lake that had black ever ruffled; to be by her mother's side constituted her happiness; the mother found a companion in her daughter. Their souls formed one and the same; their love of each other was of that pure heart whose source is heaven. Victorine saw in it peace, goodness, gentleness of character, an ingenious mind and a blind submission to her to whom she owed her existence. They prayed together fervently, spoke of God with delight, and their happiness was complete at the Holy Table.

"Happy mother! happy daughter!" their neighbors exclaimed, on seeing them in the Church or in the family circle; indeed, the mother's countenance beamed with happiness, and an angelic candor had left its impress on every trait of the daughter.

Now all is changed! Victorine is no longer the same; her tranquillity of mind and her quietude of heart have fled; the rose on her cheeks is faded. Her exalted imagination leaves her nervous and excited. See how the storm of passion agitates this once quiet, sincere and innocent soul; she is now uneasy, dull, silent; her mother no longer enjoys the outpourings of her beloved daughter's heart. Through the day Victorine mopes. At night her dreams disturb her; she sees enchanting groves, splendid palaces, a shepherdess with those empty, seducing and always fantastic ravings. Throughout the day her mind is preoccupied with continual visions and recollections, which waste away her frail existence.

Her mother will say to her: "My child, what is the matter; you seem so sad, so pensive, speak without fear—do you sick?" Victorine answers: "Do not be uneasy, mother, nothing is the matter." "Why, then, has that cheerfulness, for which you were so much admired, given place to sadness? You appear, my dear child, as if lancholy prevailed upon you; very vitals. Your prayers are less fervent and your happiness less apparent in the reception of the Sacrament. You loved to read the lives of the Saints, now it creates but disgust and ennui. You would say sometimes: 'Mother, to-morrow is the day of my betrothal; I wish to have a pure and clear conscience; but it is not so now, you are annoyed, you care not to go to Church when I ask you; in fact you are so totally changed that my heart is grieved.'"

The words of this grieving mother deeply affected Victorine; she tried to conceal her falling tears, and answered in evasive and embarrassed sentences. "Alas! she thought, 'no one understands me!'"

The anxiety of the mother becoming so great, she sought out at all hazards, the true cause of this change. She perceived that Victorine's room was lighter than usual; she noticed her in the night; her suspicious thus awakened, she wished to know what had so interested her daughter; she searched her room for some time to no purpose. At length she discovered two novels under her pillow. Behold the cause of the trouble! This was the food of her soul! She had forgotten her happiness and union with God and her mother for happiness that was but imaginary!

So, preoccupied and taken up with novel-reading, she lives no longer, but for some unknown being for whom she sighs unconsciously. She feels her happiness can only be complete when her dreams are realized. Prayer and occupation cease not her mind; she wears herself and her health fills a prey to her restlessness. The ideal of the novels is ever before her eyes—she is in good health. Sensible and real life takes the place of the vain dreams of fancy. The mother's severe reprimands and the wise counsels of her spiritual director have had their effect; Victorine, led astray by unhappy illusions, is once more the joy of her family, the edification of her parish, and the model of a virtuous girl.

Such are the effects of novel-reading, and if Victorine has been stopped on the brink of the precipice, how many have fallen to the bottom of the abyss, or become victims of dishonor and often suicide! Let mothers watch what their children read.

BRING THE PROOFS.

There is a Bishop Caxo in the United States. What he is bishop of is not within the range of our knowledge. He does not like the Jesuits, though that does not surprise us, seeing that M. Ferry and M. Loyson, and Mr. Newdegate, and many others, are hostile to the sons of Loyola. He has probably read some wild romance from Eugene Sue, or he would not rant in this way—"I do not exaggerate the perils which menace us from our Romish population; but it is not because of their tenets that I say this. It is because of the hidden hostility of Jesuitism, which combats everybody in that communion, from the Pope himself to the servant at the wash-tub and the laborer on the railway." Where is this Jesuitism to be found? It is time somebody told us, for we are constantly hearing the Coxes of anti-Catholicism vapouring away in the same strain without descending to particulars. What does he know about the Society?—or the sentiments of the servant at the wash-tub?—or the labourer maintained

over the railway labourer? Above all, what does he know about the private affairs of the Pope? We are interested in discovering and defining the tremendous power which Bishop Caxo understands all about, but of which we—the oppressed—know nothing whatever. Possibly our right rev. friend—who is good enough not to denounce our religious tenets—is as much in the dark himself. And if he is, we shall not be accused of unwarranted severity in proclaiming him grossly slanderous.—Liverpool Times.

BRADLAUGH AND PARNELL.

A WANTON OUTRAGE ON FAITH AND MORALITY.

(From the Cork Examiner.) The Bradlaugh subterfuge is at an end, and the member for Northampton is entitled to take his seat among the representatives of Great Britain and Ireland. The morning papers express a sense of relief at its being brought to a close, and, doubtless, many members of Parliament, even amongst those most hostile to the cause of the liberty of the House, are glad to have its ugly business over and done with. It involved on the part of some of those opposed to the government resolution an apparent conflict between their principles and their practice, but that was not really the case. If the circumstances are taken into account, the Liberal theory is that a man's opinions should not be made a hindrance to his entering Parliament, but it was not really going to be so. Mr. Bradlaugh's opinions but his conduct which excited the movement against him. His demerit towards the cause naturally provoked the hostility of all who believe in its solemnity. A man who so treats that really awful attestation unquestionably soils the House of Commons with his presence. The opposition shown to his entrance in the first instance was a defence of the sanctity of the oath; and the resistance to the Government resolution was a natural expression of the resentment caused by Bradlaugh's demeanor. While we prefer the course of those who opposed the resolution we are not inclined to judge them too severely. Mr. Parnell's plea in justification of his course, for example, leaves us no ground for censure of it was, if in his conscience he believed that it was his duty to admit Mr. Bradlaugh to the House of Commons he was right in voting as he did. But as he deemed it necessary to explain his views on this point it was a pity he did not go far and explain why he deemed it expedient to make such an unostentatious display of sympathy with Mr. Bradlaugh.

TO VISIT HIM WHEN IN THE CLOCK TOWER OF THE HOUSE.

Mr. Parnell is a man who held Mr. Bradlaugh guilty of proclaiming abominable doctrines; ought the representative of a Catholic city, ought the leader of the Irish party in the House of Commons make himself conspicuous by his condonation of the Atheist preacher of abominations? We have no desire to judge Mr. Parnell unfairly. Despite manifest injustice done many times by that gentleman to this journal, we have endeavored to be as candid and unprejudiced in our criticisms of his course as possible. We have before this acknowledged that with the responsibilities of his new position, there seems to have come a certain amount of moderation and patience that we hardly expected. But those responsibilities involved a good deal more, and they certainly ought to have enjoined upon Mr. Parnell that

THE OLD CATHOLICS.

There seems to be little doubt in the minds of those best qualified to judge that the Old Catholic cause in the Canton of Geneva is nearing the end of its days. It is little likely to live after the withdrawal of State support—a contingency which, if not actually imminent, is said by the correspondent of the Daily News to be not very far distant. He adds his opinion to that of other observers recently recorded that the recent synod is probably the last in which what is known in Geneva as the Liberal Catholic Church will be represented. State support, without doubt, will be soon withdrawn and that it must inevitably perish. Already several county curates are vacant and their churches are closed. In some that are still open the worshippers on Sunday do not average more than a score at best, and even at the parish church of Geneva they rarely exceed forty. At the same time the opinion is held that a re-establishment of Roman Catholicism is impossible. Widely as the Genevese have strayed from Calvinism, they can never, it is said, be induced to tolerate a Bishop. Further, it is added that a community which contains a majority of Catholics and free thinkers would never consent to be taxed to support a Protestant, so that the fall of the Liberal Catholic Church must of necessity involve that of the Protestant Church as a State institution—a conclusion at which the Council of the Canton has finally arrived; since last month it resolved to proceed to the second reading of a bill for the liberation of religion from State control, and sooner or later the bill is certain to become a law.

SUPERSTITION IN ENGLAND.

At the late Dunmow, Essex, Petty Sessions, two men, father and son, laborers, were charged with misbehaving themselves towards Susan Sharpe, wife of an army pensioner, living at High Easter, in a manner likely to lead to a breach of the peace. The evidence showed that defendants were under the impression that complainant was a witch, and they wanted to put her to the test by throwing her into a pond to see whether she would sink or float. They affirmed she had bewitched the younger defendant and his wife; the furniture in the house was disturbed, their domestic animals died, their bed rocked like a swinging boat, and shadows appeared in their bedroom; on one occasion there were three in bed to witness the shadowy apparition, and they strongly asserted that the "shape" was that of the complainant. The elder defendant had visited certain reputed "cunning" men and women in the villages around with a view to baffle the supposed witch's evil designs, but without effect; "all sorts of things" had been tried, but they could get no peace, and the reports they set abroad caused great excitement in the locality. The defendants were bound over to keep the peace for six months.

THE EVIL DAYS OF OLD.

WHAT BISHOP DOYLE SAW OF THE IRISH PERSECUTION BEFORE EMANCIPATION.

(A recently republished letter of J. K. L. to Spring Rice, Lord Montagu.)

CARLOW, October 30, 1827. MY DEAR SIR—I wish to state to you something of the impression with which I returned from a late visit to the counties of Kilkenny, Cork, and Tipperary, especially as I delayed so many days in the county last mentioned, where barbarous scenes are frequently occurring. You are also well acquainted with the state of this country, especially of the south, with the several events which happen there and you know well the character of those who furnish information to the Government, that no general remarks can be valuable to you. It is quite true that the present murders, burning stripes, and hatred arise from precisely the same cause as similar and greater atrocities arose in time past. The two parties are still struggling; the character of the warfare is changed, but the animosity so engaged in it is the same. The people are oppressed beyond all endurance, and great portions of them, but not by any means the majority, are savage. The gentry, great and small, with a few exceptions are not less savage. Some of them are like fiends; they would devour the people, and insist that they are all lost to every sense of morals and humanity. Whilst the truth, as far as I can ascertain it, is: peasantry are generally industrious and peaceable, rendered so by their long and only oppression which human nature cannot endure; a person would say ought not to bear. William C—, who was murdered lately, and from whose murder arose several others, I was told, after a series of cruelities, set fire to a widow's house, who had sheltered him, and he died in fever, in order by that process to eject them from their tenement. He was only more cruel and rash than many others of the same spirit; and I sincerely believe, if the influence of the Catholic clergy did not arrest the people, you would have murders, military executions, martial law, or insurrections throughout one-half of the counties in Ireland.

CATHOLIC NEWS.

Cardinal Manning has returned to London from Rome. A party of pilgrims will leave Manchester (England) on the 11th August. It will be in charge of Rev. Father Walsh. Lord Courtney, eldest son and heir to the Duke of Devonshire, was lately received into the Church by Cardinal Manning. As many as twenty-three clerical converts have been supplied from four Ritualistic churches in England within the last few years.

There is much suffering among the Sisters of religious orders in Italy, owing to the spoliation their communities have been subjected to by the Italian government.

The Honorable Mr. Monsell, who has been appointed State Steward to the Irish Viceroy, is a Catholic. Also, Colonel Dease, a Catholic, has been named Chamberlain to the Irish Lord-Lieutenant.

The increase of the Catholic population in the United States in the last twenty years has been about 2,800,000, that of priests has been 3,754; that of churches and chapels, 4,722.

The names of Dr. Lynch, bishop of Charleston, Dr. Loughlin, bishop of Brooklyn, and Dr. Corrigan, bishop of Newark, are said to be before the Propaganda for the appointment of coadjutor to Cardinal McCloskey.

Sister Mary Dominica, Mother Superior of the Dominican Convent, of Keshna, Wisconsin, who was received into the Catholic Church recently at the extraordinary ripe age of 105 years! Father Macchelin had the happiness to instruct this convert, perhaps the oldest person ever received for baptism into the Church since the days of the Patriarchs. The name of the centenary convert is Sophia Oskakiah, and—in the language of Webster—she "still lives."

Cardinal Newman assisted recently at vespers at the Oratory in South Kensington, and attracted such an enormous mass of people that the police had to keep back numbers seeking admission. The venerable ecclesiastic, recovered from his recent accident, is represented as in excellent health and the enjoyment of the highest spirits.

The number of Catholics in New England is very large, probably one-fourth the whole population. Among this element there is, of course, no divorce statistics, which are averaged upon the whole people. They refer only to Protestants. Dr. Nathan

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Table with columns for London Stock Market. Lists various stocks and their current prices.

RE-OPENING!

MRS. J. J. SKEFFINGTON. Wishes to inform her friends and the public generally that she has RE-OPENED in the new store next door to Reid Bros., 12 Dundas Street, opposite Strong's hotel, and intends to continue the business, where she hopes to see all her old friends and a good number of new ones.

TRUTHS.

Hop Bitters are the Purest and Best Bitters ever made. They are compounded from Hops, Buchu, and other medicinal plants, and contain all the most valuable and most salutary ingredients of other Bitters, being the greatest Blood Purifier, Liver Regulator, and Inducement to all kinds of Restoring Agents on earth. No disease or ill health can possibly long exist where these Bitters are used.

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VOL. 2.

GENTLE

See our IRISH TWEEDS and NICEST patterns able texture ev Our Cutting unequalled in N. WILS ECCLISIASTIC Sunday, 13th—The Assumption of the Virgin Mary. Monday, 14th—St. Roch. Tuesday, 15th—St. Ignace. Wednesday, 16th—St. Hilary. (From 10th to 13th) Thursday, 19th—St. Phil. (From 10th to 13th) Friday, 20th—St. Bernard. Saturday, 21st—St. James.

Written for the Record. Tell Me Thy Love. Speak to my heart in love. Tell me thy love with words that will be sweet to me. No words can convey As music's own voice. There are roses that untold. Go call them as they bloom. Lilies too modest for Sweet lilies! their love.

THE CAT. The first person sires to see who the Pope—then St. Peter's and still his Po him that the Po of Satan, and attend mass. V forget all his S as soon as he s upon him.—E.C.

TIME does not eternal. Those St. Paul's teach that he lived m dingly he does and his doctri What St. Pau been either t former we must spired; if the sequence our poster.—Catho

THE Chris always been an care to the Cat the beautiful the Catholic o the name of th repose the bod a glorious rest will have on ried in God's A her children as subject of Chri Catholic Herald

The Maire called upon the asked whether has been custo gims," replied "to dispense cal display. our white con King, St. Vi have no flag," one from the a Communal Maire. He th no doubt, th thing.—Freen

The Waterloo Cronin of the John Cronin; Irish to the fig exchange. He Patrick, and i John—Bull—C Our Cincin We are proud and all the cont article could r rage, until F Buffalo, and f for the prin printer! he, t the editor of his hair in the such gorge Charles Aug alas! 'tis o