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LONDON, ONTARIO, SATURDAY, AUGUST 15, 1891.

A GREAT PRIEST GONE TO HIS REWARD. Eganville's Grand old Man no More. Out of his own purse. Advancing years did not diminish his vigor. About six years ago he had an attack of salt rheum, which, however, passed

VOLUME XIV.

-Father Byrne Passes Peacefully Away.

Eganville Star, August 7.

The slow, sad tolling of the bell of St. James' Church last Friday evening announced to the people of Eganville that the venerable priest who had toiled so long and faithfully amongst them had gone to meet his Judge. His death was unexpected, but the instinct of the " My Lord, after thirty years more I shall ask you for a curate." The dead priest was dressed in his priestly vestments of a violet color, spiritual children of Father Byrne was keen to detect in the mournful sound emblematic of the spirit of penance in which all true Christians should die. of the bell the news that their Father had passed away. What a wail of sor-He was exposed in the presbytery Friday night and on Saturday mornrow went up to the Great White Throne His angels can know. It was the first he remained till Monday afternoon in

long labored for us.

opening of the pastoral retreat pre

vented the rev. gentlemen of the Arch diocese from attending. During all this time that the re-

mains of the dead priest were exposed

hundreds of all denominations came to look upon the face of him whom they

had learned to love and respect in life.

Monday came, and not a finer day could be desired to pay the last re-spects to the sainted old priest whom all revered. At half past 9 the church was packed, when the visiting clergy,

filing into the sanctuary, took their places by the side of their dead brother

At 10 o'clock, sharp, His Lordship

Bishop Lorrain entered the sanctuary. After vesting he began Pontifical High

Mass. The assisting clergy were as follows: assistant priest, Very Rev. Canon Foley, Almonte; deacons of honor, Rev. James McGuichen, O.M. L.

Prector of Ottawa University, and Rev. P. Brunet, P. P., Portage du Fort ; deacon of office, Rev. Ronald J. Me.

and chanted the Office of the Dead.

time since the founding of the village that all met to mourn and weep together over one whose death all could deplore as a common loss. Some of our firesides the Angel of Sorrow had

try compatible with his age and station. He was a powerful auxiliary in the work of catechising children and

directing the ceremonies in his own parish. His delight was to be around

the altar. Father Byrne, even at that age, manifested one of the traits characteristic of him through life,

namely, an undounded confidence in

Divine Providence, a readiness to await the will of God, however

slow it might be in making itself known to him. He waited and prayed.

When he was about twenty years of age the Lazarist Fathers gave a mis-

age the Lazarist rathers gave a lifts sion in his parish; a sharp eye was open to see in the young Byrne what the good old man would call himself "the timber for a priest." John Joseph Lynch, then Father Lynch, and afformenda Arabbi Arabbi

and afterwards Archbishop of Toronto, called the young man aside and asked

him would he not like to study Latin

that he might become a priest. Father Byrne, who had always a decided pre-ference for the mathematical sciences,

replied in his own artless way : "Sure, I find it hard enough to master the

English language without attempting the Latin." Father Lynch gave him

some few words of encouragement : it was all he needed; his heart's desire was

for the first time interpreted. This inter-view with Father Lynch was but the be-

December 25, 1820. Nine years after his birth the Act of Emancipation was passed, and one of the first fruits of this long-delayed measure of justice was the opening of schools from one end of the country to the other. Young Byrne was eager to profit by the oppor-tunities afforded him ; he received a good elementary education, which was the basis of more extensive and profound studies. He early showed an ardent love for the works of the minis-



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her name and we will send k Food, suffi-Food requires ginning of a long and lasting friend-ship between the two venerable mis-sionaries which ripened as the years advanced. Those who knew Father Byrne could tell with what profound kindly words of the sainted Archbishop kindly words of the sainted Archbishop Chaine, of Arnprior ; Marijon, of Toronto which determined his career nto which determined his career Fourteen years ago, when it as if God were going to call Poitras, O. M. I., of Mattawa ; Dembski, in life. Fourteen years ago, when it seemed John Joseph Lynch to Himself, Father John Joseph Lynch to Himself, Father Byrne hastened to his bedside and we find amongst the departed priest's books Calumet Island. The choir, aided by a souvenir of that visit—" A History of the Early Irish Church." The inscrip-representatives of the Brudenell and the Early Irish Church. The laws was osceola choirs and under the uncertaint tion on one of these fly leaves was Rev. Father Ryan, rendered the re written by the Archbishop himself--"A memorial of early and late friendship quiem in a feeling way. The suc cess of the combination shows what can be done when people's Rev. M. Byrne from John Joseph Lynch. The day following this memorable hearts are in their work. It was the first time a Pontifical High one found Michael Byrne on the road to Dublin, where he purchased some Latin books and shortly afterwards effect was most impressive on all. The sombre color of the vestments, the entered Navan College, where for several years he pursued a course of heavy black drapings of the church, literary, scientific and mathematical the mournful tones of the sacred chant life he was thrown to the ground, studies. These he continued in Eng- and the sympathetic voice of God's where he remained several hours and the sympathetic voice of God's Pontiff calling for mercy on the dead land, from whence he came to Ottawa, priest, all combined to leave an imwhere, after a course of Philosophy and Theology, he was ordained priest in 1852. The first four months of his ministry were spent in missionary pression not soon to be effaced. Hundreds of non-Catholics hastened to come and assist at the funeral obsequies The respect which they gave the dead priest who had throughout life preached labor at and near L'Original. At this time his companions were the late Dr. Tabaret and Father Bourassa. peace to men of good will, and the con-He spent one year and six months at Gren ville, from thence he removed to Rensideration they showed some few week ago when he was nigh unto death, are frew in 1854 where he remained till Octoacts not soon to be forgotten by their Catholic fellow-citizens. After solemn Pontifical Mass was ber, 1859, when he came to Eganville. Whilst in Renfrew his mission included the townships of Admaston, celebrated and the Bishop had gone to his throne, Rev. Father Dowdall ascended the altar steps to preach the Brougham, Bagot, Griffith, Matta-watchan, Horton, McNab and a portion panegyric of the departed priest. The Rev. gentleman took for his text the of the county of Lanark. When he came to Eganville his parish included the present parishes of Eganville, Osceola, Douglas, Brudenell, Doyle's words of St. Paul in his second Epistle to Timothy." I have fought a good fight. I have finished my course. I have kept the faith. As to the rest Corners and a part of the parish of Mt. St. Patrick. From his coming to Eganville his work forms part and there is laid up for me a crown of justice which the Lord the just Judge parcel of the history of the village. He completed the parish church of Eganville, built the old church of will render to me on that day; and not only to me but to them also that Douglas, built a church at Golden Lake, love His coming." For several minutes the preacher another at Round Lake, besides many other chapels throughout the country could not speak, so moved was he by In 1865 he built the presbytery in the thought of the task assigned him. Which he resided at his death. In He said that silence was much more the thought of the task assigned him. 1872 the Eganville Convent was begun befitting such an occasion when all

away. During the last five years everybody wondered how the dear old man seemed to be growing fresher in health and spirits. He felt himself tic of him through life. The priest, said the preacher, had two lives. His quite equal to the work of directing his parish. Two years ago when he public life was spent in the Church, at completed his thirtieth year amongst us he remarked to Bishop Lorrain, the firesides of his parishioners and on the high roads of his parish.

Christianus mihi nomen est, Catholicus

His private life was spent in the presbytery and this was a life known only to God and himself. There was the daily meditation of God's holy truths at an early hour in the morning, followed by the recitation of the Breviary, repeated seven times a day then came the daily ascent to God's Holy Mount to offer the Lamb without spot ; then came the daily perusal of the wing. The Rev. Father's head was Holy Writ, to be followed in the course of the day by examination of conturned towards the people whom he had taught during life. The church itself science and reading of spiritual works. Later on in the day came the visit to was heavily draped in black ; the work of decoration, carried on by the mem-bers of the C. M. B. A., under the direc-tion of the Rev. Sisters of the Sacred the Blessed Sacrament, where, at the left unvisited hitherto, but now an left unvisited hitherto, but now an bowed their heads low in a heartfelt prayer to ask God to give eternal rest on the soul of their common father. Heart Convent, was well and tastefully done. Around the walls were inscribed done. Around the walls were inscribed the soul of their common father. Heart Convent, was well and tastefully done. Around the walls were inscribed the soul of the rest of the Sacred the soul of the soul of the soul of the soul of the soul which so few knew anything, that as-cended like an odor of incense before the Throne of Mercy day by day and feet of his Master, the priest exposed his own wants and dangers and those cended like an odor of incense before the Throne of Mercy day by day and obtained grace for many a soul heed-less and unmindful of the heart that On Saturday morning a committee composed of gentlemen named by Father Byrne himself before his death longed for his return to the paternal home. It was all that made up the spirit of prayer and recollection which to make all arrangements for his accompanied Father Byrne at the altar funeral met in the convent parlor and decided that the funeral should take and in the confessional, at the sick-bed and even in the most ordinary occupaplace on Monday, August 3, and that tions of daily life. Father Byrne was ever Father Byrne, gentle as a child, he procession should pass through the village. The gentlemen were as fol-lows: Rev. Fathers Marijon and Ryan, lecorous, dignified, knowing his place Dr. Dowling, M. P. P., Messrs. D. Lacey, Wm. George, McDermott, S. and knowing how to assign others their place without ruffling his own Howard and J. Casey. Invitations to the funeral had been temper or wounding the sensibilities of others. Ignorant of the world's eti-quette, the Spirit of the Lord Jesus sent to all the clergy of the Archdio-cese of Ottawa and the Vicariate of which he had imbibed at the altar taught him a delicacy of sentiment of which the world never dreamt. Pontiac, with whom it was possible to have telegraphic connection. The

His love of children was great and worthy of the priest. This old man, so dignified, so austere, became a child amongst children. Who does not remember how, at each recurring Christ mas, that grand old man would gree with childlike simplicity with a Merry Christmas the numbers of children who came to see him ! Was there a child in the parish that went away empty handed without some little book, image or picture as a proof of the love of his or her Father? Do we want a proof of his priestly love of children? Look at the convent; look at his labors for the founding of Christian schools in his parish ; think of the anxiety he dis played to have the children instructed this very summer for First Communion. The poor, too, were the object of his tender solicitude. When did he frown upon the poor. The poor, the afflicted have worn the threshold of his door, and were always sure to receive a joyous welcome. Not an institution for orphans in the country but received something from this munificence.

of which we have in the fact that never out twice did he omit Mass on Sunday during the thirty-nine years of his priestly life, and on these two occasions he was obliged to attend dying persons. His love of Holy Scripture was next enlarged upon. During the last years of his life his only looks were the Holy Bible, some works or Theology and the Imitation of Christ He loved especially those books of Holy Writ in which the Providence of God and God's attribute of Father of men was most brought out. The preacher next touched upon Father Byrne's long and arduous mis ionary career. He narrated som incidents of the good Father's travels i search of souls. Three times in hi unconscious, but as the good old man would say, "Glory be to God I was not would say, "Glory be to God I was not killed." Father Byrne often told of his labors, but he himself was always in the back-ground, the hero was alway God, the tender Father watching over the priest who showed but the least good will in doing his duty. Through out his life his own desire was to do God's holy will. He longed to give himself more and more to Jesus ; it this longing that prompted him in early life to make two attempts to become religious in the Oblate Order. But a providential illness, as the Rev. preacher said, sent him to the secular priesthood. We need holy men in th world, stout warriors armed with the weapons of self-denial and the love of God to fight God's battles in the world. Father Byrne was one of these war

"the old warrior is dying," Father Byrne was a soldier and his arms were the word of God — the preacher pro-ceeded to give a sketch of the life and labors of the departed priest, such as we have given above, interweaving in it a eulogy of the virtues characteris-tie of the where the more his control of the virtues characteris-tie of the where the more his control of the virtues theracteris-tie of the where the more his control of the virtues theracteris-tie of the where the more his control of the virtues theracteris-tie of the where the more his control of the virtues theracteris-tie of the where the more his control of the virtues theracteris-tie of the where the more his control of the virtues theracteris-ties of the virtues theracteris-

vero Cognomen."-(Christian is my Name, but Catholic my Surname.)-St. Pacian, 4th Century.

Catholic Record,

Blessed Virgin. All these went to make up the simple, unostentatious, but zealous priest of

Eganville. This short resume gives a feeble idea of the sermon, such as it was delivered. The discourse was not an effort—the rev. preacher knew but the evening before that the task was his of speaking the panegyric of his de-ceased brother-it was the simple outpouring of a priestly heart which alone could understand fully all that was in a kindred spirit. There were times when the preacher rose to lofty heights of eloquence, especially when he appealed to souvenirs still fresh in our memories to corroborate what he affirmed of the dead Father. When he summed up at the end those who were the losers by the death of the saintly priest, there were few hearts unmoved, for all felt the loss. The Bishop has lost his veteran missionary, the priests of the Vicariate their model, young Levites and religious their kind protector, orphans their father, the poor their benefactor, and all classes an earnest and practical well-wisher. The rev. preacher brought his sermon to a close by an earnest prayer to the Heart of Jesus, to our Blessed Lady to all the angels strongly all who go away with the firm resolve to obey the lessons the dead priest taught them.

The sermon was on the whole one of the finest ever given in this part of the country. There was no attempt at pratory, and yet the preacher achieved all that oratory could accomplish, and more. There was a power in his simple narration of the deeds and virtues of the deceased priest that no art could equal.

After the sermon the Bishop, vested in the black cope, pronounced the ab-solution. The Libera was sung by the combined choirs mentioned above.

After the service hundreds passed by the bier of the dead priest to take a last look at him whom they had loved so well.

It was the wish of Father Byrne that he should be buried in the Douglas cemetery, which he had bought and laid out himself and which had been consecrated under the protection of his own patron, St. Michael the Archangal. There were many reasons why Father Byrne should be buried in the Douglas cemetery. He had purchased the lot himself, and the late Bishop Guigues had dedicated the former Church of Douglas under the patronage of St. Michael as a compliment to Father Byrne, who had erected it. Some feared that there would be strong opposition to the desire of the dead priest from the people of Eganville. Had the people of Eganville loved him Not

once did the thought cross their mind

carriages were taking their places to make the round of the village. Not a carriage fell out of line; one would imagine that the whole affair had been ing gentlemen who acted as marshals did their work admirably: Grand marshal, M. Foley; assistants, Robt. O'Neill, M. Kelly, D. Smith, M. Me-Nulty, M. O'Brien, J. Gallager, W. Conaghan, B. Hartney, M. Power, J. E. Power, J. T. Power, E. Malloy, J. Helferty, J. Murphy, T. George, T. Green, J. O'Brien, T. Dwyer, P. Me-Namara Namara.

At half-past 5 o'clock the hearse drew up in front of St. Michael's Church at Donglas. Very Rev. Canon Foley, assisted by Rev. P. S.⁴ Dowdall, Rev. Ronald McEachen and Rev. John Donovan received the body at the door and conducted it to the center of the church. There the absolution was church. There the absolution was again pronounced. The Douglas choir sang the "*Miserere*" and the "*Libera*." The singing of the "*In Paradisum*" and of the antiphon "*Ego sum resurrectio et Vita*," together with the "*Bene-dictus*," was the most touching and intelligent rendering of those beautiful rises between let in hear and saints to receive the soul of the departed priest. He exhorted most Again the body of the dead priest was carried out and almost within the shadow of the church laid in its final resting-place. Canon Foley read the last solemn prayers, the cover of the outer box was put on, each one of the priests present threw a shovel full of earth into the grave, and soon the dull sound of the earth covering all that was left of the dear old priest told to all hearts more sadly than words could impress that mother earth had taken to herself again what she had given

our Father years ago. The cemetery of Douglas is of one the most beautifully located in the county. It is just such a place as one would choose for a resting-place. Father Byrne is buried just at the entrance to the cemetery, and from that spot the ground is beautifully diversified with rise and fall. Tall, shady elms are in abundance. The closeness of the cemetery to the church induces the parishoners to pay a weekly visit for the repose of those whose bodies lie awaiting the trumpet-call of the great Archangel Michael.

CHAPEL DEDICATION IN ROCHESTER.

students from St.

NO. 669.

the progressive spirit of the Church in rearing temples to God in this new country. Wherever engaged in the Christian education of youth, they erect beautiful chapels, gens of architecture, that are calculated to elevate and refine the tastes of their pupils and to teach them to love the beauty of God's house were his continual prayers. The preacher next alluded to his deep devotion to the Sacred Heart of Jesus and his tender devotion to the a quarter from the village the last The good ladies of this institution

The good ladies of this institution are to be congratulated on the comple-tion and dedication of this beautiful oratory. This sacred shrine, now consecrated to the glory of our Lord practiced for weeks beforehand. Of course all this was not accomplished without care and trouble. The follow-ing gentlemen who acted as marshals Sacred Heart are laboring to impart. Here young minds will be formed to religion, piety and devotion ; young souls will be inspired with high and holy purposes ; young hearts will be purified and sanctified, and the affect tions flowing from pure hearts, like streams from some holy well, will beautify and enrich Christian homes. Speak not to me, said St. John Chrysostom, of the arts of the painter and the sculptor they are, it is true, ennobling and ele vating and far-reaching in their bene ficent influences; but far more merit orious, far more precious, is the work of those who form the minds and characters of the young and mould them to piety and virtue. How very true is this observation, for when the most renowned painting that ever lived by the breath of genius shall have been covered with the mildew of neglect, or the greatest statue that ever grew from the marble block into grace and beauty, under the creative hand of the sculptor, shall have mouldered into dust, the immortal mind, awakened into intellectual life by the Christian teacher and fashioned and formed by holy influences to virtue, piety and the beauty of holiness of life, will live on forever, a glory to earth and a sister to the angels of Heaven.

This chapel will have a large share in the great and holy work. It will supply the sacred fire from which youthful minds will catch the flames of high and holy purposes; it will be the seminary of good and holy thoughts, that will afterwards ripen into useful,

noble and virtuous lives. For the Religiouses themselves it will be their earthly paradise. Here they will commune with their loving Saviour ; they will converse with Him heart to heart ; they will find Him whom their souls love and to whom they have consecrated their life-long service and given their hearts' affec-tions. Here they will find how sweet it is to dwell in the house of their God rather than in the tabernacles of sinners. Here they will obtain strength and grace and courage to live up to the evangelical counsels of Chris ROCHESTER. Sermon by the Archbishop of Toronto. Rochester Herald. Mass was celebrated this morning in the handsome new chapel of the Sacred Heart on Prince street, for the first time since its completion, several weeks ago. The dedication was to have occurred bind the service of Chris-tian perfection, to practice the sub-line virtues of their holy state, to let the light of their angelic lives shine before men so as to inspire them with thoughts of God and heaven. Here they will live in the presence of God, as the lamp of the sanctuary ever shines in the Divine Presence, until their lives, having Deen expended in the service of God. en expended in the service of God some time since, but it was found like the flickering, expiring flame of that lamp their souls will be caught up necessary to postpone it until this morning, when services attending into heaven to shine like stars in the these beautiful and impressive cere firmament of eternity May this beautiful chapel more monies were begun at 9 o'clock Only those receiving invitations, chiefly former pupils of the Sacred than fulfill the hopes and the purposes of its founders ; may it, like some Heart Convent to the number of about well in a desert land, ever send out streams of graces and blessings to beautify and enrich Christian homes; 200, attended. Priests from ever church in the city and a number fro out of town were present, also twent may it be fruitful in glory to God, in Andrews and si good to souls and in merit to the relig from the Troy Seminary. A numbe of Ladies Superior from houses in thi ous of this institution ; may it be for all who worship in it ' the house of God. and other countries were in attend and the gate of heaven.' ance. Several came from Michigan New York, Missouri and other places The new chapel of the Sar & Heart Convent is a gen of architectural art. The building is of brown stone, 91 by Six Sisters from France, enroute t different houses in the United State 34 feet, and strictly Gothic in architec stopped over in this city to attend th dedicatory exercises. Besides these ure within and without. The wood vork of the interior is of antique oak. number of the religious were presen finished in oil. Rev. W. Flannery, P. P. of St.

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ut it. Agents. Montreal.

D HOTEL FOR miles from the ad. Good out-usiness. Satis-Vill he sold on CONNOR, on the 648-tf

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ire, England.

TOUNDRYCO To of the "Blyinyer" Te Alarza Bella.

In all these trials of his life Father Byrne displayed those virtues that were so peculiarly his; the world called him slow; he was but waiting till God would make His will known. He never left his work undone.

The love of the departed priest for the hearse had passed up St. Patrick the sick was next spoken of. It was a subject of honest glory for any priest if he could say that never once had a

the Holy Sacrifice of the Mass, a proof of going contrary to his wish. The sacrifice-for such it was-they made on this occasion was the grandest trib ute that could be paid to the memory of the dear Father. It was sad to think that he who had labored amongst us for thirty-two years should go to res in another place; but when we re-membered that Father Byrne wished to sleep his last sleep under the wing of him whom he had invoked in life all bowed in loving acquiescence. At 2 o'clock, sharp, on Monda

afternoon His Lordship Bishop Lorrai entered the sanctuary, accompanied by several members of the clergy, approached the bier and intoned the antiphon for the De Profundis. He hen pronounced the absolution. Th body of the dead priest was then car ried out by the pall-bearers and laid in the hearse. As the body left the The usual ceremonies set apart acred edifice the bell of St. James Church tolled out its' last homage to such occasions were carried out by th Bishop of Rochester, attended by number of the clergy. The Bishop w him who had raised it there thirty number of the clergy. The Bishop wa also celebrant of Pontifical High Mass years ago to be a messenger of invita tion to prayer to all his faithful chil-dren. The sound was wafted across After the gospel His Grace Arch bishop Walsh preached a very eloquent the Bonnechere and was taken up and strengthened by the bell from and beautiful and beautiful sermon, from the text 'Truly this is the house of God and the tower of St. John's Church, which, too, pealed out its tribute of respect on behalf of those the gate of Heaven." His Grace por traved all the sacredness and who, though they did not form part of solemn awe which attach to an edific Father Byrne's spiritual children in set apart and dedicated to the worship of the true God. He contrasted th his life-time, yet had learned to revere Master, As soon as the body was laid paganism with the soul-inspiring purity of Catholic worship in the august sacrifice of the Lamb that was in the hearse the procession began to fall into line. First went the carriage slain from the beginning now offered with the pall-bearers who were the gen-

tleman that formed the committee of upon our altars for the living and the arrangements. Then the hearse, fol- dead. After describing the beauty of God's lowed by the clergy. The members of house and the tribute which all Nature the C. M. B. A. came immediately pays to religion in the construction of a place of Catholic worship, by contribafter. As the cortege passed up Queen street some of the visiting clergy wondered where all the carriages were uting her marble, her gold, her incense Their and her precious stones to adorn the that were to join the funeral. sanctuary of God, His Grace directed wonder was soon at an end. When attention to the zeal which the Ladies of the Sacred Heart always displayed street and turned down Wellington street Grand Marshal Martin Foley gave in the erection and adornment of noble orders to his nineteen assistants to form and elegant sanctuaries where God

Thomas, was present at the dedication.

Are Separate Schools Efficient?

Edward, the ten year old son of Mr R. Kylie, Deputy Reeve, came out first on the list in the entrance examina-tions in Lindsay. He is from the Separate school. - Lindsay Watchman. Evidently there must be something wrong with the school management at Barrie. At the recent entrance exami nations there were eighty-eight who wrote, and only thirty-six of this number were successful. Thirty of the candidates were from Barrie Public school, only seven of whom were successful; at the same time there were eight candidates from the Barrie Separate school, five of whom were suc cessful, one of them gaining the high est number of marks. - Aurora Banner

the

The financial roport of the Propaganda shows that its receipts for mis sionary work amounted during 1890 to 7,072,811f. In 1889 they amounted to 6,541,918f. The following countries contributed most generously to this work : France, 4,311,862f : Italy, 414, 442f; Germany, 388,662f; Belgium, 388,200f; Alsace-Lorraine, 358,251f

(and

ON LAND AND SEA. Cleaning Out a Gang of Pirates.

BY M. QUAD. During the year 1868 no less than three trading vessels fitted out at Singapore for traffic in the Java Sea eriously disappeared, and no trace mysteriously disap of them could be them could be discovered. Two ore were added to the list early in June 1869, and about July 1 it was whispered around that a nest of pirates had been discovered on an island off the north coast of Java. If the news were true the chieftain of the gang be a bold fellow indeed, and must needed looking after at once.

The merchants at Singapore were talking of fitting out a ship to investi-gate, when H. M.'s crusier The Shark She was one of the old arrived. fashioned ten-gun brigs once so numer ous, and at that time was engaged in a survey of the south coast of Borneo, or about to be. As I was one of her or abo crew I can relate what happened during the next two weeks first-handed.

It seems that the story of the pirate was accepted as a fact, for we overhauled our armament, took in a lot of ammunition and strengthened our crew by fourteen men before sailing.

These men were drafted out of a new crew belonging to a man-of-war which had been wrecked on the Malay coast, and all were old hands. The Captain got his bearings from some source unknown to us, and when we left Singapore the brig was headed to the cast. We jogged along down the coast of Suma tra for a week without any unusual incident, and though we spoke a score of crafts none of them had any information about the pirate. The crew had begun to ridicule the idea when something occurred to open our eyes very wide

One morning, about an hour after daylight, we came up with a Dutch trader, which was taking care of her-All her sails had been cut away self. ropes were flying in every direction and she was so low in the water that we wondered why she didn't go down. When a boat pulled off to her it was to find the captain mortally wounded and his wife and two sailors stiff and dead and horribly mutulated on the deck beside him. We got him off, but had no time to give the bodies burial before the little craft went down. The captain was a man about forty years of age, and though hardly alive when found him he rallied enough to tell his story.

The trader had been trafficking along the Java coast and had finally completed his cargo and headed for Singapore. Just at sunset on the previous evening he had been overhauled by a native craft carrying about forty men. He was then about ten miles off the coast and about five miles south of the island known as the "Queen's Bower." He had no suspicion whatever of the natives, and the first thing he knew they boarded his craft and began to cut and slash. When they had finished the crew they began to plunder and strip the vessel, and were with her until midnight. Before leaving they bored her full of holes, and we had reached her just in time to rescue the captain. The first craft was joined by two others later on, and the three carried at least a hundred desperate fellows. The captain heard and understood enough to satisfy him that they were an organized gang of pirates and that they were also well equipped for their bloody business.

The island mentioned was not over sharks snapping at them. Two twenty miles away, and as the Java of the five leaped out of the boat after Sea was and is a great highway i did not seem possible that men would take such a risk as those pirates had. The trader said that no less than three friendly sails were in sight when he was attacked, but all too far away to signal, even had he been warned in time to do something. Owing to the shoals surrounding the island our craft could not approach near enough to use her guns and shell the fellows out, and we were not strong enough to land from our boats and deal with them. The sight of our armed vessel nosing around would put the pirates on their guard, and it was resolved to play them a Yankee trick. We ran into a bay on the coast and set to work You are probably aware of the fac that an English man-of-war, no matter how large or how small, is a pattern of neatness and regulation, and the her sails will alone establish her identity while her hull is yet below the We had, therefore, to line. water undo and overhaul a great deal. put everything in seeming confusion aloft. disguised her hull as much as possible, and when we left the bay. The Shark had the look of a merchant man which had been through a typhon and was too short-handed to make repairs. The Dutch Captain died on the day after we found him, and his last words were a prayer that we might dving. fall in with and punish the pirates. It was just at daylight that we approached off the north coast of the land and anchored on a bank about three miles from the beach. Men were sent aloft as if engaged in repairs, a boat was got down as if to work on the hull, and the crew remained in hiding below. No doubt the fellows ashore had a lookout in some tree, and pro-vided with a good glass could see everything going on abroad. It was hardly sunrise when a small native craft, with four men in her, came out to within pistol-shot of us to make an investigation. Our captain hailed them and they replied with gestures to signify that they would return to the shore for help. They evidently took us for what we pretended to be, and we were piped to breakfast feeling that would succeed. out ruse put out for us. A man aloft glass reported that each craft York World.

now our plan to weigh anchor and make a little sail and pretend to be standing away from them as if alarmed. The object was to draw them as far away from shore as possible, and we had added a mile to the distance when the foremost boat came within hail. She hadn't a gun of any sort in sight, but she had forty-eight desperate looking villains in plain view, and every one of them had a cutlass and pistol. While her captain was hailing us in a language no one couid under stand, she was slowly edging along down upon our starboard quarter. At the same time a second craft was

was crowded with natives, and it was

drawing ahead on the port side, and the third kept in our wake. Only seven or eight men were in sight on our decks, and the natives emed to have no suspicions of a trick. The breeze was a little bit too strong for their manœuvring at first, but after we were about six miles off shore the two suddenly closed in to board us. Our captain had been closely watching them and waiting for this move, and of a sudden the drum beat to quarters,

and our decks were alive with men. was captain of No. 3 gun crew, and had the honor of firing the first shot. It was a solid ball, and it struck the

craft on her port bow, and went clean through her and dropped into the sea beyond. This opened the fight; the natives instantly realized that they had caught a Tartar, and they saw, too that their only means of escape lay in capturing the ship. Therefore, away, as each craft instead of running away, as we had looked for, each craft bore down on us to board. instead bore They were handled as easily as an Indian manœuvres a canoe, and it wasn't five minutes after the first gun was fired ere they were on our quarters like wolves seeking to hamstring a deer. I fired another solid shot, and

then loaded with grape, and this last charge was fired right into a mass of natives waiting to clamber up the side. The gun next to me fired a solid shot. which tore through her bottom, and two minutes later she foundered right alongside of us. The second craft got near enough to grapple, but the irons were thrown off, and two guns played solid shot into her hull until she went down stern foremost, leaving thirty men struggling in the waves.

The third craft had forged ahead sailing five feet to our one, and would have boarded us at the bows but for he sudden destruction of the others. Their fate frightened her off, but she had scarcely laid her head for the island than it was brought around, as if her crew had made some desperate resolve. Now occurred a curious thing. She had about thirty men on board, and she came down on 11 with every one of them shouting and screaming, and tried to lay us aboard. We could have sunk he with one gun even, or we could have picked off the whole crev with our muskets before they had crossed the rail. Word was passed to give her a full broadside at command and when the smoke cleared away she was not to be seen. There were over twenty of the pirates hanging to the wreckage around us, however, and oat was lowered to pick them up You can indge of their desperatio when I tell you that every one of then fought like a tiger against being picked up, and that we got only five out of the lot. The others we had to kill as they floated about with the

being pulled in, and were seen no more, and the others gave us so much trouble that the captain swung them up to the yard-arm. Thus, not one single man of the hundred or more who came out to attack us escaped with his life I was in one of the two boats afterwards ent ashore to see what sort of a lair the pirates had made for themselves. The only human beings ashore were an old native woman, a one-armed Japanese, and a white boy about foureen years of age. This boy was of an English trader captured the year before, and had been held prisone ever since. He said there were one hundred and seven men in the gang, and we found enough plunder on the island to load our ship. They had cap tured about a dozen different vessels They had cap large and small, and in every case had plundered and sunk them. They did not always kill all the crew. Soon after the boy was captured they brought in an American sailor off a spice trader The boy knew him only by the name of William, but remembered that his home was in Boston. It turned out that they had spared his life to make use of him as a blacksmith, but when they found he had no knowledge of that work he was put to death. By order of the chief he was hung in chains on a tree about a quarter of a mile away, and was eleven days in The boy went with us and showed us his bones still hanging. The one-armed man and the old woman, assisted by the boy, where the cooks for the gang. They at first seemed very much alarmed, and protested their innocence of any com plicity in the crimes of the pirates, bu when they came to understand that al the villains had met their fate, and that we had come ashore to clear the sland of its last bale of plunder, they suddenly ran into a rude store-house blocked up the doorway with boxe and opened fire on us with pistols. We had two men wounded before we could dislodge them, and they were then hanged to the same limb and their bodies left to the birds. What plunder we could not bring off we burned on the island, and before leav ing we set the forest on fire in a dozen About 8 o'clock, with the wind places, and the flames did not die out wezing up lively, three native sail. been swept clean of vegetation.-New

A CANDID PROTESTANT. Interesting Impressions Gleaned in Great Catholic Capital.

The following letter, written by Dr. Don M. Bosworth, a Protestant physic ian, of Atlanta, who is now in Austria, was published in the Atlanta Journal : Vienna, Austria. — The silence that prevails in the university and the reat Austrian hospital at this hour is emarkable; and in the silence and essation of work I have time to give a ew lines to the Journal.

At present Easter is on, and this great city, of over 1,000,000 inhabitants, is giving religious attention in the many churches here. Speaking of free churches, one should see some of these Vienna church buildings especially see inside of and take in their magnificent appointment decorations and furnishings, by the side of which all the churches of our own lovable city of Atlanta sink into shadows. And in these magnificent churches, too, there is spiritual worship, or, to me, impressive worship for I have visited many of them, not altogether through curiosity, but actuated by a wish to observe the Sabbath and be benefited, if possible, by the worship.

The longer one lives and the more one sees and reads, the more one be comes, not liberal-minded, but really nformed, and the less one is pro indiced or envious against others who do not believe just as they believe. Here the Catholic Church is greatly in the ascendency, being many more in number and in strength than all other denominations together. Their churches and church property are the finest in the city-numbering sixty churches in all, including chapels; while there are only three Protest and three Greek churches, with a few synagogues; and with all their splen lor, numbers, influence and great wealth, they are certainly a goodly and spiritual people, as is evidenced by their worship. Yesterday the death by their worship. Yesterday the death of our Blessed Saviour was illustrated by an image lying in the tomb with al around decorations of mourning, and over the tomb was the cross upon which He was crucified. This was such an impressive scene that it imprints on the minds of children, to say nothing of a grown person, a scene of crucifix ion that they can never forget ; its sad ness, and the fully apparent sufferings that had been endured by our Blessed Lord, is indelibly fixed upon the mind so strong that the mind ever reverts to t with pity when it is referred to Thus, when one is listening to a ser mon in which the crucifixion of our Saviour is spoken of (and no religious denomination teaches the story of the cross more than do these Catholics) this impressive scene flashes in the mind and helps the listener to better comprehend the readings of the Scriptures or the speaker. I stood and b neld this scene and I wondered to my elf, noting the sadness, expressive of ove, depicted on the thousands of faces present, "do these Catholic people lov our Saviour better than we Protest ants?" Gazing at the wonderful archi ecture of their church buildings, the finish within and the grandeur with out, and the impressive lessons taught here by solemn worship, prayers, songs and sermons, illustrated by such cenes as just described, fittingly teach ing all ages and all grades of intell gence the great truths which our Pro testant ministers are always striving to explain, and our catechism and Sur day-school literature teaches, I could not help but espouse the full belief that

THEY HAVE A CROZIER, TOO ! not good people, honorable and spirit Another "Roman Article" added to Bishop Grafton's Creed.—A Catholic Describes the "Services" and the Bishop's Address. ual, for I mix and mingle with them and while none of them say long prayers at opening of service by which one can judge of their religion, and none of them that I have heard of profes holiness or sanctification, yet by abso lute contact with them I know that It was rumored in our town, prior to many of them are genuine Christians. Another thing that I have never seen June 23, that on that day his "Lord ship the Protestant Episcopal Bishop here which I have sometimes though of Fond du Lac, would confirm a class was too common at home, the giving in the Church of the Nativity, and that of church entertainments to which admission is charged, and send the Bishop would wear in addition to ing girls of tender years around town with tickets soliciting purthe somewhat fantastical (in contras with the robes formerly worn by Bishops of the Protestant Episcopa chases, which is inducive curious young men to buy, even they not care to attend; yet I know Church) dress a cope and mitre. Hav ing been under the delusion that the these are Christian people, and if even my feet are permitted to tread Ameri cope and mitre were worn only by Bishops of the Catholic Church, my can soil again my open hand will grasp freely all Catholics, as well as other denominations, saying "my brother," though I am an all-wool curiosity led me to attend the services not only to see a Protestant Episcopal

Milwaukee Citizen.

ishop, and you may rest assured it

It i

of very, very Low churchmen.

very confusing to know just what nam

Church people, "morning prayer :

each party resenting the name used 1

-that there was bodily sleep and spirit

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ing tree is an anomaly.

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episcopal succession from the time of

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Methodist (possibly not a yard wide and expect to always be. The so-called heathen in many foreign lands need less care and constraint than these young, tender girls who are sent out to tramp, sell-ing tickets to church entertainments, together with those older female tant Episcopal Church. The services began by the playing sisters who preside over the societies Here, it seems to me, the people have not the time to get up our and singing of what I understand i called a "processional hymn ;" during fashionable American church entertainments; and I often wonder why a young man in cassock and surplice when I see them at church in the very act of solemn worship and see them without the walls of the church, living demonstratively of what they profess in church worship, I am forced to the conclusion that they are Christians, and I wonder why they don't have church fairs and take up a collection at every service by passing around the hat or basket. And I am amazed

that they do not catch on. Another thing rather astonishes one who is from America, and that is why the churches and "societies" don't send off missionary money to far away China, Japan, Mexico and the North American Indian reservation. On inquiry of a German friend who is near by while I am writing (for this only came in my mind this hour of this special phase of Vienna life), I learn that the churches, the city and even the Government give liberally to the poor, take care of the sick and afflicted. for which this great hospital is maintained, and that suffering within her own gates is relieved first and that her ministry is sustained fully, not getting in debt around the corne honestly), and failing to meet obligations because their membership won' But after those within her pay them. own household are cared for properly then liberal contributions are sent any suffering people or nation, as aid in giving succor to humanity that may

stand in need of it. And thus the mind is ever confused to understand why this liberal-minded people don't harmonize more with American ideas. Still I am firm in my convicton that it is not because they are not Christian, or really good people. Here there is no prohibition party. Drunkenness is not common and yet nearly everybody, both old and young, male and female, drink eer.

Strong drinks are not indulged in and possibly this explains why there is so little crime here, and why there is comparatively no theft here, and and then began a reform. While try nurder is almost unknown. Human life is as safe in the back streets o uburbs of the city on the darkest of nights as on Whitehall street in our own Atlanta at high twelve. It is a

AUGUST 15, 1891.

gether unequal to the urgency of visble facts.

The Bishop soon closed his remarks resumed his cope and mitre and, after confirming a class of six, the "services "-I hope no one is offended-con tinued after much singing and some peculiar ceremonies, such as I had never seen before in that or any other church, we were dismissed.

I returned home indignant that I had even been present at a "service " that ought to be, at least, solemn and impressive and did not have even a semblance of either. A CATHOLIC. Jacksonport, Wis., June 27, 1891.

P. S. Since writing the above, some facts have come to light which if omitted would leave my account unfinished It is fortunate that the validity of the confirmation did not depend on the ab sence or presence of a crozier; i eemed they had one but unintentionally it was left in the carriage, and they Bishop in cope and mitre and also the style and make of had the services without it. Of course them, but to see whether his "lordship' would appear "to the nanor born." I assure you there was the people never having seen one in a Protestant Episcopal Church, did not notice its absence and it could not have been of any great importance to no lack in elegance and richness of the Bishop or his office or it would not material used and that the Bishop have been forgotten. Another thing appeared as much out of his elemen which adds to the interest of this affair a Catholic Bishop would in a Protes-

is, that at Ahnapee, a neighboring town, they had services the 21st of June, and there they had candles on the altar which were lighted for the occasion, and besides those present at this singing the sacristy door opened. the services here, they had two sisters and four seminarians, and of course intered, followed by two of the clergy the crozier, for they could not forget and at last our eyes were greeted with the sight of a P. E. bishop clad, to all appearance, in the garb of a Catholic it twice in one tour.

A Royal Devil.

was a very unwelcome spectacle to every member of this church composed "When Ismail Pasha, the extravarant khedive of Egypt, reigned over that historical land," said an acquaint to apply to the service of the P. E. Church. The Rev. Ritchie, of New York city, calls it "Mass," Bishop ance of the notorious ruler to the Chicago Evening Post, "he had in his garden a large cage of African lions. Noble brutes they were, and until the Grafton, "late celebration ;" the Low event of which I speak I never tired of looking at them. One day while walk ing with his highness in the garden any other party as a sort of insult. In trying to find a name inoffensive to the keeper, accompanied by a pretty ittle girl, entered, carrying a basket all, I referred to their prayer-book and of meat for the lions. The khedive and finding masses condemned and forwalked towards the cage to watch the bidden emphatically I gave up the search. When sermon time was reached His "Lordship " removed cope beasts eat. They were hungry and pounced upon their food with a ravenus fury that chilled me. Standing and mitre and coming to the front of close by the cage with her hands rest the chancel, behold, there was resting ng on the bars, was the little child. on his shoulders a bishop's cape. He her long golden hair at times blown by seemed so much more at his ease by the breeze inside the enclosure.

the removal of cope and mitre that I "Why do you permit your daughter wondered he did not add to the evident feeling of relief by removing the cape go so near the lions?" the khedive he may have thought the people asked the keeper.

" ' Oh, ' replied the keeper, ' they are would be so dazed by his unusual appearance that the cape would pass so accustomed to her they would not unnoticed. Well, next came the most harm her.

extraordinary sermon I ever heard : "Then open the door and put her nside,' said the khedive. He said, in substance, that not only persons but the Church was subject t

"My blood froze at the command, for omnambulism and must be awakened ommand it was. I tried to speak, but ould not. I was unable even to move. al sleep and that at times when the The keeper, with the submissiveness of Church was laboring under these spells those who know their lives will pay for errors crept in, sins were committed in feit if they disobey their ruler, made But with his eyes a plea for mercy. her name and with her sanction : that eeing none in the khedive's face, he it became necessary that she be aroused kissed the little one tenderly, lifted her and purified from them ; then began a irade on the Popes, notably those of up, opened the door, placed her inside and as the door swung he turned his face away and groaned. The little one, he tenth century ; the Church at that time was sorely afflicted with one of The only inference I though she did not stir, seemed not ould draw from his story was that the afraid. The lions appeared surprised and as the largest and fiercest rose and walked toward her I thought I should Church was spiritually under a "spell from the tenth to the sixteenth century choke. Happily, the father did not see ng to enlighten us as to the benefits the beast. The khedive alone was un moved, and stood gazing at the scen derived during this return to spiritual life, he became very obscure in his statements — spoke of being released calmly and with the curious smile I had often seen play upon his features when watching the dance of a ballet. This lion went up to the child, smelled of her,

PIER

AUGU

Negro the Life Appea New York.

The first Ca

Bishop, pries appeared in Coussaint, bot who by his vi the esteem (circles of so three score and met ma Pierre Toussa in the write rosary with Peter's is a cl Pierre Tor 1766 in St. D of the Berau grandmother winning favo ness. When in St. Domin others, reso United States for the trou came with I former slaves Rosalie amou his plans for Mr. Berard affairs, but except what Amid thes a pleurisy a

meanwhile la his skill Madame Ber exhaused. jewels to rais days he han containing t his own sa dresser pres for a settler work. Ind garded all h he needed mistress. He was na fond of amu limits, but everything Berard, eve In later yea to make he God that she

As she ne hended fully DEVOTEL She said : but God v

madame ! I "You have she. "The tion for suc After her freed, and freedom of married. Juliette No fashionable The most d ety employ house to he itself. No carry goss extract som tain family dignity, " hair, he is

no memory Accident with mem and their appreciate As tress. ness he fre till they re He lived

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agreeable

sister's chi death. Fa glided on to the orp his birthd present a orphans. in this c own, and but she w piously, a Power. saint soug the sacrat He was giving anguage clared that French g teach the " Would

in the middle of the road, if it be nar row, that leads toward the pearly gates

To-day these many churches are filled with people who go to worship. and, of course, go fasting. It is strange thing, nevertheless true, that the churches of the Catholic people everywhere are the finest, the most ubstantial buildings possible ; partic ularly is this true here in Vienna Good church buildings are a contribu tion to the Lord, and is evidence of the faith of the people. While most of the churches here are buildings of almost antiquity, still there is an archtectural style of magnificence about them which is scarcely to be repro St. Stephen's is duced to-day. largest in the city and the oldest. Its ower ranks, I believe, fourth height with the churches of the world. and it was here where the Turks atacked, tunnelled under and destroyed the city. Of course, this makes this nagnificent church very historical, and ts style of architecture is not surassed by the church here known Votivkirche, which was recently opened to worship. It is, of course, a nodern in architecture as human skill of the present day could devise, being built by the Emperor on a spot where he came near being assasinated, and t is praiseworthy of him, as one of the great rulers in Europe, that he in this way openly expressed his gratitude to the Great Cretor for his timely deliver-

ance. It impresses his millions of sub ects of his own recognition of the hand of Providence, which was a fine object Think of it! an emperor thus signifying his gratitude toward his Maker so fittingly and openly is enough to impress his subjects and lease His all-seeing eye.

Often my mind reverts to my hom n Atlanta and her churches: of the many devices adopted and the scheme put forth there to raise money for yarous church purposes. I refer church fairs, concerts, entertainments, ice-cream festivals given by the prominent female members (always by the "society" portion), and, still worse, lotteries and raffles, and I wonder why they don't have them in Vienna. No one need tell me that these people are

hose are Christians and are traveling fact that the law here is vigorously en forced, which is the greatest deterer a well as demurrer of crtme.

So much cencerning the churche and the religious expressions and con ditions as I see them in Venna. ing that I have not worried any one, and have not "offended one of these little ones," I close a rather free expression of wandering thoughts, praying that He who doeth all things will may bless every soul in my dear home, Atlanta, and all the people of

home, Atlance, dear old Georgia. Dox M. Bosworth.

The Little Bootblack.

A hundred years ago there lived : little boy in Oxford, England, whos pusiness it was to clean the boots of the students of the famous university there He was poor, but bright and smart. Well, this lad, whose name wa George, grew rapidly in favor with the students. His prompt and hearty way of doing things, his industriou habits, and faithful deeds, won thei They saw in him the admiration. They saw in him the promise of a noble man, and they pro osed to teach him a little every Eager to learn, George accepted their proposition ; and he soon surprised his teachers by his rapid progress. "A boy who can blacken boots well can tudy well," said one of the students. 'Keen as a briar," said another: Pluck enough to make a hero. But we cannot stop to tell of his

patience and perseverance. He went n step by step, just as the song goes-"One step and then another."

hard, and upon all that had apperuntil he became a man—a learned and eloquent man, who preached the gos- tained to it, and thought of pel to admiring thousands. The little various attempts to dress it up docbootblack became the renowned pulpit trinally and asthetically, it seemed to orator, George Whitfield. me to be the veriest of nonentities :

Economy : '' 100 Doses One Dollar." Merit : '' Peculiar to Itself." Purity : Hood's Sarsaparilla.

if the Holy See ever so decide, I will Purity : Hood softsaparina. BURDOCK BLOOD BITTERS for the blood. believe it, as being the decision of a higher judgment than my own ; but, for myself, I must have St. Philip's gift, FREEMAN'S WORM POWDERS destroy and remove worms without injury to adult or infant. fore I can, by my own wit, acquiesce in

from the "tyranny of the Pope," giv ing the "open Bible" to the people. ooked at her for fully half a minute restoring the service of the vernacu lar," and wept at the benefit bestowed on all who became Anglicans. then lay down at her feet and beat the loor with his tail. Another lion

approached. The first one gave an Then he told us the corruptions wer o great that not only in England but minion growl and the second lion went on the continent there were great awakenings, the only difference being back. The others crouched low, and each second I expected them to spring that while those outside of the Anglican but they did not. This continued, I think, about five minutes, the big lion communion followed men such as Luther, Calvin, Wesley and others, never taking his eyes from the girl, and and were, therefore, out of the Church ceaselessly lashing the floor. we (and it was such a long-drawn-out big we) followed Christ.

our

'The khedive, by this time, was evidently satisfied, and turned to the keeper and commanded him to thrust a I believe this is what has given ris to the so-called " branch-theory"; they are the "Anglican branch," Catholics the "Roman branch"—which would be live lamb into the cage through another door. With a celerity I have never seen equaled the keeper caught a stray all right, as far as they are concerned, ing lamb and obeyed. As he did so every lion sprang upon the lamb. if they would only show us the tree to "' 'Take out the child,' the khedive which they are attached-this they fail to do, a living (?) branch without a liv

commanded, and scare had the words escaped him ere the keeper, who had He then told us of another spell the already run to that end of the cage. jerked open the door, snatched the Anglican Church had and how she was awakened by what is called the "Ox little one out, and clasped her in his The khedive laughed, tossed arms. ford movement:" how under the lead ership of such men as Pusey and Keble they awoke to new life and light. He the keeper a coin, and, taking my arm, walked on.

times that he utterly ignored the great-Monthly Prizes for Boys and Girls Monthly Prizes for Boys and Girls. The "Sunlight" Soap Co, Toronto, offer the following prizes every month till further notice, to boys and girls under 16, residing in the Pro-vince of Ontario, who send the greatest number of "Sunlight" wrappers 1st, si0; 2nd, s6; 3rd, 8; 4th, 8; 5th to ith, a Handsome Book; and a pretty picture to those who send not less than 12 wrappers. Send wrappers to "Sun-light" Soap Office, 43 Scott St., Toronto not later than 26th of each month, and marked "Com-petition," also give full name, address, age, and number of wrappers. Winners' names will be published in *The Toronto Mail* on first Satur-day in each month. est, most loved, and holiest man connected with the movement, who at that time left the "branch" and joined the Catholic Church - Cardinal Newman of blessed memory, presumably because he said : "I looked at her ; (the Catholic Church) at her rites, her ceremon ials and her precepts, and I said 'This is a religion, and then, when I looked back upon the poor Anglican Church, for which I had labored a

Health in Herbs.

Health in Herbs. Health-giving herbs, barks, roots, and berries are carefully combined in Burdock Blood Bitters, which regulate the secretions, parify the blood and renovate and strengthen the entire system. Price, \$1 a bottle, 6 for \$5. Less than 1 cent a dose. and again : "As to its possession of an

Mothers and Nurses.

Mothers and Nurses. All who have the care of children should know that Dr. Fowler's Extract of Wild Strawberry may be confidently depended on to cure all summer complaints, diarrhea, dysentery, cranaps, colic, cholera in-fantum, cholera morbus, canker, etc., in children or adults. the Apostles, well, it may have it, and

tor myseif, I must have St. Philip's gift, we saw the sacerdotal character on the forehead of a gaily-attired youngsterbe-fore I can, by my own wit, acquiesce in

it, for antiquarian arguments are altc- Minard's Liniment is used by Physi-clans

WI for conv her conse to form a new and Toussa reconcilin ancesaris or hasty prudence charity t old frien when no trusted, ' silent an great dis child, ple with joy hold. W religious saint wa thrust hi His cl

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AUGUST 15, 1891.

PIERRE TOUSSAINT. A Negro the First Catholic Whose Life Appeared in Book Form in

New York. The first Catholic of New York city. Bishop, priest or layman, whose life appeared in book form was Pierre Toussaint, born a slave in St. Domingo, who by his virtues and merit acquired the esteem of people in the highest circles of society. In a life nearing three score and ten we have known and met many, but the memory of Pierre Toussaint is indellibly impressed in the writer's mind. Saying the rosary with him as leader in old St. Peter's is a cherished memory.

Pierre Toussaint was born about 1766 in St. Domingo on the plantation of the Berard family, to which his grandmother and mother had belonged, winning favor by fidelity and devoted-ness. When the revolution broke out in St. Domingo Mr. Berard, like many others, resolved to emigrate to the United States, expecting a speedy end for the troubles in the island. He came with his wife and five of his former slaves, Toussaint and his siste Rosalie among them. After making his plans for a residence in this country Mr. Berard returned to settle up hi affairs, but found that all was los except what he actually had taken. Amid these trials he was seized with

a pleurisy and died. Toussaint had meanwhile learned hair dressing, and his skill began to lay up money Madame Berard's resources were soo exhaused. She gave Toussaint her jewels to raise \$40 on them. In a few days he handed her two packages, one containing the jewels, the other \$40 of his own savings. When her hair dresser presented his bill and asked for a settlement, Toussaint paid it in Indeed from this time he re work garded all he could earn except what e needed to live to belong to his old mistress.

He was naturally gay, cheerfal and fond of amusement within reasonable limits, but he denied himself almost everything for the sake of Madame Berard, even after she married again. In later years he said : "I only asked to make her comfortable, and I bless God that she never knew a want.

As she neared her end she compre hended fully the sacrifices of this DEVOTED SERVANT AND FRIEND.

She said: "I cannot reward you, but God will." He replied: "O, ·· O, madame ! I have only done my duty." "You have none much more," said There is no earthly remunerashe. tion for such services."

After her death, he was by her act freed, and he labored to purchase the freedom of his sister, and see her well married. Then in 1811 he married Juliette Noel. By this time he was the fashionable hair dresser of New York. The most distinguished ladies in soci ety employed him, and he went from house to house. But he was prudence itself. Nothing could induce him to carry gossip. When a lady tried to extract some information about a certain family from him, he said, with Madame, Toussaint dresses dignity, hair, he is no news journal." When another lady wished him to bear a disagreeable message, he said : "I have no memory.

Accident enabled him to correspond with members of the Berard family. and their letters showed how they appreciated his kindness to their mis As he was prospering in busitress. ness he frequently sent them presents, till they remonstrated.

He lived happily, having adoped his sister's child Euphemia on its mother's death. Faithful to his religion, hearing Mass daily, charitable, his days Catholic Church has been fully conglided on in peace. Liberal himself to the orphan asylum, he always on

house on Franklin street, where white and colored friends called to enjoy his company. Some of his savings, invested in stocks of insurance com panies, were swept away by the great fire of 1835, but when friends wished

to get up a subscription for him he pre vented it His faithful wife preceded him to the grave, and at last he become unable to totter to St. Peter's to his daily Mass. He gradually sank, and his last days were attended by Sisters of Charity and by Rev. William Quinn, who respected him highly. He was buried from S. Baron and S from St. Peter's, and the church was filled with Protestants and Catholics, with white and colored, the wealthies and the poorest. The Requiem Mass was as grand as if given for a prince.

Father Quinn said : "There were few left among the clergy superior to him in devotion and zeal for Church and for the glory of God ; among laymen, A "Memoir of Pierre Toussaint.

born a slave in St. Domingo," was written by Mrs. H. F. Lee, author of "Three Experiments in Living," etc., and appeared at Boston in 1854. It ran through several editions.

none.

The Conduct of Protestant Ministers Towards the Catholic Church.

Aluigi in Mirror. There is no doubt that one of th createst trangressions of which Proestant ministers render themselves guilty is the bearing of false witness against the Catholic Church. They eem to be altogether forgetful of God's solemn commandment, "Thou shalt not bear false witness against thy neighbor," whenever and whereve he Catholic Church is in question. They speak and write with magisteria assurance on all matters affecting the doctrines, discipline and history of the Catholic Church, and all the while every word, every line, betrays their woefulignorance or malice. Protestan ministers will not feel complimented when they are told that they are constantly making exhibition of the grossest ignorance when and where matters Catholic are concerned, or, if not of ignorance, then certainly of that which is far worse than ignorancemalice. And yet such is undoubtedly and unfortunately the case. But though one may, in charity, be inclined to admit that their attacks do not, in all cases, proceed from malice, yet we are certainly not prepared to say that an ignorance, to a certain degree culpable, is not the source thereof. The claims which the Catholic Church advances to be the only true Church founded by Jesus Christ are so urgent,

so constant, that they necessarily force every thinking person to an examina on thereof, unless there be a calm and deliberate intent to create and foster that contempt prior to examination. which can and will resist any amount of argument and proof whatsoever. Boswell is authority for the statement that Dr. Johnson said of the Protestan Bishop Burnet's History : "Burnet's History of his own times is very entertaining ; the style, indeed, is mere chit chat. I do not believe that Burne intentionally lied, but he was so pre indiced that he took no pains to find out the truth. He was like a man who

resolves to regulate his time by a certain watch, but will not inquire whether the watch is right or not not." The same remark may be most truthfully applied to the average Protestant min sters whenever and wherever the Catholic Church is concerned. But is such a plea an acceptable excuse for ignorance? We should say that it is anything else but that. This system of general misrepresentation of the

MUNION OF SAINTS.

ishas. Jesus?

divine presence? But even if it be not so, we know was all that Jesus Himself ever knew cross.-N. Y. Catholic Review. until He returned to His throne in

heaven. It is broken-hearted because the soul that feels it is so full of loving sorrow for its waywardness and forget fulness of Him while on earth, and s

full of a longing which nothing but the sight of His face can ever satisfy. Yet it is sweet, too, because it come from the consciousness of making at last full reparation for the poor, inad quate return made in this life for all His divine love and patience. The soul experiences a great joy, which we will ver understand until we feel it ourselves, in having its own share in sufferings like those which He once endured for it. While it participates more fully in the sorrows of Jesus it also shares more fully in that divine peace which His sufferings never interrupted for a moment. And thus enters, in sweeter and fuller asure, into that blessed Communion of Saints which binds together in living sympathy with their divine Head all the souls He has redeemed, whether they belong to the Church militant, the Church suffering, or the Church triumphant. And for us who mourn the dead is

not this Communion of Saints the consoling truth that their death is but their going to dwell in another home, where between them and us there may be daily, and if we will, hourly, inter change of remembrance and sympathy Nothing in death is sadder than the truth that the life of a lost friend so soon fades for us into a faint, far off When our wounds are fresh memory. and our hearts still bleeding. the thought of such a thing seems like eruel treason to him. We cannot be-lieve that we will ever be guilty of it, until some day ere long we hang our heads in shame and sorrow to find for how long a time preoccupation with other things has banished him from our thoughts.

The sovereign preventive of this unwilling treason of our poor, unstable hearts is found in the Communion of Saints. Who could ever forget friend, though separated from him by the whole width of the world, if he could only get a message from him every day? Then how can we forge our dead as long as we lift up our thoughts and our words to them every day, as we will do if we believe that the bond of love and sympathy be tween them and us has been, no broken, but strengthened, by death How consoling is the teaching of St Paul-that we can "fill up in the body that which is lacking of the suf ferings of Christ "-that though Hi sufferings alone can atone for the guilt of sin and take away its eternal punishment, yet ours, when united in

spirit with His, can make sweet repara-

THE CONSOLATION OF THE COM- His telling us that death breaks down that invisible barrier which ever pre vents perfect communion between our

To these who ask of God only the spirits as long as we are clothed in the portion of goods which falls to them in this life, one touch of the hand of Death soul of man secrets of which his fellows laid upon those they love, one breath see and know nothing ? Is it not the f his mouth, dims all the glory of the same thing as His telling us that there world, blows away the empty bubble of is never in our hearts a hidden sorro its false joys, and turns its hopes into that our friends in heaven do not But in the Christian household know, never a cross laid upon us that all that he can do is to bring into it a they do not see, nor ever a sigh from hallowed sadness, by bidding one of its our weary souls that they do not hear? members go and dwell in another home. When weighed down by suffering, we Perhaps it may be the eternal home of turn to a poor fellow-pilgrim at our heaven. For who can set the limits to side, groaning beneath his own burden, the generosity of the Sacred Heart of and ask and find consolation from hi-Who can tell but that He has half under-sympathy, and from his accepted the expiation of sorrow made in this life for the sins that were sweeter and better to lock up into the low But how much washed away in His Precious Blood, ing face of a father, or mother, or brother and has welcomed it at once to His or sister in heaven, and say, if we can

say no more, --Pray for me. Surely if there be efficacy in any prayer to God that in the place where our lost one at all it must be in the prayer of a abides for a while, there reigns that Christian who has received his crown sweet, broken-hearted peace, which for one who is still bowed beneath his was all that Jesus Himself ever buown

HUSBANDS AND WIVES.

How They Can Make Home the Dearest Place on Earth.

Wives ! wives ! wives ! The model wife! Where is the model wife? We are intimately acquainted with the frivolous wife, the farmer's wife, the iterary wife, the gossiping, the backbiting, the hysterical - but where is the model wife ? All this seems a little unfair, for we are quite sure that the model wife still exists, instead of be longing to an extinct species.

Yet how many men are made on marred by the women they marry, and, too, how many and many a feminine soul is soured or sweetened by domestic surroundings! The toiling wemen, whose back is bent, whose face is furrowed and faded, whose hands are hard from years of labor, perchance once was a supple, rosy-cheeked, bright-eyed, dimpled lassie, with hands soft and white, when the young man wooed her. Through the years of marriage she has been her own housekeeper, cook, chamber-maid, seams tress, and washer-woman.

If she has done all this work faith-fully, the neighbors probably say, has made a good wife for John. But she may have done all this, and been a scold, or a fretful woman making her narrow life only the narrower by worrying over annoyances and perplexities of her dull round until the light of her soul is gone, and the bloom and freshness of her heart has faded with her girlhood physical charms. On the other hand the husband may

have only himself to blame. He may have left with courtship days the kind thoughtfulness, the tender courtesie that make life sweet to a woman. Ah we do not wonder that her life is a dreary thing ! If he would only some times bring her a book, a magazine, flower, or at least a smile and kind word! Poor woman! she cannot, alone, make a home.

But the wife with a mission othe than her home, who is absorbed in all sorts of reforms save that of her children, alas! we know her well. But. as some clever person has said, "There will always be a few female men in petticoats." In spite of the injustice done to women by the modern news papers, and the novelists, whose de ght it is to show the frailties of the feminine gender, the heroines of the homes are countless, and nameless, too except in the hearts of men. Sh adapts herself to his necessities, and is mindful of little things as of great-

for life is made up of trifles. Do we not know her? The unselh mother, the sympathetic wife, it

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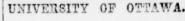
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his birthday took Euphemia there to present a large basket of cakes to the orphans. His whole affection centred in this child, as though it were his own, and he educated her carefully but she was frail from birth and died piously, attended by Rev. Dr. John Power. Completely overcome, Toussaint sought consolation in praver and the sacraments.

He was a man of thought and re source. A French lady in distress asked his advice. He suggested her giving French lessons, as her language was pure. But she de clared that she had never studied the French grammar so as to do able to teach the language. He at once said : "Would you be

WILLING TO GIVE LESSONS for conversing in French?" and on her consenting obtained pupils enough to form a class, and thus introduced a new and attractive method.

Toussaint rendered great service in reconciling families in the little variances arising from zeal or fancied slights or hasty words. He acted with such prudence, judgment and Christian charity that he never failed to restore friendship. In family troubles. blo when no one could apparently be trusted, Toussaint was always prompt, silent and sure. He travelled often great distances to trace some wayward child, plead, argue, prevail, and return with joy restored to a grieving house When there were fairs for any hold. religious or charitable purpose Tous saint was always ready, but never thrust himself forward.

His charity went further. During the yellow fever he discovered a white man entirely abandoned. He was an utter stranger, but Toussaint took him home and by his care and purse saved his life. On another occasion he found a priest in a garret with ship fever and took him to his house stitute. and, making the case known, attended him till he recovered. Being childless he was constantly helping boys till they were old enough to earn a living. In time he purchased a pleasant

fessed by candid Protestant writers. Thus Rev. Mr. Nightingale, in his 'Religion of All Nations," says: From diligent inquiry it has been ascertained that party spirit and pre judices have thrown the most unde served obloquy upon the religion and practices of the Roman Catholics. In scarcely a single instance has a case concerning them been fairly stated, or the channels of history not grossly, not to say wickedly, corrupted.' Let hose who from party spirit and preindice are guilty of the conduct so everely animadverted on by Mr Nightingale reconcile their conduct to

duty. heir conscience as best they may ; we think it will avail them naught to offer as an excuse their party spirit and prejudice before Him who gave the commandment: "Thou shalt not bear false witness against thy neighbor.

"Just as Good,"

"Just as Good." Say some dealers who try to sell a substitute preparation when a customer calls for Hood's Sarsaparilla. Do not allow any such false statements as this induce you to buy what you do not want. Remember that the only reason for making it is that a few cents more profit will be made on the substitute. Insist upon having the bost medicine—Hood's Sar-saparilla. It is Peculiar to Itself.

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are best. Never travel without is, remembers Mr. Joab Scales, of Toronto, writes: "A short time ago I was suffering from Kidney Complaint and Dyspepsia, sour stomach and lame back; in fact I was completely pros-trated and suffering intense pain. While in this state a friend recommended me to try a bottle of Northrop & Lyman's Vegetable Discovery. I used one bottle, and the permanent manner in which it has cured and made a new man of me is such that I cannot withhold from the proprietors this expression of my gratitude." Forewarned Is Forearmed. Redeemer.

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ion for all the sorrow we whose presence the world seems bright And not only so, but as if there Him. where the sun always shines, and troubles disappear—who is domestic in should be absolutely no bounds to His generosity, He tells us that He will acthe sense that her home is her castle, in ept as a reparation for the faults of which she holds court and ever reign hose whom we loved in this life any the Queen of Hearts.

sacrifice we may make for His sake and theirs. If we offer Him our suf-But-the woman with the sweetest nature, and best intentions in the ferings and our prayers on their beworld is human, and she cannot always alone rise above the cares and petty half, while they are in the place of expiation. He will account it to them as f done by themselves.

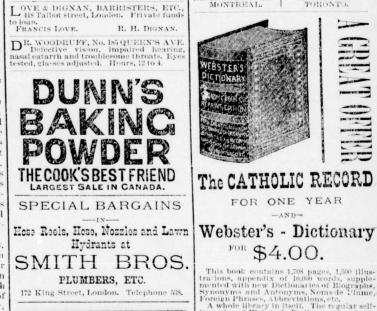
rounds of her life. Her husband must act well his part. Let him be always It must be a hard heart that can the lover. Business cares, if possible long neglect so sweet and consoling a are better left at the office. Let him All who do it faithfully can be ready to go out with her evenings testify that nothing so helps to keep even if he does prefer his slippers and an open fire. His life has not the alive that constant, loving memory an open fire. our dead friends, which we wish and purpose at first ever to cherish most monotony of hers ; he sees many faces while she is within four walls. Le fondly, but which often, alas, fades so soon and so easily away. To one who him be always the man ; if, unhappily he comes home at night and finds hi omes, long after the death of loved wife tired and fretful, let him kis ones, to believe in the Communion of away the two perpendicular lines be tween her brows. A loving word i Saints as Catholics hold that truth, it seems like their veritable resurrection better than a grumpy evening behind from the oblivion of the grave, so sweet, a newspaper-or cheer from the flow so real, so life-like is the communion between his spirit and theirs. ing bowl with the boys

Kind, tender, loving, in sickness And then, too, how can those who have gone before ever forget us who in prosperity and adversity, in life. in the hushand should remembe are on earth, whether they are still in death. that he has taken the maiden to an the place of explation or already in unexplored country, to a life of which she knows nothing, and instead of heaven? For in the former it no more true of them than it was of Jesus that they are so absorbed in their sufbeing the arbitrary head of a family a moodish man - and, saddest of al ferings as to be unmindful of all else an unfaithful husband-he should b nor in the latter do they give thempatient, indulgent even, always lovin selvet up to a selfish enjoyment of eternal rest. In heaven their purified -ever ready to soothe, to pet, to hel souls find their happiness in an unceas over the hard places, and new respon sibilities that meet the bride on eve ing activity in the service of the hand. With this mutual help the feel the measure of each other's bein And if so surely they being must delight in that work so dear to and Home is "sweet" indeed "the dear His Heart-the consolation, the help, and the salvation of those who are est place on earth."

walking in the Way of the Cross upon He Himself tells us that they earth.

are "as the angels," who rejoice over the sinner doing penance, and whose knowledge therefore of the innermost workings of human souls on earth must be full and complete, or else there might be a false joy in heaven over a ! false repentance on earth.

Then is not this the same thing as Street, second door North of King, Toronto,





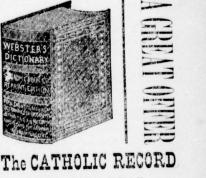
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ersons writing for a change of address and invariably send us the name of their arr post office.

London, Saturday, August 15, 1891

REMARKABLE CONVERSIONS IN THE EAST.

Notwithstanding the persecutions to which the Church is subjected throughout the Turkish Empire, the news from the Asiatic portion of that region is very encouraging as regards the spread of the Catholic Church. The Sultan himself is disposed to be tolerant, but the Pashas of districts remote from the centre of Government are as disposed to tyranny as ever, though their despotic acts are usually with a view to self-aggrandizement,

The Pashas are very intolerant of any inroads made by Christians upon Islamism ; but when it is a question of conversion from one form of Christianity to another they make little opposition, generally, unless the conversions take place on a large scale. Under such circumstances their relations to the different denominations become considerably modified, and they are apt to make it an occasion for enriching themselves by imposing a tax or fine. It is with no small astonishment, therefore, that the news has been received that a body of 200,000 Chaldean Nestorians, with their priests, have been received into the Catholic Church.

It has been the aim of Pope Leo XIII. to place before the schismatics of the East the claims of the Roman See to be recognized as the divinely appointed ing to her the birth of Christ which centre of Catholic unity; and there have been numerous returns to the faith from the Oriental or Greek schisms in the Austrian Empire, Bulgaria, Persia and Turkey, both during the time of the present and the late Supreme Pontiffs, but the latest conversions of Nestorians have been on a larger scale than any which have preceded them for four centuries; and they give reason to hope that the period for the termination of those ancient schisms is not very distant. There is, indeed, very good reason to believe that they would in bulk receive the Catholic doctrine, and return to the one fold under one shepherd at almost any moment, were it not for the ambition of the monarchs and patriarchs, who, as matters stand, rule the existing national Churches absolutely as they will ; for though it is usual to speak of these Churches as "the Greek or Oriental Church," they are as independ-

matter of surprise that the same human passions should prevail in Russia, Servia and Greece, and should be an obstacle to the reunion of divided Christendom. In those countries where the Greek schism is the established religion there is more hope for union from missionary labor on humble

individuals and localities than upon Czars and patriarchs; and in infide lands, like Persia and Turkey, where the monarchs have nothing to do with the rule of the schismatical Churches, there can be much more done for the restoration of unity than in those

which recognize the monarch as the upreme head of Church and State. The Chaldcan Nestorians who have returned to Catholic unity dwell in the

territory bordering on both sides of the Euphrates, including Mesopotamia.

They claim that the gospel was originally preached to them by the Apostle St. Thomas, but this is not certain. Christianity was, however, established among them at a very early date, and they were ecclesiastically subject to the Bishops of Edessa and Nisibis. But in the fifth or sixth century they were seduced, together with several Christian communities of the adjacent countries, to the errors of Nestorius, who denied the unity of person in Jesus Christ. As a consequence of this be-

lief they maintained that only the human person was born of Mary, and suffered on the cross. The doctrine subverts the efficacy of our Redemption through the blood of Christ, which would thereby be deprived of its infinite value as an atonement for sin. As a consequence of the same doctrine the Nestorians denied that the name "Mother of God " should be applied to the Blessed Virgin. They said : "The Word (the Son of God) was not born of Mary, but dwelt in and was insepar ably united with the Son of Mary.

These doctrines were condemned by the Council of Ephesus, which met A. D. 431, where it was shown that St. Eliza-

beth, inspired by the Holy Ghost, called Mary "the Mother of my Lord," and that the Angel Gabriel, in announcwas soon to take place, said : "The Holy which shall be born of thee shall be called the Son of God." (St. Luke i., 35, 43.) These and other texts prove, contrarily to the Nestorian doctrine, that the same person, Christ, Who is the Son of Mary, is also the Lord, the Son of God, made man.

Many modern Protestants have adopted this last mentioned error of the Nestorians : though with that inconsistency which is characteristic of Protestantism they refuse to accept may be annulled. the doctrine on which the Nestorians founded their inference. If Christ is God incarnate, and as such suffered on the cross for the sins of mankind the same God incarnate was born of Mary. and she is rightly styled Mother of God. This was the decision of the Council of Ephesus, and the decision is accepted by all the other schismatics of the east as the doctrine of the early Greek, equally with the Latin Fathers

DIVORCE LAWS.

We notice from the proceedings of the cations for divorce have been conceded given under any circumstances. by the Senate. It is true that in Canada there is not the same facility for obtaining divorces which is offered in the United States and that it is only in very extreme cases that a divorce can be obtained in the Dominion. Hence it is only in such extreme cases that divorce is even asked for by residents of Canada. Yet there is great danger that when any cause is regarded as sufficient the door will gate their treaties and partnerships sooner or later be opened to the granting of divorce for such trivial causes as are regarded as sufficient in the

United States. Regarding this question in that country, Dr. Howard Crosby said recently :

" Divorces have already in our counry sadly weakened the marriage bond, and introduced a legalized licentious- of divorce. But Christ tells us that ness. reach the deep, deep depravity of Rome under the Emperors, when one man could legally marry twenty women in who were under the law. He restored No one cause was more a single year. prominent than this in corrupting the character, declaring that it was God's Roman Empire and procuring its dis-The sacredness of the astrous fall. marriage tie is the hope of a nation's stability. there is no State security. licentiousness rapidly becomes barbar-

That the family is the foundation of society is conceded by all, and, further, that the ties which bind together the Christian family constitute the basis of Christian civilization. It is, therefore, something extraordinary that such as is the United States, should a nation of Christian antecedents, offer the deplorable spectacle which it presents, of a total disregard of the sanctity of the marriage tie. Official statistics show that in the United States during the ten years ending with 1886, 360,000 divorces were granted, and in 1889 it is computed that there were over 40,000 divorce decrees issued, being more than were granted in all Christian Europe and America besides. The number of divorces granted annually is constantly increasing, at a much greater rate than the increase of population, and this alarming state of affairs has during the past few years directed the attention of thoughtful men towards an evil of such magnitude. that some remedy may be discovered and applied. The separation of husband and wife under any circumstances gives rise to habitual lasciviousness, and the facility of such separation afforded by divorce laws is a continual temptation held out to the married couple to violate their marriage obligations, in order that under some pretext or other the marriage once contracted

Besides all this, families are alto gether broken up by such separation. The death of father or mother before the children be grown up is a severe blow to the whole tamily, and is felt especially by the children, who must in such case be reared under the care of one parent only. But this is an inevitable state of affairs arising out of the mortality of the human race. and it must be borne and provided for

deciding to which parent the children should be given in charge are powerful reasons why divorces should not be

Ordinary contracts may be dissolved by consent of both parties who have bound themselves to their observance but the marriage contract differs from all others in this respect that it lies at the root of civil and Christian society. and when it loses its inviolable charac ter evils result which threaten to over turn society itself.

Nations and individuals may abrowith each other, but reason itself teaches us that the marriage contract is of such a character that it should not be dissolved, because more than indi-

vidual interests are at stake. It is true that under the old law it was permitted under certain circumstances for the husband to grant a bill We may, before we know it, this was done on account of the hardness of the hearts of the Jewish people marriage to its primitive indissoluble intention from the beginning that a man should cling to his wife, and that Without family security for this reason He created one man and State security. Legalized one woman to be the progenitors of all their intolerance ; and that they were superstitions as well as intolerant is mankind. This original intention of Almighty God He declared to be the hunted and burned so-called witches law under which marriage should in future be contracted and He pronounced

> that what God hath joined together no man may put asunder. We are sorry to find that our Legislature makes the least inroad upon the Orleans, recently delivered a lecture marriage law as divinely instituted. Yet we have an evil of less magnitude than that of the United States, just because our laws make divorce more difficult of attainment. Proposals are made from time to time to establish a divorce court similar to those of the United States to he said : facilitate the granting of divorces; but we hope it may be long before such retrogressive legislation be adopted. Retrogressive we call it, because for our Christianly civilized code

it substitutes the morality of paganism, which is so graphically described by Mr. Crosby, as having been one of the causes which in the main contributed towards the fall of the Roman Empire. It is bad enough that the divine institution of indissoluble marriage is sometimes violated and the violation legalized, without subverting entirely

sanctity of marriage is fully recognized and though the present temper of th Canadian people is that we do not want lax divorce laws, we confess that we have some fear that we shall have such laws in Canada before long, or, at least. as soon as the subverting principles of AUGUST 15, 1891.

fessions that they alone are the friends various Protestant denominations of civil and religious liberty were under different names. The Method. extraordinarily loud. But it is a ists have had their "Ecumenical matter of notoriety that Catholics ask Council," the Presbyterians and Anglinothing but that they be allowed to cans their Pan-Presbyterian, and Pan exercise their liberty of conscience in Anglican synods, but in every case it the education of their children ; and was recognized as a first principle that though they are not so boastful as these assemblages should have no their Puritanical persecutors it is a authority to bind the individual matter of history that they surpass the Chutches which were represented. This single fact is sufficient to show latter in willingness to grant to all that these denominations are essentithe fullest liberty of conscience.

ally distinct from the Church which It is well known that over two centuries ago the Catholic colonists Christ established, and which exercised of Maryland were the first who proreal authority over all its members. The councils of the Catholic Church, claimed liberty of conscience to all who took up their abode among them, what- from that of Nice, which met in A. D. 325, down to the ever their religious convictions might be. But the Puritans of New England Council of the Vatican in 1869. were in this respect very differlegislated in a very different spirit. ent from those which have been held by They fled from the persecution which was directed against them in England, Protestant bodies in recent years. The after the restoration of the monarchy, decrees of the Catholic councils have and looked for a place on the new always been reckoned as binding the consciences of all Catholics ; and, incontinent where they would be free to worship according to their own condeed, we cannot comprehend that a victions ; but they were not willing to council of the Church is of any value whatsoever if its decisions are of no accord to others the liberty they wished authority. We cannot suppose, therefor themselves. The blue laws, which punished with the severest penalties fore, that the Congregationalist counall who differed from the early Puricil will result in anything more than tanical settlers, are a monument of mere talk.

THE ASSUMPTION.

The feast of the Assumption of the testified by the zeal with which they Blessed Virgin, which the Church This witch-hunting was the peculiarity keeps on the 15th of August, was estabof this most straight-laced of Protestant lished in honor of the triumphant entry of the Holy Mother of God into heaven.

body and soul, after her death and Archbishop Janssens, of New burial.

The Latin word Assumptio, which is in the Cathedral of Philadelphia in which he pointed out another feature translated into English by Assumption. of the kind of civilization which the signifies the act of taking to, and it Puritan Pilgrims established within has frequently been applied by ecclesitheir jurisdiction. Speaking of the astical writers to the death of a saint. because at death the soul of the saint is bitterness with which the descendants taken to heaven. But, as applied to of the Puritans attacked the Southerners this festival of the Blessed Virgin, it on account of the existence of slavery, means that after death she was taken bodily as well as in her soul to the blamed with slavery and war, but I kingdom of God's glory, to enjoy the say that the Pilgrim Fathers were far reward of her pre-eminent virtues and more cruel towards the negro race as an additional prerogative to her upon The very ships that whom God thought it fitting to bestow brought them to Plymouth Rock were afterwards used to transport the negroes greater favors than upon any other from Africa to be sold as slaves creature, as the dignity to which she was While we are glad that slavery and calledwasgreater than was conferred upwar are over, yet we should not on any other. When the Angel Gabriel announced to her, (St. Luke 1.) that she should be the Mother of God incarnate he announced that she was "blessed among women," and St. Elizabeth, inspired by the Holy Ghost, repeats this same salutation, which is incor porated by the Church into the beauti-'ul prayer which Catholics repeat frequently each day, the Hail Mary or AngelicalSalutation. This expression, Blessed among women," signifies, in

the Hebrew idiom, most blessed of women, and it indicates that the graces conferred upon Mary exceed those granted to any other daughter of Eve. Her life was one of special intercom munion with God, and we must expect that at her death God manifested, in a special manner. His approval of her virtues and the sublimity of her pre rogatives.

and that Congregationalism has St. Epiphanius was so impressed scarely any adherents outside of the ith the fitness that God should gra English-speaking population of the the Blessed Virgin a special favor in the mode of the termination of her earthly career that, while acknowledg ing that there is no positive proof that she was exempt from death, he was inclined to believe that this was actually Congregationalism has certain pecu the case. He said : "If we examine what the Scripture says on this subject, we shall find no mention whether Mary died or not, whether or not she was buried. I do not decide this question, and neither do I affirm that she remained immortal, nor do I assert that she was mortal. Other Christian writers of the East and West have held that the Blessed Virgin died : but they acknowledge that Epiphanius was impelled to his opinion by a most laudable respect for her high position as Mother of God. The silence of the Holy Scripture re-It is understood, however, that the garding the Blessed Virgin's death International Council now in session does not prove that she was immortal, shall not have any authority over the as Holy Scripture was written chiefly individual bodies, or Churches, of the for the purpose of transmitting to posdifferent countries which take part in terity the history of Christ's life and it. A general council of the Church. the early preaching of the gospel. having no authority over the different The opinion which St. Epiphanius branches is certainly a novel idea in evidently favors, that the Blessed Christianity. The first council, held Virgin was immortal, shows, however, by the Apostles at Jerusalem, an ac the great respect and reverence which count of which is given in the fifteenth was always entertained for the Blessed chapter of the Acts of the Apostles, Virgin by the early Church, and it was an assemblage of very different was this great respect which made St. character. It had authority to make Epiphanius doubt that the Blessed laws, and to bind the consciences of Virgin died. Christians, and to speak in the name of the Holv Ghost:

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early Fathers consi that her actual a; mined with certain believed on the greatest weight th age of sixty-thre Damascene states sons, Marcianus posed to Juy Jerusalem, to br temple which they stantinople the l Virgin that it mig honor. Juvenal place of Mary's Jerusalem at Getl body was not there her interment. visited the tomb, garments which

This great sain on "The Sleep o "We have re

tradition that at t ous sleep of the B Apostles, who we world for t nations, assemble lem, whither t in a moment of t through the air. there a vision of them, and a ps heavenly being amid the divine Virgin) gave up hands of God. had received from manner, and wh the place calle raised to heaven the angels and a being heard conti After the lapse when the angelic they opened the unable to find th covered her gari fragrant odor, a closed the tomb. prised at this min arrived at the the will of her heaven her virg His own body He, being the Glory, was made that her virgi preserved inco ionored by heaven before versal resurrect

The saint a Apostles, St. Ephesus, Dionys others were pre had written a l which the partirelated at leng described it.

This history i lic faith, nor is is any obligatio theless it is fou such weight the Baronius savs i its truth. It is trace of any rel body having church of the every reason body had rem relies would ha the greatest c intimate relati Christ and Hi if it had been The fact that t therefore, favo

the married state. Among all the denominations which are regarded as being of any prominence in the country, the formula is used which expresses that the marriage is to last 'until death do us part." We trust the time is very distant indeed when marriage shall be contracted only to last until "incompatibility of emper do us part." It is, however only in the Catholic Church that the

fairly estimated that considerably more than two-thirds of the delegates are from the English-speaking countries,

throw all the blame on the South. And yet it was the descendants of thes Pilgrim Fathers who raised the loudes

outcry against the South on account of the prepetuation of the slave system. A COUNCIL WITHOUT The Congregationalists of the world are at present holding an International Council in London, England. The delegates who are assisting at this

ouncil number about 300, of whom 100 are from the United States, 100 from the British Isles and 100 from other parts of the world. As the representation is, as far as practicable, proportioned to population, it may be

ent of each other as are the National of the Church. St. Cyril of Alexandria was one of the most resolute opponents Established Churches of England, Scotof the doctrine of Nesterius, and he land and Prussia. quoted the Eastern Fathers Origen.

No one can be so blind as not to see Sts. Dionysius of Alexandria, Basil, that the Church of Servia would have Athanasius, Eusebius and others in refused to grant a divorce to ex-King support of his contention that Nestorius Milan, if it had not been completely at was a heretic. We shall here cite the service of the petty monarch who only the testimony of St. Ignatius, who could at will command it to set aside was the disciple of St. John the Apostle. the law of God in his favor ; and it is St. Ignatius says in his epistle to the equally evident that if the Church of Ephesians, that "Jesus Christ is God Russia were to recognize the supremacy dwelling in man, the Son of Mary, and of the Pope, his authority would be at of God. once applied to remedy the demoraliza-We hope and believe that the return tion of the elergy, which is so notor of these Chaldean Nestorians to the ious in that Empire. The obstacle to bosom of the Catholic Church is a preunion does not come from the people, lude to the restoration of many other who would gladly see an improvement Eastern schismatics and heretics to in all this, but from the ambition of the Catholic unity. This would be a glor-ious event of the reign of Leo XIII. patriarchs and Bishops, who, not having over the Church of Christ, and it was been educated to obedience to one even supposed when he came to the Pontifical throne, that the title "Luxsupreme head of the universal Church, do not appreciate its nesessity, and de Coelo," which is applied by an they are influenced by that ambition ancient prophecy to Leo XIII., has in which is so natural to frail humanity to rule the Church themselves without Greeks.

being under the responsibility of rendering an account of their stewardship to an outside superior. On the other hand the vanity of the Czar is flattered by his being recognized as the uncontrolled head of Church as well as State.

History repeats itself in all this. It has always been the desire of earthly princes to dictate to the Church what morality should be taught, and what discipline enforced, rather than that States, 8,026,725; West Indies, 336, Bishop or priest should restrict them to the belief of certain doctrines or to 608,830; Australian Archipelago, 170, the stringent practice of certain duties. 000. The figures for the United States are thought to be defective, as it is Kings Edwy, Rufus, John, Henry

almost certain that there are at least II., Henry VIII., and Queen Elizabeth 10,000,000, Catholics in the United soluble, the dissensions which arise beare examples of this in English history, States.

Protestantism shall asse by greater attention to be paid by the to their logical consequences. surviving parent to the proper education of the children. But though we must bow to the will of the Almighty

HEREDITARY INTOLERANCE. The hatred of the Baptists, Conin this case of death, it cannot be rrationalists, Methodists and other reconciled with parental obligations to fulfil their duty to their children to New England sects which are fond of

break up the family by their own volun- calling themselves Evangelicals, totary act. In the case of a divorce wards Catholics, is manifested in the remorseless obstinacy with which they an evil of greater magnitude befalls endeavor throughout New England to the family than is entailed even by deprive the Catholic children of the the death of one of the parents. boon of a religious education. This Against the divine and natural law, is seen especially in Massachusetts,

which enjoins respect, reverence and throughout which State there has obedience to parents, the child which is brought up by a divorced father or been a cunningly devised effort made to legislate against Catholic education mother can only learn to disobey and disrespect the living parent who is cut by having private schools placed under the supervision of the local School off from all intercourse with and control over it. We say, therefore, that Boards, which under the most flimsy pretences would close them all if there divorce, through civilly legalized, is a much greater evil than is contemplated were any sign that instruction in Catholic doctrine had any place on the by divine or natural law. Add to this school programme. the fact that where divorces can be

Some of the School Boards, indeed, obtained with such facility as is actually went to the length of taking cannot be regarded as a permanent this despotic course, but, as at Haver hill, it was shown that they had exceeded their powers under the law.

The object of all this was to force Catholics to send their children to the Public schools, under the pretext that they are non-sectarian; but the extent to which they keep their non-sectarian and whereas almost any incompatibilcharacter was seen in the encourage ment given to a Boston teacher to insult the Catholic children in his class by teaching the worn calumnies

"For it hath seemed good to the against Catholics which are the stock- Holy Ghost and to us, to lay no further in-trade of such mountebanks as burden upon you than these necessary things. Justin D. Fulton and Mrs. E. Shep-

In this respect the Congregational- which the Holy Mother of God endured While the New England fanatics ist council resembles the other general temporal death." In regard to the were taking this course, their pro- councils which have been held by the year of her death, there is among the

The general opinion of the Fathers of the Church is that she really died and was buried, and St. Gregory, in a sermon on the Assumption says: "O Lord, we venerate this feast day on

view the triumph which would result afforded in many of the States, marriage to the Church in the conversion of the This event would be truly a light from heaven to the nations so condition of life. It follows from this that the contracting parties will enter upon it simply as a temporary agree-

The year-book of Catholic Missions ment to be dissolved whenever either publishes the following figures with regard to the Catholic missions in of them will be able to make up a Africa, America and Australasia which sufficiently strong cause of complaint : are under the authority of the Propa-ganda: In Northern and Central

converted to the faith.

Africa there are 191,805 Catholics ; South Africa, 40,555 ; the islands off ity of temper is sufficient to secure dissolution of the marriage tie there is the coast of Africa, 166,580; British very little difficulty experienced in North America, 2,080,070; United finding sufficient cause for divorce when one of the married couple desires

Besides the reasons we have given

above why marriage should be indispard.

i tween families, and the difficulties of

world: a fact which powerfully illustrates the non-universal character of the Congregationalist Church : but the same thing is true of every phase of Protestantism.

"The Southern States may

AUTHORITY.

than any other.

liarities which distinguish it from all other kinds of Protestantism : each church, or rather each congregation, is independent in itself, and in theory can settle its own creed, though this feature of independence has been partly destroyed by the action of the Congregational churches of the United States, which in several councils agreed upon a creed which they require all their ministers to teach. under penalty of being excluded from the general organization.

of Jerusalem, tion to know t of the circum Blessed Virgin The feast

related by Juy

been kept fro it is mention Charlemagne. the Council of It was celebi before this, speaks of it churches duri

There is this Assumption o the Ascension ascended int power, where assumed, or t

special favor St. Peter I Treatise on t " The Savi by His own p by His own sion implies ; for H

Creator. H Angels, but elp into the Mary was to the favor of panying and her translati

Many are vouchsafed her Immacu when she be it cannot be that at her d manifested t assumption dom.

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early Fathers considerable diversity, so that her actual age cannot be determined with certainity. It is generally believed on the authorities of the greatest weight that she died at the age of sixty-three; and St. John Damascene states that two pious persons, Marcianus and Pulcheria, proposed to Juvenal, Bishop of Jerusalem, to bring to a memorial temple which they had erected in Constantinople the body of the Blessed Virgin that it might rest in a place of honor. Juvenal answered that the place of Mary's sepulchre was in Jerusalem at Gethsemani, but that the body was not there, as three days after her interment, when the Apostles visited the tomb, they found only her garments which emitted a sweet odor.

This great saint says in his sermon on "The Sleep of the Mother of God,"

"We have received from ancient tradition that at the time of the glori-ous sleep of the Blessed Virgin, all the Apostles, who were traversing through the world for the salvation of the nations, assembled suddenly in Jerusalem, whither they were brought in a moment of time, by being borne through the air. And when they were there a vision of angels appeared to them, and a psalmody was heard of heavenly beings, and in this way, amid the divine glory ; (the Blessed Virgin) gave up her holy soul into the hands of God. Her body, which she had received from God in a wonderful manner, and which was deposited in place called Gethsemane, was the raised to heaven amid the chanting o the angels and apostles, their psalmody being heard continuously for three days. After the lapse of these three days when the angelic singing was finished they opened the sepulchre, but were unable to find the body ; but they discovered her garments, which emitted a fragrant odor, after which they again closed the tomb. They were much sur prised at this miraculous event, but they the will of her Divine Son to take to heaven her virginal flesh, from which His own body was formed, whereby He, being the God Word and Lord of Glory, was made man. It was His will virginity should be thus that her preserved incorrupt, and should be by being transferred to honored heaven before the common and uni versal resurrection.

The saint adds that besides the Apostles, St. Timothy, Bishop of Ephesus, Dionysius the Areopagite, and others were present, and that the latter had written a letter to St. Timothy in which the particulars of the event are related at length, as he himself had described it.

This history is not a dogma of Catholic faith, nor is it pretended that there is any obligation to believe it ; nevertheless it is founded upon testimony of such weight that the eminent Cardinal Baronius says it would be rash to deny its truth. It is certain that there is no trace of any relic of the Blessed Virgin's body having been preserved in any church of the East, though there is every reason to believe that if her relics would have been preserved with world, without remorse or shame, then, Christ and His ever Blessed Mother, Then, indeed, might all those who feel

THE PROSPECT CLEARING. than ever before, since the days when Never since the break-up of the Irish National League has the political prospect appeared in colors so cheering as at the present moment. The two men in Ireland who have suffered most by their fearless advocacy of justice Tom Moore : and independence for the tenants of Ireland-John Dillon and Wm. O'Brien -duo fulmina belli, who possess jointly the deepest hold on the affections of the Irish people, have both declared that the ranks of the Parliamentary party must close up, and again present the

same solid, unbroken phalanx which made legislation impossible for England as long as the claims and grievances of Ireland remain ignored. On emerging from the gloom of Galway prison both John Dillon and Wm. O'Brien gave proof of their devotion to God and Mother Church by

Cormack. What transpired under the hospitable roof of the good Bishop has not been told, and probably never will, at least as far as public curiosity is concerned, but it may be naturally surmised that whatever advice or good counsel was vouchsafed by His Lordship had in view nothing but what would redound to the honor of his martyred friends and the very highest and dearest interests of the people of Ireland.

The pronouncement of Dillon and O'Brien was awaited in feverish pecting so much from their member, anxiety by the Irish public at home and abroad. In fact it may be said without exaggertion, that the entire English-speaking world felt a deep interest in the declaration they were about to issue of their aversion or their adhesion to Mr. Parnell. Nowhere was this anxiety so visibly manifested as in the British House of Commons ; arrived at the conclusion that it was and when the telegrams were received and handed round which announced that the two most esteemed and most influential men in Ireland condemned Parnell's policy of abandoning the Irish tenants and withholding the large subsidies locked up in Parisian banks-when it was officially announced that John Dillon and Wm. O'Brien could not

co-operate with their former leader, but would do all in their power to strengthen the hands of Justin Mc-Carthy, Healy and Sexton-the whole Irish party and the entire Liberal party cheered again. Mr. Timothy Healy was heard to exclaim, "Now we are in sight of land."

Most undoubtedly, had those two victims of Balfour's barbarity declared in favor of condoning Mr. Parnell's heartlessness in leaving the Tipperary tenants to their hard fate and actually robbing them of the thousands subscribed and contributed in Australia and America-had they, as Irish Catholic gentlemen, been willing to overlook the public crime of which the exleader was found guilty and which body had remained in the tomb, such he still brazens out before the the greatest care, on account of the indeed, might Ireland hang her head intimate relationship existing between in grief, if not in absolute despair.

THE CATHOLIC RECORD

ARCHDIOCESE OF KINGSTON.

alled by the Archbishop to take his

In the afternoon of the next day,

Sunday, the corner-stone of the new

home for infirm old people and orphans,

was blessed and laid by the Arch

bishop of Kingston, accompanied by

at present engaged in conducting the

annual retreat for the good Sisters. A

large concourse of the laity witnessed

he ceremony, and at its conclusion the

Archbishop addressed them on the holy

and beneficial purposes to which this

home of charity would be devoted for

society in general derives from these

institutions of piety and mercy and

fraternal charity in the Catholic

ORDINATION AT ALEXANDRIA.

On Saturday and Sunday last His

Lordship Bishop Macdonell held his

first ordination services in St. Finnan's

Cathedral. On the first mentioned day

His Lordship conferred the order of

deaconship on Mr. Ronald J. Macdonald,

of the parish of Glennevis, and on the

atter day the order of priesthood.

There was an exceptionally large con-

gregation present at the impressive

were many immediate relatives of the

everently sought after the Mass.

ecclesiastics of the diocese.

ninistry.

settle.

oung priest, whose blessing they

His Lordship was attended by the rev. elergy of the cathedral and the

Father Macdonald returned with his

friends to his father's home in the

afternoon; and celebrated his first Mass Monday morning at St. Mar-

garet's Church, Glennevis, in presence

of many friends, whose fervent prayers

remony of ordination, among whom

Church.

all future time and the blessings that

a large number of his own priests and

under care of the Sisters of Charity

Malachi wore the collar of gold Which he won from the proud invader. Fathcas The disappearance of Parnell is a guiding star and the subsequent the lines written by our national bard, profession were : Miss Quirk, Bonds-

Thus when the lamp that lighted The traveller at first goes out He feels awhile benighted, Then looks round, in fear and doubt, But soon, the prospect clearing. Mid cloudless starlight, on he treads, And finds no lamp so cheering As that light which heaven sheds.

EDITORIAL NOTES

THE Simcoe constituents of Mr. Dal-Lyons, Northampton, Mass. ton McCarthy are making enquiries as to what has become of him. During the canvass preparatory to the election it was supposed that the country could not get along without him; and it was assumed that in case of paying their first visit to Bishop Me- any changes in the ministry he At the conclusion of the spiritual exercises on Saturday morning, the clergy would certainly be called upon to form presented, through the Archbishop, an unanimous vote of thanks to the a government in which the "noble thirteen" would hold many portfolios. ability with which he had discharged But instead of this being the case, his laborious task. Then His Grace, in presence of the assembled when Sir John Macdonald died, Mr. McCarthy suddenly disappeared from clergy, constituted the Very Rev. the country, and the anti-Jesuit and Charles Hugh Gauthier as his Vicar-General, instead of Dr. Alex Mac North-West Bills, which the Equal donell, now Bishop of Alexandria. Righters expected to be introduced by The appointment was received by the the member for North Simcoe, have new Vicar's fellow-priests with hearty applause, and he was immediately not put in an appearance in the House of Commons. It is no wonder that the oath of office. North Simcoe electors, who were ex-

> are asking "Oh ! where is Mr. Dalton McCarthy ?" It appears that "definite Church teaching" is strongly tobjected to by the Rev. Father Denny, S. J., who is many so-called "Evangelicals " of the Church of England. A correspondent

of the Mail who signs his gname "Churchman" makes a bitter complaint against the "Catholic Revival" in the Church, because it substitutes "definite Church teaching, Catholic Order and Church lines " for "Faith in Christ, repentance towards God, and the power of the Holy Ghost." If this complaint is based upon good grounds we should infer that the teachings of our Lord are indefinite, and that to have faith in Christ we should doubt all His positive teachings. Another correspondent hits the nail upon the head when he says that "Churchman has an infinite capacity for writing twaddle, and very ignorant twaddle too."

THE adhesion of England to the triple alliance between Austria, Germany and Italy has caused France and Russia to exhibit greater cordiality than ever towards each other. The French fleet visiting Cronstadt was welcomed by the Russians with every token of rejoicing. The officers were banquetted, and crowds of Russians sang the "Marseillaise" as the French crews paraded through the streets. The French ambassador at St. Petersburgh, under instruction from his government, has also restored to the Russian Foreign Minister two holy banners which were captured by the French in a Church at Eupatoria dur-

that there are 6,250,045 Catholics in

the country above the age of fifteen

years. More than half of this num-

ber are in the States of New York,

Massachusetts, Pennsylvania, Illinois

and Ohio. Considerably more than

olics in the country is about eleven

A Useful Work.

The Catholic Union Publishing Co

of Buffalo, N. Y., have issued a second

edition of Rev. M. Philipps' arrange

ment of the Funeral Services of th

Psalms and Antiphons, a Requiem

Mass, and Absolution for adults and

Catholic Church, containing all the

RETURN OF REV. FATHER. MOLPHY.

The Archbishop, attended by Rev The many of friends of Rev. J. P. Molphy, P. P. of Ingersoll, will be Kelly, Carey and Murtagh conducted a profession at the House of Providence on Monday last. The pleased to learn that he has returned revival of Ireland's hopes remind us of ladies who made their vows of religious to his parish in renewed health. The train on which he travelled on his way ville, Mass., taking in religion the from New York, met with a fearful name of Sister Mary Fidelis ; Miss Curran, Holyoke, Mass., Sister Mary Anthony of Padua ; Miss McMahon, Holyoke, Mass., Sister Mary Christina; sons were killed. He describes th scene at the wreck as appalling. He was asleep in a sleeping car when the crash occurred. He says that it ap-Miss O'Sullivan, Holvoke, Mass., Sis ter Mary Cyprian ; Miss Mangan, peared to him that the coach he was in Brewer's Mills, Ont., Sister Mary Angel jumped about ten feet into the air and ame down with such a jar that he Guardian. Two other ladies were imagined for a time his neck was favored by reception to the holy habit : He had hardly time to ascer-Miss Boland, Pennsylvania; Miss broken. tain whether it was or not before some one who had recognized his office by In the afternoon of the same day all his dress cried out : "For God's sake. the clergy of the archdiocese assembled in the new Memorial Chapel of St Father, go forward ; there has been an accident and you are wanted !" He lost no time in getting out of the coach James for the opening of the week's retreat under the direction of Rev. and was at once taken in charge by the Father John Murphy, S. J., of St. Mary's Church, Washington, D. C.

Convent of the Holy Names of Jesus and Mary, conductor and led to the engineer, who was a Catholic and was calling for a priest. After confession, the engineer explained that the morning was s foggy that he was unable to discern a learned and zealous preacher for the signal until it was too late. The poor man, who was sinking fast, declared that he had done all he could to avert the calamity but could not. Most of the killed and wounded were

Italians who were in the smoking car. Father Molphy hastened among the injured, but, as the men could no speak English, he was working at disadvantage. Finally he secured an interpreter and, by his aid, prepared over a dozen of them, according to the rites of the Church, for the eternit into which they were passing. infortunate sufferers, in the midst of their agony, experienced a sense of gratitude for the spiritual consolation mparted to them by the good priest. Among the wounded was a young Irishman named Michael McKeehan. who was returning from New York to his wife in St. Louis. When he recognised the priest he wound his blood stained arm around the Father's neck and exclaimed, "Thank God, now

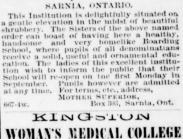
can prepare for death." After he had made his confession he asked Father Molphy to examine his leg. The priest did so and found that it had been taken off above the knee and the bone split clean up to the hip. The priest took a sheet and bound up the limb as best he could. the brave young fellow going through He the ordeal without a murmur. died subsequently in the hospital at svracuse.

Father Molphy lost all his baggage It was either burnt up or lost in the debris. He might have saved it but in the presence of the awful calamity he felt that he had more important work to do. He has not yet recovered from the effects of the shock, but is very grateful that he escaped uninjured. He was returning after four months absence from his people, spent in search of health and rest. On leaving nome he had intended to visit the

Argentine Republic in South America. but was prevented by a rigid quaran He therefore took another trip covering the Maderia and Canary Islands, Portugal, England and Ire Before returning he also visited the maritime provinces.

NEW BOOKS.

"Glencoonoge" is the name of a new were offered for a happy and useful Irish work of which the author is career for the young priest in the holy Richard Brinsley Sheridan Knowles. It is published by John Murphy & Co., o Father Macdonald was a student of Baltimore, and the price is \$1.00. This classics at Ottawa University; his work will rank amongst the very bes course of theology he pursued at Irish novels. Its delineation of Irish the Grand Seminary, Montreal, and character is truthful, a commendable Sandwich College. May he be given feature being the absence of that the grace of successful labor in the vulgar coloring which is oftentimes



REMEDIES are the only infallible blood purifiers. Sold everywhere. Price, CUTCURA, 750.; Soar, 35:, RENOLVERT, \$1.50. Prepared by Potter Drug and Chemical Corporation, Boston, Sond for "How to Cure Skin Disènses." E3" Pimples, blackheads, chapped and oily "CA E3" skin prevented by CUTICURA SOAP. "TA

SARNIA, ONTARIO.

5

HUMORS. BLOOGASKIN BLOOGaredby

Quticura

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Train leaves London at 7:30; Chatham 9:30, Returning leaves Windsor at 10 p. m., Lon-

Beturning leaves without the la Hooke, City don time. Tickets may be had of E. de la Hooke, City Ticket office; G.T.K. Ticket office; D. Regan, P. Cook, Pocock Bros., J. P. O'Huggins, A. Rolfe, Davis & Son, A. Taylor, Oak Hall, Dundas street; P. McGlade, Richmond st. All are welcomit. Come.

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ENTRIES close in speed class Sept. 10th, n all other classes Sept. 12th. For Prize Lists and information address. an address, CAFT. A. W. PORTE, THOS. A. BROWNE, President. Secretary.

if it had been possible to procure them The fact that there have not been such, therefore, favors belief in the history related by Juvenal, who, being Bishop of Jerusalem, was in a suitable posi tion to know the most truthful account of the circumstances attending the Blessed Virgin's death.

The feast of the Assumption has been kept from a very early date, for it is mentioned in the capitularies of Charlemagne, and in the decrees of the Council of Mayence, held in 831. It was celebrated in the East long before this, for St. Andrew of Crete speaks of its observance in many churches during his time.

There is this difference between the Assumption of the Blessed Virgin and the Ascension of Our Lord, that Christ ascended into heaven by His own power, whereas the Blessed Virgin was assumed, or taken up, into heaven by special favor of her Divine Son. This St. Peter Damien explains in his Treatise on the Blessed Virgin:

"The Saviour ascended into heaven by His own power, as the term Ascension implies; as He is the Lord and He was accompanied by Angels, but was not taken by their lp into the heavenly kingdom ; but Mary was taken to heaven through the favor of God, the Angels accompanying and assisting in the act of er translation.

vouchsafed to bestow on Mary from when Parnell disappeared the sun of her Immaculte Conception to the time Erin's hopes for a return to her ancient when she became Mother of God, and glories had sunk forever out of sight. it cannot be a matter of great surprise Now we firmly believe that the mornthat at her death God's favor should be ing of a new life for the country manifested to her by her miraculous of our sires has dawned and that assumption to His everlasting king- her prospects of untarnished glory Address, Catholic Union Store, Buffalo, dom.

or the Irish people and sympathize in their sorrows abandon all hope of better days or brighter prospects for what all Paris. The Russian press express should consider a "doomed nation." themselves as highly gratified at this Most fortunately Dillon and O'Brien act of courtesy. have not hesitated this time. They had, THE United States Census Bureau while in prison, full time and oppor-

tunity to think over the specious arguments and glamor of Parnell's presence at Boulogne. They felt how deceitful were his promises, how unpardonable his public offence and how unjustifiable his base abandonment of the tenants in whose cause they were tortured almost to death in Clonmel, Tullamore and Galway dungeons. It was impossible for those brave, fearless men to continue in their allegiance

half the value of church property is in the same States. The total value of the Church property, including buildings, the ground on which they are to a leader who forfeited the esteem and erected and furniture amounts to the confidence of the nation and \$118,381,516. Much of this property appeared incapable of understanding consists of schools, orphanges, hospital the moral delicacy or eternal interests and other charitable institutions. From the large number of Catholics of the people he wished to govern. In their acceptance of the programme over fifteen it may reasonably be inferred that the total number of Cath

million.

Ireland, has confidence once more shone out, and the dark cloud of utter confusion caused by dissension has entirely disappeared from Erin's political horizon.

issued by Justin McCarthy, and ac-

cepted by the clergy and hierarchy of

It was thought by many that when Parnell's leadership ceased there was no longer any hope for Ireland and that there was an end to all her aspirations for life and liberty. In

children, modern notes and full accompaniments. It is a concise and help Many are the graces which God fact it was predicted by many that ful work, neatly and clearly printed, and of great assistance to organists and choirs. The unprecedented success of the first edition, and constant inquiries for the work since its exhaustion has led to publication of the second edition. Price, sent free by mail, 50 cents.

and worldly prosperity are brighter N.Y.

vineyard of the Lord, blessed with ing the Crimean war, and were dehealth and strength to bring many place as it is ridiculous. posited in Notre Dame cathedral of souls to God ! Ad multos annos.

The French-Canadians of the parish of Notre Dame de Lourdes, Flint Vil-The Propaganda has decided that lage, Fall River, Mass., are erecting Greek and Oriental Catholics coming to this country shall conform to the eccles- one of the largest and costliest churche iastical laws in vogue here and priests in New England. It will be of granite accompanying them shall be subject to will cost about \$300,000, and will be has issued a statistical account showing the Bishops in whose dioceses they style is of the Corinthian.

tine.

land.

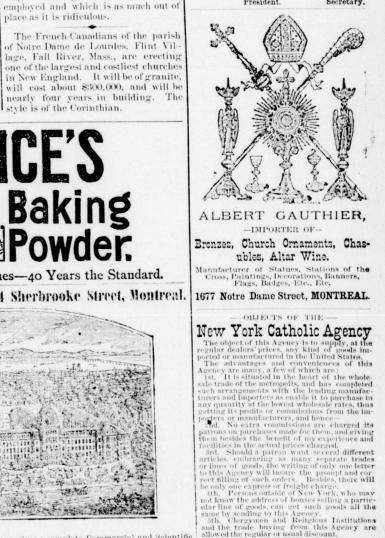
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THOMAS D. EGAN. BRO. STEPHEN, Director. Catholic Agency, " Barelay St. New York, NEW YORK.

THE COURSE OF TRUE FRIEND. side her with a dreamy, far-off look in her eyes. Monica, who knew well how to deal with the moods of her friend, SHIP.

placing her hand fondly in hers, said :

you, but it seemed an opportunity

glad now to have the chance to speak

plainly with you. I feel that you can

do something to help the unhappy state

do whatever you ask, brave any diffi-

doing what is right. I so often feel that my life is useless indeed. I have

never, it is true, done my fellow-beings

any harm ; but have I ever done them

any service? I have never known the

want of a luxury ; my every wish has

been gratified ; sorrow or trouble are

strangers to me. I am not ungrateful

deed this remark may seem to you, but

it is true nevertheless, I feel a longing

I am

J shall

never before presented itself.

into which my mind has fallen.

A Story of a Conversion

Buffalo Union and Times. In a secluded spot among the moun-

6

tains of Pennsylvania is situated a Monica, you are my faithful friend. You I can trust. My mind has for charming little village, almost com You I can trust. My mind has for some time been filled with a strange surrounded by mountains, pletely uneasiness, I do not feel contented with my life. Do not look alarmed at which, to a stranger's eye, presents the appearance of "falling over," straight is the ascent. The scenery such remarks. Strange, no doubt extremely picturesque, and a peaceful they sound, coming from me, but I quiet reigns supreme. To the weary traveler, accustomed to city "flats" or shall endeavor to make myself more clearly understood. "Perhaps you remember the day w 'brick rows," it is indeed a haven of were far up the glen, when we were overtaken by the terrific storm. We rest - a spot like Sweet Auburn, smiling spring its earliest visit paid and parting summer's lingersought shelter in the ruins of the old mill.

ing blooms delayed." In this beautiful little hamlet there still had covering overhead. lived two young girls, whose lives were like one long, summer day, each of knelt down on the bare, damp ground, whose families being in very comfor-table circumstances, they had never known a want. They dearly loved folded your hands devoutly, the thunder burst with awful force at their charming village, its magnificent that very moment, you seemed not to hear it, and your face wore an expressurroundings, and each other. One was a brunette of the most perfect type, sion so full of confidence and peace, 1 shall never forget it. As you arose from your knees you turned to me with a smile, and exclaimed : 'Our tall and slender, with large, soft, brown eyes, whose depths showed a soul pure and true, sympathetic and since Blessed Mother will protect us from any her features were straight and regular - classic they might be called. harm, do not fear. say appearances were deceitful would

be doing a great injustice to Agatha Gordon, for to those who knew her best she was all and more than her appear ance implied. The other was a blonde, under the

medium size, very light in build and with small grey eyes whose depths be-trayed not of what traits her character was formed. Long and intimate acquaintance was the only means of learning the nature of this young girl. and which is the very spirit of those Extremely retiring in her manner, she seldom attracted the attention or gained the friendship of the persons sweet poems. Many times I have asked myself why, but fail to learn the cause. I have often thought to ask into whose company she was most often forced to mingle. Forced she was to a certain extent, for Monica Dowd cared not for gaiety or pleasure ; she preferred a volume or two of her tavorite poets and a secluded seat in the lovely glen near her home to the gayest of When at school she was companions. ever alone, and the tender heart of culties, if I can feel certain that I am Agatha Gordon was touched by her apparent loneliness, and often left her gay, young friends to go and chat with, Monica. At first cho Monica. At first she sought her through sympathy ; but on further acquaintance she found in her many likes and dislikes similar to her own she found in her many

Agatha was an ardent admirer of many of the poets and was delighted for these blessings, but I often feel that to find Monica enjoyed them also. I am not in my right place. Odd in-They soon found much to talk of which pleased them both, and together passed away many pleasant hours.

Monica seemed to understand the motive which caused Agatha to leave in these sweet poems seems to touch my heart and fill me with determination to be 'up and doing,' for, as Longfellow her gay companions to come and chat her; and what was at first but says: 'Not enjoyment and not sorrow grateful regard soon grew into a is our destined end or way, but to act that each to-morrow finds us farther strong, true friendship such as only noble characters, drawn together by a than to-day. "Dear Agatha, I thank you for your pure motive, can experience.

Agatha soon found the key to unlock the treasures of this character, pure and noble, but unknown. She discovassistance to you. As you have promised to do as I ask you, I know ered in Monica a truly devout Catholic, you will comply with the requests I am going to make. First, I shall give you a book to read, which I think quite extremely scrupulous in the practices of her holy religion and ever eager to shun and avoid aught that might cause suited to you ; it is entitled 'Catholicity Protestantism and Infidelity.' It is a her to offend God or commit even the slightest fault.

Agatha was an Episcopalian, whose parents were strict church members who endeavored, to the best of their carefully and thoroughly. And while knowledge, to make of Agatha, their only child, a good Christian woman. least once : 'Blessed Mother, pray

During the summer months these two friends often spent hours in their You will faithfully do this, Agatha, favorite glen, with a copy of the works of their favorite poets. Being ardent and I shall pray for you also, for you know we can do nothing of ourselves. admirers of nature, they fully enjoyed the picturesque grandeur of their sur-roundings and often completely exall our undertakings.

happy she was in the hope of Agatha ecoming a Catholic ! As the sweet summer days passed

peacefully on, each pleasant day found allowed her to so remain silent until she should choose to speak. At last she turned to Monica and, our young friends in their favorite re sort

Agatha's friends began to complain of her apparent selfishness and exclusive preference for Monica's company but Agatha heeded not their complaints: she endeavored to be kind to them all and treat them with her usual friendli-ness, but she considered the subject which brought her in Monica's com-Do not look alarmed at pany oftener than usual of too great importance to be set lightly aside for

he whims of friends. We shall pass silently over a few months during which, it is needless to say, our young friend is most earnest in her endeavors to search the truth. She has most faithfully followed the and crept down to a portion which We no requests of Monica. Each day finds sooner reached our refuge than you her more charmed and delighted with closed the teachings of our holy religion, and your eyes, and prayed. And although more determined to embrace it.

It is Christmas eve, clear, cold and frosty. The sweetest eve of all the year, when peace, true heavenly peace is ready for all who earnestly In the little church of our beautiful village all is quiet. It is the sweet The faithful have twilight hour. departed, one by one, to their homes At the altar rail in profound adoration

I had not uttered one prayer or where the rays of the sanctuary lamp even in my heart asked God to protect As I stood there watching you I shed a peaceful radiance upon and them kneel two young girls. felt that there was between us a 'great They heed not the time, the hour nor gulf,' a something which I could not the shadows of evening, so happy are describe. I felt desolate ; never had I felt that there was for me a Blessed they, so loth to depart from the swee Presence which fills their souls with Mother in Heaven-one to look fondly such holy joy. They are none other on me, to protect me in danger, and than our two young friends, Monica guide me through life. I have never enjoyed the peace in my religious ex and Agatha. ercises which you always seem to enjoy

ing that she is permitted to serve one Agatha has made her first confession. of the forsaken of God's creatures. But who is this sweet, young novice? Sister Mary Joseph, an humble Sister of Charity; but to her friends of the and is to receive her first Holy Communion on the following day. She is now a Catholic, earnest, devout and sincere. Every obstacle has she world she is still remembered as Agatha Gordon, the beautiful heiress who has braved, every barrier has she mounted to embrace the faith which she has 'forsaken for heaven vain joys be She is at last in that position of earned to love. OW. usefulness for which her pure young soul yearned, and we find her eagerly

In all this peaceful village-ave, in all the land—there could not be found two more truly happy souls. And why awaiting the happy day when she will become the "bride of Christ." Her be? Monica has should they not gained the object of many and fervent mind often wanders back to the happy prayers—the conversion of her dear friend ; while Agatha, blessed with the day when in all her earnestness and sincerity she sought the meaning of this holy bridal. How fully now she under priceless gift of Faith, is supremely stands it ! With what pure happines happy in the possession of her newfound treasure. When first informed she awaits its arrival ! Dear reader, you may ask what has of the intention of their daughter, ecome of Monica Dowd, the faithful Agatha's parents had strongly opposed friend of Agatha; a few words will such an action. Finding her deter-mination not to be shaken, and perell. to her young brothers and sisters, four ceiving the noble intention which prompted her act, they at last conin number. Shortly after the death of sented to allow her to follow the voice Mrs. Gordon, Monica's mother suc cumbed to a long-endured disease and of her conscience.

for a life of usefulness. A something after a few weeks' illness passed peace fully away. Monical being the eldes Agatha's happiness at this unexpected privilege was beyond expres-sion; prayers of thanksgiving and gratitude were ever on her lips. She would often exclaim: "O Monica, of the family, was left with the care of the younger ones entirely on Like a true woman she bravely faced her task and endeavored to fulfill he where is there a mortal more blessed duties well. She is not unhappy—far from it. She knows she is doing the than I? How can I ever prove my gratitude to God and our Blessed will of God and she desires nothing Mother for the great favors I have confidence and trust I may be of some more. She is content with the thought received ?"

"God will teach you how, if you If God had another place for me He wait and pray," was Monica's oftwould not keep me here. repeated reply.

Two years have passed peacefully by since the happy Christmas eve which found our young friends kneel-ing in the little church. Many clear, unprejudiced explanation of the three subjects. You are to read it hanges have taken place in their young lives. Agatha is an orphan. loing so I ask you as the second favor Her father had met with an accident the newsboys and bootblacks to say this short prayer each day, at While which resulted in his death. riding one day he was thrown from his me that I may do the holy will of God. norse ; the fall rendered him uncona cent. It was a new man, a new can scious, in which condition he was brought first customer was a gamin named to his home, only to linger in that state a few days, when all was over. His We must ask the assistance of God on sad and sudden death was a severe

"Gimme a cooler," said "Fatty, Agatha pressed the hand of her shock to Mrs. Gordon and Agatha passed over his money friend, and promised to do as she wished. "And now, dear, as the Agatha bore this severe affliction with The little glass was filled and then true Christian resignation, and did al "Heap 'er up !" shouted Fatty. " No heapee !" replied the man as he shadows are telling us we should start in her power to console and comfort or home, we shall do so. I shall go as her mother. But all her entreaties and consoling words were useless to far as your home with you and take with me the book you have spoken of." eld it out. break the melancholy which seemed t have settled on her. Her health, neve Having obtained it and parted with Monica for the day, Agatha walked have settled on her. the best, soon began to fail, and a few months found her beyond the aid o thoughtfully and slowly on toward her own home, fully determined to comply medical skill. Agatha was to her the ideal of a devoted daughter. enta. dearly loved her mother, and in spite of her determination to bear this heavy cross patiently, she often spent th hours in which she was forced to retire for some rest weeping bitterly and praying most fervently for the con



tiful morning in May, around the bedside of Mrs. Gordon knelt Agatha and Monica, while Father Martin administered the solemn rites of the Church to the dying convert. Although Agatha's heart was nigh breaking with grief, GREATREMED still she was so full of gratitude to God that her dear mother was dying a Catholic she bravely choked down the sobs which almost forced themselves RHEUMATISM. from her and devoutly answered the prayers for the dying. The prayers finished she approached her mother, who lay motionless with closed eves and a heavenly smile, with the crucifix pressed to her lips.

But alas! for poor Agatha-all is over. Death had already claimed his As the full realization of her due. loss rushed over Agatha, now doubly bereft, she uttered one low, mournfu cry and swooned in the arms of Monica, her true, tried and faithful friend.

Five months from the sad May day which left Agatha Gordon an orphan we find in an hospital ward, kneeling by the bedside of a dving man, a sweet faced young novice, praying with the fervor of a saint and speaking kind words of hope and heavenly consolation to this poor creature, whose worn fea-tures and sunken eyes tell plainly hi hours on earth are numbered ; he does not speak, but occasionally turns hi eyes to the young novice with a look of deep gratitude. Weary and tired is she from long watching, but she quickly drives the thought from her with an earnest prayer of thanksgiv

She is taking the place of mother

"No Heapee."

and a new brand of ice-cream, and the

"Fatty."

her



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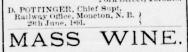
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man appeared on Park row, New York, SOLD AT REDUCED PRICES. with his cart. It's a curious traffic a They hold a certificate, attesting its purity from Rev. Emmanuel Olea, Vicar-Genera of the Archdiocese of Taragona. The res-ela gy are respectfully invited to send for ample. lozen or more of them make a living it in the summer-that of supplying small glass of ice-cream or a dab of the mixture on a piece of brown paper for



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St. Luke xviii. 9-15 You have often gested by this Gospe for your acceptance which our Lord un various applicat

light we get upon it, it wearisome, only hensiveness. You want me to lesson is which our

AUGUST 15,

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press. Well it is essels make mos make His teachin takes two men, rep prevailing classes em in their re leaves no room for a whom God accepts a Now let us try

ourselves that class Lord if He were he a Pharisee—for we man at our perilman whom our Lon the repentant pub to our eternal ad honor to be of that Understand, thos

as living to-day a Lord's day, and yo your eyes open and to recognize them. This typical m

calls a Pharisee be these drys call th society : he ranke scale, and, as such mental refinement He lived in ner. traditions of his clasself of these trad persuasion that s social excellence w respect and plaudi were secured. Th made profession o and acknowledge perform certain the general feeling class was that a 1 was successful and not much bother searching and se gentleman whom us was a represen successful and a when he came in he came once in a so disposed—he h give of himself : thanks that I am extortioners, unjuis this publican.

week ; I give ti sess. By all of which that the Almight very much comp a visit from suc man in those d that he could lay Almighty, and much He cou pect, and how n It was a society man reck Our Saviour tells satisfied with th himself so much. in this man?] was an exterior corresponding w times, it was an social man, but t no self-accusatio the heart ; perha was a private hi

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AUGUST 15, 1891.

hausted their exclamations of wonder in endeavoring to express their admir ation for the beauty which was to them ever new.

Monica was scarcely ever without a copy of Father Ryan's or Adelaide Procter's poems, and never wearied reading over and over the pure, sweet sentiments of those gifted writers. She called them her "recreation," so with the requests Monica had made. much peace and happiness did she even

Monica, who always spent the twi derive from their perusal. Agatha delighted in Longfellow light hour in the little church near by. Tennyson and Poe. She had neve met with either of Monica's favorite turned her steps in that direction after parting with Agatha. How fervently She had neve and was anxious to study the character of their works. After carefully read he prayed on this particular evening How earnestly she poured forth thanks ing them she was more than charmed giving to God for the favor of this day with their sweet simplicity. One in that this dear friend, for whose con particular of Adelaide Procter's poem version she had long prayed, had ex seemed to please and puzzle her; it was the beautiful poem entitled the "Bride's Dream" or "The Two pressed a desire to be instructed. egged of God to enlighten and guide Agatha, to bring her into the true fold. One day reading it over then softly added : "Thy holy will be Bridals. trying to fathom its meaning, she sudlone.

denly exclaimed : " Monica, what does A few months previous to this occurthis mean? what is meant by this rence, Monica had made known to her parents her intention of entering a other bridal ?' It seems to me so subeligious order. She felt within her lime, so full of a sweet peace—still I do not understand it. I know of but one he Divine call and had not delayed to bridal such as is sang of by the angel with sorrow. Perhaps you can tell me espond. She was both grieved and disappointed to find they were opposed to -you understand this writer so well. uch an action ; but unlike many who

become morose and gloomy over disap Yes, dear Agatha, I can tell you but I fear you will not understand it as pointment, Monica at once sought the advice of her confessor, who bade I do. Then remember, dear, you are her wait yet awhile. God had His own not a Catholic, and cannot see the depths of our holy religion, its true peace and exalted character. The designs in placing this obstacle in her path, as she was still very young bridal thus spoken of is one which weds She should wait at least another year to a life of duty, sacrifice and selfif she then still held her resolution un shaken, she would be enabled to carry denial, a pure young soul who, as our poetess so beautifully expresses it, 'forit out. In the meantime she should b sakes for heaven, vain joys below. esigned to the will of God.

Monica had always been most earn In a word, she who consecrates to God's service her youth, her talents, est in her desire to do the holy will of her life becomes the 'Bride of Christ. God, and in this case she endeavored to faithfully obey the advice of her con In our convents, in our hospitals, wherever an act of charity can be perfessor. How fully repaid was Monica formed, you will find these 'happy now for the disappointment she felt, to feel that she should be the instrument

As Monica finished speaking she through which God should effect the turned to her companion, who sat be- conversion of her dear friend-how was she, words could not express.

version of her dear mother. She full ealized that the end was fast approachng, and the fact that her mother was till outside the true fold was the cause f many hours of bitter anguish to Heapee up for one centa ! Agatha and her faithful friend Monica

Dowd. One evening Agatha had resumed her place at her mother's bedside after a short absence. She had been to conession, and her pure soul was filled with peace and a holy confidence that God

vould hear her prayer. Both were silent, and strangely similar were their thoughts. At last Mrs. Gordon spoke : "Agatha, my child, at last lave decided to embrace your faith: with God's help I shall die a Catholic. Surely that which enables you to bear your severe trials with so much resignation and patience is come from God. The struggle in my mind has been most severe, but I am now fully determined to follow your example and embrace what I firmly believe to be

and embrace what I firmly believe to be
the true faith which Christ founded. I
will see Father Martin to morrow if you
wish to bring him to me."
It is needless to dwell on the joy of
Agatha at this glad news. She kissed
her mother fondly, and said, "God
bless and direct you, dearest mother:"
but in her heart how she prayed, how
she offered thanksgiving to God and
His blessed mother ! Ah ! how happy
was she, words could not express.



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N. Y. Catholic Rev SHORT SERMONS FOR BUSY PEOPLE.

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Pharisees and Publicans. - (Gospel St. Luke xviii. 9-15.)

You have often had lessons suggested by this Gospel, lessons put forth for your acceptance ; but the principle which our Lord unfolds is so deep and of various application that the new light we get upon it, instead of making it wearisome, only reveals its comprehensiveness.

You want me to tell you what the lesson is which our Lord means to impress. Well it is this, that "Empty vessels make most sound." And to make His teaching vivid our Lord takes two men, representative of two prevailing classes of men, contrasts them in their religious worth, and leaves no room for doubt as to the man whom God accepts and approves.

Now let us try to identify among ourselves that class of men whom our Lord if He were here would pronounce a Pharisee-for we must not be that man at our peril-and that class of man whom our Lord would class of the repentant publican—for it will be to our eternal advantage as well as honor to be of that class.

Understand, those classes of men are as living to-day as they were in our be in p Lord's day, and you have only to keep crisy? your eyes open and your minds sober rather than God? to recognize them.

scale, and, as such, would be a man of mental refinement and graceful man-ner. He lived in accordance with the respect and plaudits of the social rulers were secured. The society of his day made profession of belief in a Creator, and acknowledged an obligation to perform certain religious duties ; but the general feeling of the dominant class was that a man whose public life was successful and unreproached need not much bother himself with heart-

searching and self-accusation. This gentleman whom our Lord sets before us was a representation of his class—a successful and a liberal public man when he came into the temple-where he came once in a while, for society was so disposed-he had a good account to give of himself: "O God, I give Thee thanks that I am not as the rest of men, extortioners, unjust, adulterers, as also is this publican. I fast twice in a week; I give tithes of all that I pos-

eeling he struck his breast in praye By all of which he meant to convey that the Almighty should feel Himself very much complimented at receiving asking God with all the energy of his soul to have merey on him a poor sinner. In the pharisee he excited only contempt; the social man, the a visit from such a man. A society man in those days, as now, thought that he could lay down the law for the man of culture and refined manners Almighty, and tell Him how and broad views, sees the poor fellow away in the corner in grief and humiliation at the knowledge of his sins, and in his superior accents he says to God: "I thank Thee, O God, get. It was a nice scheme, but the society man reckoned without his host. Our Saviour tells us that God was not that I am not like that fellow anyhow. satisfied with this man who satisfied Yet, brethren, this poor contrite publican is accepted by God while the himself so much. What was the want pharisee is rejected. How did this come about? It seems to me it was in this man? This, that his religion was an exterior one : it was simply a ponding with the fashions of the it was an advertisement of the Probably he had offended God in many corresponding with the fashions of the social man, but there was no contrition, ways, but he was not a cynic ; he did Many If-accusation, no mortification not in his prayer condemn any neigh the heart ; perhaps I might add there bor, he did not seek to exalt himself a was a private history of which society the expense of others; only looking wanted to know nothing-for society i into his own heart thoughtfully he saw very lenient to itself-but which God that he had offended God his Father. could not overlook. At all events here his best friend and benefactor, Goo was a man thoroughly satisfied with who is worthy of all his love, and he himself, but rejected of God ; and that felt ashamed of himself ; he asked for the reason that his profession and pardon for himself but judged non else; he had a good heart toward God public life belied the state of his heart. He was an empty vessel giving forth a and his neighbor, and was scornful great deal of sound. He was an hypocrite. Before the world he was more he. ' him that he went down to his hous than an ordinarily pious man-before justified, that is, forgiven and full of God's grace. The lesson is very plain. God when he was weighed he was found wanting. We have been brought up to consider the hypocrite a There is always a welcome with God for the humble, sincere man — the character pronouncedly wicked and repentant sinner. But beware of prehypocrisy a disease as pronounced in tences-of an outward religion. Don't he spiritual order as small-pox is in deceive yourself into believing that the natural order. Herein we are in you need have no fear of God's judg-Hypocrisy is a great sin which ment as long as you secure public error. e moral life of him who is its honors, public praise, and your own tet hypocrisy is not a rare commendation for your good works blights th victim. Yet hypocrisy is not a rare these only count with men. With God sin : it is a common sin. What is a hypocrite ? The generalonly a contrite heart and an affectionity of people understand by an hypocrite a man who makes ate spirit will find acceptance. It was Mr. Emerson who said "the profession of religion for secret first wealth is health," and it was a explain that we had come to be their ends, without practicing what he prowiser than the modern philosopher who said that "the blood is the life." The fesses; one who is ill-disposed, greedy sought to do this in most every case by getting hold of the young. The adults, and licentious while he deceives others by his outward life into believing that system like the clock runs down. It needs winding up. The blood gets poor and scores of diseases result. It who had grown up in heathenism, we he is religious ; but he is by no means deceived himself. That there are were compelled to leave partly to themelves; but if they would let us have hypocrites of this kind is true, but one needs a tonic to enrich it. A certain wise doctor, after years of ed not be all that to be an hypocrite, patient study, discovered a medicine which purified the blood, gave tone to and we will do the Pharisees the justice of believing that they were not so bad. the system, and made men-tired The gentleman our Lord found wanting said one thing and did another, but it is very likely he was not aware nervous, brain-wasting men-feel like new. He called it his "Golden Medical Discovery." It has been sold He deceived others, but he for years, sold by the million of bottles deceived himself just as well.

must not be the motive of our actions. That men are excessively ruled by public opinions not by faith is seen 1st. From the fact that according as men are made independent of the judgment of others they cease to be circum-

spect about their lives. There are two classes independent of the judgment of the community—the very rich and the very poor. And among these are found the most immoral people in the world. They pull down the standard of the living and are rejected of God

for the very reasons they are self-satisfied-because their standard is low. That it is fashionable to be 2nd. charitable-to give to public purposes -To come to church on great occasions to worship, though these things are never done from the impulse of grace. In the Pharisee's day it was the fash-ionable thing to fast, therefore he did

Now it is folly to fast, so people have given it up. Now it is the fashion to keep religion out of the way, so you look in vain for manifestations of it in places where this feeling against it

prevails. In the Pharisee's day it was the fashion to pray in public, so he did it. Now it is the fashion to ignore this practice. So instead of praying publicly we have it not even in private. Very few, even of professed believers. have the moral courage to say grace before or thanksgiving after meals, even when inwardly so inclined if they be in public places. Is not this hypo-crisy? Is it not the serving of men

Some Catholics are to be found who This typical man whom our Lord in Catholic surroundings led Catholic calls a Pharisee belonged to what we in lives ; complied with the Church's these drys call the upper circles of ordinances; when placed in surround society; he ranked high in the social ings where it was neither pleasant or profitable to lead a Catholic life they ceased to do so and conformed to the spirit of the place—proving thereby traditions of his class, and availed him-self of these traditions to justify his were religious was only a formal affair persuasion that spiritual as well as social excellence was attained when the only an hyporrisy; simply because only an hypocrisy ; simply because there is no principle underlying the one or the other but only a conforma-

tion to surroundings-to public opin Principle makes a person the same everywhere. Human respect makes him the creature of surroundings. With the pharisee our Lord contrast a man from another class, which,

happily, is numerous, for our Lord makes the contrast very favorable to Our Lord calls this second man : publican, that is to say he was a tax ratherer, lower in the social scale than the pharisee, a hard-headed class of people who had to be up and doing for their living and knew the value of money, for their commission was not large. Our Lord presents this man entering the temple : in a quiet corner,

in a thoughtful manner and with deep

BORNEO'S HEAD HUNTERS. Catholic Missionaries' Efforts to Civilize Them.

VERY REV. THOMAS JACKSON TELLS OF THEIR TRIALS AND TRIUMPHS.

THE CATHOLIC RECORD.

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The Brooklyn Eagle devotes con siderable space to the story of a priest of the Catholic Church among the wild men of Borneo who is now visiting the diocese and appealing to its charitable people for assistance in promoting the work that has been most auspiciously and favorably begun. The priest is the Very Rev. Thomas Jackson, Prefect Apostolic of Labuan and Northern Bor neo, who was born in England fortyseven years ago and whom the Eagle declares to be as remarkable as Henry C. Stanley. He is visiting this country for the

purpose of raising money in order to carry on the work of his mission, which already promises to be crowned with great success. He is a man of slight frame, but of marked determination of character. He wears a long, flowing beard, slightly tinged with gray, and,

although exercising episcopal jurisdic-tion over more than one-half of the largest island in the world, the story of his life embraces acts of heroism and self-denial equal to any which are recorded in the annals of the society for the propagation of the faith.

In 1878 he obeyed a summons from Bishop Vaughan to leave St. Joseph's Missionary College, at Mill Hill, Eng-land, and render what assistance he

could to the wounded and dying in the war in Southern Afghanistan. that time the cholera added to the horrors of war. He had instructions to make his way to Candahar, which was at that time threatened by Ayoub Khan. To accomplish this he was com pelled to walk seven hundred mile through a country racked with war and pestilence. Upon his arrival at Candahar he became chaplain to the Catholic soldiers in the garrison. When the army was ordered to march to Maiwand, Father Jackson went to the front and served with such distinction that he was specially commended on two occasions for remarkable ex-

hibitions of bravery by the English Government. At about that time Father Quarteron,

Spaniard, was visiting Rome, whither he had gone to inform the Pope of his fruitless efforts to establish Christianity in Borneo. Father Quarteron had succeeded in locating a sunken treas ure ship in the East Indies, and his

share of the treasure amounted to \$1,250,000. With this money he proceeded to purchase the liberty of Chris-tian slaves held in bondage in Borneo, and after expending nearly a million dollars he found that he had accomplished no great results. The Pope, however, sent a despatch to Father Jackson, ordering him to proceed at once to Borneo to undertake the superintendbence of the mission. The sum of \$2,000 was placed at his disposal, and he began his work in a territory inhabited by tribes of whose language he was totally ignorant, a large portion of which had never been visited by a white man. He was allowed three assistants, whose passage from England he paid out of his own pocket. His private fortune, amounting to about \$25,000, has gone to meet the expenses of the mission, as have \$5,000 which he received from his aunt. The expenses of the mission are to-day about \$10,000 a year, and the receipts from all sources amount to about one-half that much. More priests and sisters are needed. re willing to volunteer, but the xpenses of their passage and main enance must be met. That eason Father Jackson is here. That is the When visited by an *Eagle* reporter. who was anxious to get from him an ccount of his life in Borneo and the tory of the establishment of his mission, Father Jackson spoke as if the three assistants he had brought from England had done as much as he had. "It was rather up-hill work," said difficulties under which we labor when you consider that none of ad ever been in the country before, as to give us the greatest encourageus had ever been in the country before, nor had we a single station in the whole of a country as large as France, as every tribe speaks a different laninterior are as ignorant of Malay as they are of English, the task of explain- and maintain them in Borneo.

and he is no whiter than when he cam For it was their belief that pro gress in education was accompanied by a whitening of the skin. Having undeceived the father on this point, he would demand why it was his son could not tell when it was going to rain or how to find lost articles. On being informed that education did not give a man such power, the father would at it was worthless anyway and put us to much trouble to persuad him that he should leave the boy a little

longer." "What do you teach the children ?"

Father Jackson was asked. ...Every tribe has a different lanas I have said, and we are try guage, ing to teach the children to write the language of the tribe to which he of she belongs. The boys are also taught coffee and rice planting, and the Sisters

each the girls to sew and cook. "Do you not have to carry weapon for self-defence?" asked the reporter "I never carried any weapon other than my breviary. I have traveled or foot and in native boats over the greater part of Northwestern Borneo often returning from one of these trips with nothing but my soutane, having had to part with every other article of dress, down to my boots, in order to purchasefood. I have been repeatedly prostrated with jungle fever. On one occasion I fell insensible and lay for twenty-four hours in the midst of one of the most savage parts, and on many occasions I have had to spend weeks together in the open boats of the natives, frequently reduced to the last stage of starvation. I have had to lice by the side of patients dying with the mall-pox and other diseases not les horrible, to hear their confessions and administer the consolations of th Church, yet I am here to-day sound in body, and only anxious to secure suffic ient means to place the mission on a

ubstantial basis." "Do you find much difficulty in onverting these people?" asked the

reporter. "We do, because the natives are ex tremely superstitious, and no native will be enrolled as a convert who will

believe in omens. The adult Dyak has scarcely any conception of the nature of the Deity. One man, with whom a priest had been laboring for a long

time, and who appeared to be getting an idea of what was being imparted to him, astonished the priest by asking Does God wear trousers, or a petti coat like you do?' referring to his tane. Then, again, they will ask a priest for a hair from his beard to use it for seed, and cannot be laughed out of the belief that they can grow a beard by rubbing the hair on their chins. The tribes, as a rule, are all uncivilized. They are located far apart and are fond of changing their habitation. They wear scarcely anything in the way of dress. The Borneo hunter is proud of the number of human skulls in his possession. They seem to take the same pride in skulls that the American Indians formerly did in the possession of scalps. The women are responsible for the keeping alive of this custom, as they will not marry a man who cannot boast of being the possessor of a number of skulls. have known them to go to the grave yard and dig up a body in order to get the head. They boil the head and afterward polish the skull. I have heard of instances of cannibalism, but it is rare. Near the coast the tribes are semi-civilized, and once a year elect chief. They then plant rice according

to instructions derived from dreams. While the rice is growing they have to All Seeking recreation by Lake, River or Mountain up all night to watch

and friends in Dublin. The Dvaks are the most powerful tribe. They are governed by Rajah Brooke, whose uncle, Sir Charles Brooke, forty years ago went round the world in search of countries not visited before. When he visited Borneo the Malays told him of a chief who would give him sixty miles of territory if he would help him fight a native tribe. He accepted the offer, and came to be looked upon a the ruler of the Island. He left all to his nephew, Sir Charles Brooke, and both have done a great deal to put down head-hunting. In North Borneo, however, head-hunting still flourishes. Labuan lies midway between North Borneo and Sarawak, and has its advantages because of its central ocation

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This is hypocrisy: When a man labors for human respect by profession of religion without observing that he loves the praise of men more than the approval of God, and that his profession doing good in all cases. is far in excess of his action

This appears from our Lord's warn ing to His disciples to "beware of the Scribes and Pharisees, which is hypo crisy. -Insidious it must be

If, then, this be the Scripture mean ing of hypocrite, we surely have need to guard against it, for before God the hypocrite is condemned.

A regard to the opinion of others is purely vegetable. a good and reasonable thing; but it Friend.

their children to rear in the Catholic thus established we might possibly train up a company of native teachers who would eventually undertake the evangelization of their countrymen. In this we have been successful. About seven hundred heathens have and the people found such satisfaction in it that Dr. Pierce, who discovered it, been carefully instructed and baptized and about one hundred and fifty native children are living with the missionnow feels warranted in selling it aries and are educated as Christians. under a POSITIVE GUARANTEE of its Our greatest difficulty after we had

established confidence was to persuade the parents to leave their children long Perhaps it's the medicine for you Your's wouldn't be the first case of enough with us. Their ideas of eduscrofula or salt-rheum, skin disease cation and of the advantages of schoolor lung disease, it has cured when nothing else would. The trial's worth ing are of the most primitive kind. Money making, and costs nothing. refunded if it don't do you good.

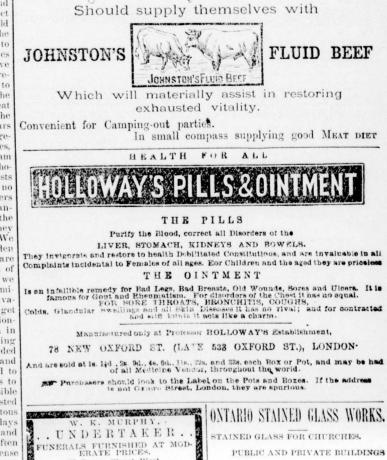
REGULATE THE LIVER and Bowels by he judicious use of National Pills, they are purely vegetable. Later on ten complaining :

are compelled to build fires to protec it from the ourangoutang and wild pigs. These, fires, frequently cause the greatest devastation by spreading to the virgin forest, destroying the home of the natives and the crops they have been to such trouble to cultivate. Fre quently the natives are reduced to such straits that they have to eat the monkeys. Notwithstanding the grea

ment. We have no temporal resource however, to carry on the work. which was entrusted to our spiritual direction. We picked up a little Malay, with the aid of which we were and sisters are needed. I have no and sisters are needed. I have no able to get along among the tribes, but difficulty in finding priests and sisters who are willing to go out, but I can guage, and many of those in the not accept them until I can obtain the means to pay their passage mon and maintain the mark of expland ing who we were and what we wanted also want assistance to erect wooden chapels in all our stations. We are majority of the Dyaks have no con- willing to continue to live, as most of ception whatever of a priest, a church us have been obliged to do so since we or the service of God. We had to landed in Borneo, in a state of semi starvation and in the midst of priva friends and to help them, and we tions and dangers of all sorts. To get into the country some of my mission aries were obliged to go out to sea in rude native boats, and, after being repeatedly shipwrecked, were landed by Pagan boatmen on the coast, and then, at the peril of their lives, had to faith we hoped that out of the schools make long and dangerous journeys to unknown and almost inaccessible places, wading through rivers infested by crocodiles, climbing precipitous mountain ranges and walking for days together through immense bogs and In the day time they often marshes. fainted from exhaustion and the intense heat, and in night time they were stung almost to madness by the sand flies, mosquitoes and other insects which abound in the jungles. Borneo itself, you must remember, is an island about seven times as large as Ireland. The Rev. Fathers Goosens, Dunn and Kilty were sent out from St. Joseph's Missionary College, Mill Hill, London, A man would bring his boy to our to join me in the beginning of this station and ask us to undertake to work. Later on ten other priests, two teach him and make him clever. In brothers and nine Franciscan sisters

"Two years ago the church was

"You have had my boy ten days built by Father Dunn and his uncles



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BUILDERS' HARDWARE. GLASS, PAINTS, OILS, ETC. AT BOTTOM PRICES. ALSO FRENCH BAND SAWS. JAMES REID AND COMPANY 118 Dundas Streei, London, Ont,

AUGUST 15, 1891.

Branch No. 4, London, Meets on the 2nd and 4th Thursday of eve month, at eight o'clock at their hall, Albi Block, Richmond Street. P. F. Roye, Pr Wm. Corcoran, Recording Secretary.

E. B. A.

C. M. B. A. A Notable Event.

A Notable Event. On the 17th instant, London's eivic holi-day, Branch 4 of London will have an excursion to Detroit. The train leaves London at 730 and Chatham at 930. All C. M. B. A. men should make it a point to join this excursion, as arrangements have been made to render the day in every respect a most agreeable one. Our members, too, will have an opportunity of forming the acquaintance of brothers in Chatham, Wind-sor and Detroit. Curran was secretary, could not be more complete. The celebration brought a very large number of strangers to town. The visiting branches of the E. B. A. from various points in Ontario began to arrive by boats and sor and Detroit

St. Mary's Branch, No 51. Barrie, July 27, 1891

To the Editor of Catholic Record : DEAR SIR - Owing to not being able to arrange for special rates with the G. T. R. the demonstration proposed by Branch 51 C. M. B. A. will not be held. J. ROGERS, Sec.

J. ROGERS, Sec. At the regular meeting of Branch No 11, C. M. R. A., Dundas, Ontario, Tuesday even-ing, July 2nd, 1891, the following resolution was unanimously adopted : Moved by Brother W. Lunn and seconded by Brother Jas. Hourigan, that the Supreme Council of the C. M. B. A. are deserving of the condemnation of all members of the C. M. B. A. in Canada for the manner in which they (the Supreme Council) treated the petition of the Grand Council of Canada for a separate beneticiary at the meetings-held at Cleveland and Niagara Falls, and also for illegally tampering with the con-stitution of the C. M. B. A. on both occasions for the sole purpose of coereing the Grand Council of Canada and its branches; but, thanks to Canadian officials, they (the Supreme Council) were forced to acknowl-edge their wrong, thereby forfeiting the confidence of the Grand Council of Canada and the branches under its jurisdiction. Be it therefore M. C. M. B. A. B. A. members of Brandh

disbanded, and the visitors were escorted to the hotels where they partook of dinner. During the afternoon a baseball match took place between the Beavers, of Parkdale, and the Walker House team, resulting in a victory for the Beavers.

confidence of the Grand Council of Canada and the branches under its jurisdiction. Be it therefore Resolved, that we, the members of Branch No 11, C. M. B. A., urgently request the executive officers of the Grand Council of Council of the C. M. B. A. that on and after they days from date of notice given them we sever our connection with them, taking total separation from the United States, and moneys levied the branches under its juris-diction and pay all claims for death assess-ments and other purposes for the maintain-ence of the C. M. B. A. in Canada. Moved by Brother J. P. Trant and seconded by Brother T. Cosgriff, that a copy of the Recorder Brother Sam R. Brown for the mes of proper officers, and also published in Canada, and that all branches under the baove resolution and by so doing give power to the executive body of the Grand Council Canada to comply with same. Those who were not interested in the baseball match flocked to the portion of the grounds over near the castle, where the games were in progress. These were conducted with a great deal of spirit, and the competitions were very keen. A pleasing feature of the demonsta tion was the voting for the most popular Emerald on the ground. There were only two contestants, Mr. Jerry McDonald, of London, Grand

Guelph, August 3, 1891.

To the Editor of the Catholic Record :

DEAR SIR AND BROTHER—At the last regular meeting of our Lady's Branch, No31, C. M. B. A., which was held on 27th July, the following resolution was unanimously adopt-J. Nightingale, of Toronto. The polls

following resolution was unanimously idopted: Moved by Chancellor M. J. Doran, seconded by Brother Jas. K. Weekes, that in the opinion of the members of this branch it is desirable in the interests of the associa-tion in Canada that the Canadian Grand Council should have a separate beneficiary as soon as possible, and that in the event of the Supreme Council refusing to grant the separate beneficiary so frequently petitioned for and wrongfully refused under the con-stitution, it is the duty of the officers of the Grand Council to take immediate steps to establish a separate association of the members in good standing in Canada. That in the opinion of this branch it is the bounden duty of the officers of the Grand Council to keep intact and secure for the sole benefit of the Canadian members the reserve fund now in Canada. That copies of this resolution be forwarded to the Grand President, the CATHOLIC RECORD, the Irish Canadian and Montreal True Witness. 623 with the cane. Both the candidate addressed their constituents appro priately. Mr. McDonald said that in would be a great pleasure to him to carry the cane, and he felt flattered by the honor which had been conferred upon him. Mr. Nightingale said although he had not won the cane, he considered it had got into good hands. Although not personally acquainted

with his opponent he was gratified to ee the Grand Marshal stand so well with the brethren. Shortly after 8 o'clock the evening

programme was commneced in the baseball ground. A large number of RECORD, the Irish Cum True Witness. JAMES KENNEDY, Rec. Sec. people gathered in front of the grand stand to listen to the songs. The follow-

Branch No. 134 was organized in Nicolet, Province of Quebec, on July 27 by District Deputy Charles Dupout Hebert, Following is the list of officers : Spiritual Adviser, Rev P. A. Gouin President, Wilfred Camirauel First Vice-President, Joseph E. Lewis Second Vice-President, Denis Beliveau Treusurer, P. J. O. Poirier Rec. Sceretary, C. A. M. Sylvestre, banker Financial Scretary, L. Armand Roussean Marshal, Mathias Toussignemt Guard, Octave Duperrou Counte song-1st Patrick Tyne, 2nd F. E. Hamburg, 3rd E. Donohue. Sentimental song-1st F. Dyer, 2nd Patrick Tyne, 3rd F. C. Hamburg.

IRISH NEWS.

MORE PARNELLITE SECEDERS. A telegram has been received in On Thursday last the members of this excellent society celebrated in Hamil-ton the one hundred and sixteenth anniversary of the birth of Daniel O'Connell. The arrangements of the local committee of activity Max² Dublin from Belfast stating that Messrs. Dillon and O'Brien have persuaded four of the Irish members of the House of Commons, who, since the disruption local committee, of which Mr. N. J. in the Irish Parliamentary party followed the leadership of Mr. Parnell, to secede from the Parnellite section and to cast their fortunes with the McCarthy ites, the section that is opposed to Mr. Parnell as a leader of the Irish cause. WARMLY RECEIVED.

trains from east and west between 9 and 10 o'clock. A procession was formed and marched through Dublin, Aug. 9.-Messrs. Dillon and O'Brien had a splendid reception at Mallow to-day. Mr. Dillon, in a speech, invited Mr. Parnell to consent to the the principal streets and then to Dun-durn Park. The procession was large, ormation of a committee consisting of and the officers and members in their handsome regalia looked splendid. The Grand officers occupied hacks. Messrs. Dillon and O'Brien and any two gentlemen Mr. Parnell may select to allocate a portion of the Paris fund Among those in the hacks were : Vicarto the relief and protection of evicted tenants until it is possible to appeal General Rooney, Grand Chaplain; Rev. Father Brady, Rev. Father Meneghan, Mr. Chas Burns, Wm. Lane, Rev. J. Lereu, Peterborough; to the country for a fresh fund,

DILLON CHOSEN LEADER.

P. J. Crotty, Toronto ; J. Hayes Toronto ; M. C. O'Neil, Wm. Jamieson Mr. Dillon has conferred unceasingly with the Parnellites, with a view o ending the schism in the Irish party. James Doyle and members of th He found them resolutely opposed to Parnell's retirement as a condition of local committee. The branches of the E. B. A. represented in the procession Several intimated their eunion. were : Toronto No.'s 2, 7, 8, 11 and 12, intention to retire from public life with No. 1 Emerald's guards, drill corps and band of I. B. N. and fife and out during the tenure of their places they will adhere to their old leader drum band ; Branch No. 23 from London, Branch No. 25 from Ingersoll, The meeting of Messrs. Dillon, O'Brien. McCarthy and Sexon to deliberate on with Forester's band ; Dundas Branch No. 5, Oakville Branch No. 17, Peterthe future leadership of the party resulted in an agreement that Mr. Dillon should be formally invested borough Branch, Elora Branch No. 20, Sarsfield Branch No. 1, Hamilton with the leadership when Parliment re-assembled; meanwhile Mr. McCarthy Citizens Band of Hamilton, and others. The procession, on reaching Dundurn, will be the nominal chief, though Mr. Dillon will be the virtual leader.

DEATH OF FATHER HOBAN.

The death of this young and talented priest, a native of this city, which took place at St. Joseph's College, Somerset, Ohio, has caused widespread grief amongst his very many friends. sad event took place on July 23rd and the funeral was held on the 24th. His brother priests of the Dominican Order rendered the occasion a most touching and solemn one. He was a favorite amongst them, and their sor row at his loss was most sincere. Hoban, mother of the deceased priest, still resides in this city, as also a sister, Mrs. Dewan. Father Hoban had been ordained seventeen years. In his youth he was a pupil of Bayly's gram-mar school and St. Peter's Separate school in London.

A Clever Hit.

Mr. Chas. R. Devlin, M. P., made the following reference, in a speech re cently delivered in the House of Com mons, to the apostles of civil and religious liberty : The hon, member for one of the divis-ions of York, who, I believe, is grand overeign of an order to which he be

longs, was speaking in the city of Foronto on the 12th of July, or the day pleted and will soon be sent afterwards-at all events, it was the celebration of the 12th. Now, this placed in position. It consists of a mas ive Keltic cross of granite, with Runie gentleman is a member of the Canaornaments and resting on a solid square base, on one side of which is lian House of Commons, this gentle man knows the responsibility which nsorted a white marble medallion porattaches to his utterances. This gentle trait of the martyr of Molokai. man, speaking in the city of Toronto on this date, only a week ago, said : inscription, deeply cut in letters of gold, tells that it is erected by the "He hoped that never would a Catho people of England to the memory of lic occupy the position of mayor of the Father Joseph Damien de Veuster then comes the text from the gospel of St. John, summing up Father Damien's life in the words : "Greater love than this bath no man shown that should give up his life for his friend. found there exactly the same remarks The monument has been erected by the joint contributions of both Protestant It was only the other evening that dinner was given in the basement of this and Catholic. The Prince of Wales House. I was not invited to it, and was the first subscriber and a clergycannot tell all that transpired there man of the Church of England was the but I believe that another important foremost in the movement for its prec member of the order to which the hon The heroism of this devoted tion. member from West York (Mr. Wallace priest has been the means of directing belongs was being dined by that hon. nuch attention in England towards th gentleman. I believe, furthermore, he Catholic Church, and there have been is grand sovereign of the universe and in consequence a considerable number came all the way from Ballykillbeg. of converts to the faith. and that this gentleman was treated right royally downstairs. But were they loyal in doing so? I believe it Entered the Religious Life. was the same gentleman who a short

CATHOLIC PRESS. Catholie Columbian. The heroic efforts of the clergymen of St. Paul, with Archbishop Ireland at their head, proved successful in pre-venting the fight arranged to come off at that city between two champions of the "ring." The N. W. Chronicle of that city takes occasion to remark that the good work accomplished ought to be kept up ; that "the same activity and energy which stopped the prize fight would also stop embezzlement, gambling, wine-rooms, Sunday theatres and Sunday saloons.

In order that parents may be led to take warning, we call attention from time to time, to the bad effect upon youth of reading dime novels, or other trashy literature. One of the most atrocious cases we ever met with occurred, only last week, at Wooster. A boy of only fifteen years, named Joseph Bentle, of "one of the best families" the statement is, had his mind so perverted by diabolical reading that he knocked down and beat his own mother, for which he is now in London Universe.

The Commander-in-Chief has put his foot down, and to good purpose. We are rejoiced to be able to state that the Dake will allow no Orange lodge in the army. He has sent word to India that one of these vile, clandestine organizations, lately established in an nfantry battalion in the East, shall be immediately disbanded. No such insti tutions will be tolerated in the service. and all commanding officers have been peremptorily instructed to suppres em forthwith. Bravo for once, F.M. H.R.H. the Duke of Cambridge !

LATEST CATHOLIC NEWS.

Catholic education in England has achieved a new triumph in the succes of Francis Xavier d'Souza, a Hindoo native of Mongalore, who recently passed in the first class in the law tripos of Cambridge, gaining the scholarship of 200 guineas at the Inns Mr. d'Souza was educated of Bourt at St. Alphonsus' College, of Mongalore, and matriculated at St. John's College, Cambridge, two years ago.

There are two convert priests in London who seem to have taken a leaf out of Monsignor Capel's book, and who are making themselves prominent in bringing outsiders into the Catholic fold. They are the Rev. Luke Riving ton and the Rev. R. B. Godolphin Osborne. Both are splendid speakers Father Rivington is the more learned and argumentive in style; Father Osborne the more vivacious, persuasive and polished, as becomes a grandson of a Duke of Leeds. On the Sundays of May, Father Rivington was the morning preacher at the new church of St. James, Manchester Square, and Father Osborne attracted enormous crowds to the Oratory, South Kensing on, in the evenings.

The monument which is to be erected in memory of Father Damien, the martyr priest of Molokai, is nearly comMARKET REPORTS.

C. C. RICHARD'S & CO. Gents-I have used your MINARD'S LINI MENT in my family for some years and believe it the best medicine in the market, as it does all it is recommended to do. DANIEL KIERSTEAD.

MARKET REPORTS. London. Aug. 12.-GRAIN (per cental) - Red winter, 1,13 to 1.55; white, 1,14 to 1.50; spring. 141 to 1.59; ecron, 1,20 to 1.25; type, 90 to 1.50; parley, mail, 1,0 to 125; burley, feed, 1.10 to 1.51; tarley, mail, 1,0 to 125; burley, feed, 1.10 to 1.51; tarley, mail, 1,0 to 125; burley, feed, 1.0 to 1.51; tarley, mail, 1,0 to 125; burley, feed, 1.0 to 1.51; burley, fresh, dozen, 12; eggs, basket, H; butter, best roll, 14 to 197; burley, fresh, dozen, 12; tarley, reocks, 15 to 15; butter, creamery, retail, 22; dry wood, 1.50 to 15; butter, creamery, retail, 22; dry wood, 1.50 to 15; butter, creamery, retail, 22; dry wood, 1.50 to 5.50; honey, H, 11 to 15; tarley, trans, load, 2.75 to 4.59; cloverseed, bush, 4.50 to 5.00; halske, bush, 7.50 to 55; tarley, 10 to 1; straw, load, 2.75 to 4.59; cloverseed, bush, 4.50 to 5.00; helds, burley, 1.50 to 55; tarley, burley, 1.25 to 1.50; hay, 100 to cabbages, perdox, 50 to 100; beets, per bunch, 5; tomatoes, H, 50 to 5; tarleys, per bunch, 5; to 50; towls, per Hb, 71 to 5; fowls, parl; 50 to 5; torkey, each, 50 to 100; beets, per bunch, 5; toto 5; torkey, each, 50 to 100; beets, per bunch, 5; toto 5; torkey, each, 50 to 100; beets, per bunch, 5; toto 5; torkey, each, 50 to 100; torkey, er bunch, 5; toto 5; torkey, each, 150 to 100; performs, 20; to 15; turkeys, each, 150 to 100; performs, 20; mer, 10,51 to 7; lainb, per 16, 8 to 6; veal, per mer, 55 to 5; to 6; per, 1, 50 to 50; per performs, 20; mer, 10,51 to 7; lainb, per 16, 8 to 6; veal, per mer, 55 to 5; to 6; per, 8, 50 to 5; tarleys, each, 55 to 5; mer, 10,51 to 7; lainb, per 16, 8 to 6; veal, per mer, 10,51 to 7; lainb, per 16, 8 to 6; to 15; toreaces, 45 to 7; mer, 10,51 to 7; lainb, per 16, 8 to 6; the 10; to 8; per duarter, 7 to 8; mer, 10,51 to 7; lainb, 8; 50 to 7; tar beeves 45; to 5; spring haubs, 35; to 5; Montner, Aug. 13, -Flour, -Rollers are in demand and we hear of a sale of cight cars, suid

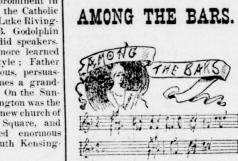
ewe, 450 (pipe, pair, 5.5) to 7; fair beeves (5.5) to 5; spring hambs, 5.50 to 5. MONTHEAL, Aug. 13. — Flour.— Rollers are in demand and we hear of a sale of eight cars, sale to be at 34,55; city bakers' are 55 to 55,57. Outmeal—Quotations are nominally un-changed at 55,75 for rolled and granulated, and 35,65 for standard and fine, but holders are will ing to make concessions of 19c from these figures to meet bayers. Provisions—Lard still quiet and slow. Canada short cut mess, 817 W 357,697 Canada choice family pork, 365 to 495,59Canada short cut clear, 855 to 815,57; Chicags short cut clear mess, 815,50 to 17; American oli mess, 814 to 415,57; extra mess beef, 814,50 to 455,57; city cared hams, lit to 115,e; baccon, 19to lite; iard comp. In 29 Ib, palls, 31,55 to 1. 49to rice; and comp, in 29 ib, paris, si. so Butter-Creamery, bic to 19e; townshi to lsc; western, lize to 15. Cheese-Spot unchanged; finest to fancy colored, Sic finest to fancy white, Sic to Sic; lowerqu set o Sic; Eggs, straight lots in a whe way, jzc to 12[c; good candled stock, lize t strictly fresh fancy stock command prices, running in single cases, up to lice.

BUFFALO LIVE STOCK. BUFFALO LIVE STOCK. East Buffalo, N. Y., Ang. 13.— CATTLE Offerings, 17 cars; dull and anchanged. SHEEF AND LAMINS—Good to best sheep a not quotable above 54.05 to 55, and 85 bay to best hanbs, and good quality stock is show \$5.55. The bulk of the offerings changed hand

55.75. The burk of the offering's changed hand but the feeling is weak. Hoos—The fair to best corn-fed hogs medium weight, heavy and good York weigh sold at 5.59 to 85 70; fight weight corn grad-85.49; fair to best Michigan grass hogs, 85 85.55. No sale for pigs. LONDON CHEESE MARKET. Saturday: Angust 5, Out of some 0.055 hos

LONDON CHEESE MARRET. Saturday, August 8, — Out of some 9,435 boxes of cheese offered to-day, representing 613,275 lbs, or in money value 55,194, only about 1,500 boxes were sold, or about the one seventh part of what was offered. The buyers and sellers would not meet, and there was a deadlock. The whole Board could have been bought at %, but the bayers, only in the sales we have mentioned 9c and 9,145, j6d below this, even to 8)c. The confident that 5c a poind is the proper value of their cheese. There is no doubt that the cheese estimation will improve, as there is every indica-tion of an increased demand in England owing to a short make in Holland and Denmark. Out of 9,435 boxes only 1,359 were sold at 9 cents a pound, and 339 boxes at 9,145 cents.

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6-1 ; ; 11 6 8 Here's a display of "bars." There's more show than music. Not unlike most soaps in this respect-more bars than soap. They may be called bars, but its gross flattery to call than soap, because they are principally vile com-J. W. LITTLE, - President JOHN BEATTIE, - Vice-President VOLUM

The reception

ots took place Hall, Galway,

escorted after Bishop, Most Re

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Mr. Dillon,

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We have bee

DILLO William O'Brie

John Mader, Mahone Bay, informs us that e was cured of a very severe attack of rhen natism by using MINARD'S LINIMENT.



Canaan Forks, N. B.

this world, says J. Holherr of Syraousa, N. T., Pastor licenigs Nervo Tonic, becaute my son the was partially parallered three years are a titeched by fits, has not had any symptoms ham since he took one bottle of the remedy, nost heartily threat for it.

Nervous Prostration Cured.

Rervous Presstration Curod. Choose, N. Y. June, 1980. I was not able to do anything for 12 months, was comined to hed meet of the time, couldn's eat nor steep, was so hervous and diary that I could not welk from the house to the gurden. I was all run down by what the doctors called hervous prestration. No mealeline scient to help me. Then I took Fastor Koevilg s Nerte Tonic and now I can eat and skeep and have no more sinking spells, can do my house work again. Lam very thankfel for this and recommend the Tonic to all sufferers. SUSIE VERSHINELTER.

SUSIE VERSHINGIDER. Our Pamphlet for sufferers of nervous di-seases will be sent free to any address, and poor patients can also obtain this medicine irce of charge from us. This remedy has been prepared by the Beverend Pastor Konig, of Fort Wayne, Ind., for the past ten spears, and is now prepared under his direc-tion by the **KOENIG MEDICINE CO.** 50 Wast Maines, or. Chirt 60, 11L SOLD BY DRUCCISTS. Price \$1 per Bottle. 6 Boutles for 35. Agent, W. E. Saunders & Co., Druggist,

E. Saunders & Co., Agent, W. E. Jondon, Ontario

0 Some Children Growing Too Fast become listless, fretful, without ener-gy, thin and weak. Fortify and build them up, by the use of SCOTT'S OF PURE COD LIVER OIL AND HYPOPHOSPHITES Of Lime and Soda. Palatable as Milk. AS A PREVENTIVE OR CURE OF COUGHS OR COLDS, IN BOTH THE CLD AND YOUNG, IT IS UNEQUALLED. Genuine made by Scott & Bowne, Belleville. Salmon Wrapper: at all Druggists, 50c, and \$1,00. THE HURON AND ERIE Loan & Savings Company ESTABLISHED 1864. Subscribed Capital, - \$2,500,000 Paid up Capital, - - - 1,300,000 Reserve Fund, - - - - 581,000

Marshal, Mathias Toussquient Guard, Octave Duperron Chancellor, pro tem, L. N. D. Houele Medical Examiner, Denis B. G. Desauluiers Trustees for one year, L. A. Ronsseau, M. Toussignent, J. Contteau ; for two years, P. J. O. Poirier, C. A. M. Sylvestre. Meetings, first Thursday and third Thurs-day of each month.

day of each month. Branch No. 165 was organized in Cardinal, Ont., on July '20, by District Deputy Mr. Wm. Braniff, of Broekville. The following is the list of officers : Spiritual Adviser, Rev. Father Masterson President, John Henry Leacy Ist, Vice President, Elward Weekes 2nd Vice President, Elward Weekes 2nd Vice President, E. T. Feeney Recording Scretary, Janes. W. Leacy Assistant Secretary, John Feeney Financial Secretary, John Feeney Financial Secretary, John Feeney Financial Secretary, Alexander King Treasurer, William Enond Marshal, James Brennan Guard, Henry Arnell Trustees, Amos O'Brien, Francis Brennan. Adolphns O'Brien, Andrew Arnell and Edward F. Feeney.

Edward F. Feeney.

Resolution of Condolence.

Resolution of Condolence. At a regular meeting of Branch No. 154 of the C. M. B. A., held at their hall, in Egan-tion Saturday, August 1, the following resolutions were unanimously adopted : Merceas, it has pleased Almighty God in His infinite wisdon to remove from our midst spring and the second our deep and the wish to place on record our deep and adding sorrow for his death. That we tender wish to place on record our deep and adding sorrow for his death. That we tender wish to place on record our deep and adding sorrow for his death. That we tender the addeared himself by his simple and and this brother clergy, to all of whom he had endeared himself by his simple, his he had endeared himself by his simple, his he had and and by so doing show in as far a they can the love and esteen in which. The acopy of these resolutions be sent for his sister and our Right Rev. Hishop, pub far sister and our Right Rev. Eishop, pub his sister and our Right Rev. Eishop, sub far sister and our Right Rev. Eishop, pub his sister and our Right Rev. Eishop and his sister his sister and his his haranch are the Cartucto

OBITUARY.

Mrs. George Mellic, Parkhill.

Mrs. George Meine, Farkmin. Death has visited Parkhill again as he visits every town, hamiet and hut. This time he has taken away the young and beautiful daughter of Mr. Thomas McGraw, Mrs. George Mellic. She died at the early age of nineteen years, after a sickness of about four months. She has left after her a husband who adored her in life and mourns her in death. She has bid farewell, for a time, to a ind father and mother and loving brothers disters. May her soul rest in peace !

Irish jig numbers, which were announced on the programme, did not come off. The evening's prooceedings was under the able directions of Mr. John Burns.

ing is the prize list :

Marshal of the order, and Mr. J.

closed about 6 o'clock, and the return

ing-officer announced the result as

follows : McDonald, 754 ; Nightingale

Mr. McDonald was presented

The following resolutions were unanimously passed at the last regular meeting of St. Peter's Branch, No. 21, E. B. A : Whereas it has pleased Almighty God in His infinite goodness and wisdom to call from amongst us our late Brother, D. E. Donoghue, and whereas this branch has lost by his death a most valuable and estim-able Brother, therefore be it Resolved, that, while bowing to the will of Divine Providence, we, the officers and members of St. Peter's Branch, No. 21 of the Emerald Benethcial Association, in session members of St. Peter's Branch, No. 21 of the Emerald Beneficial Association, in session assembled, do hereby express our hearticht condolence and sympathy to the relatives of the deceased; and be it further Resolved that the charter of this branch be

Resolved that the charter of this branch be draped in mourning for the space of one month out of respect to his memory, and that a copy of these resolutions be forwarded to his relatives and also published in the *Irish Canadian* and CATHOLIC RECORD. Signed on behalf of the branch, WM, HOGAN, G. H. GIROUX. Peterborough, July 23, 1891.

The Western Fair.

The Western Fair. The time is fast approaching when Can-ala's great Live Stock, Agricultural and Art Exhibition will again be held. It should be most gratifying to the Directors to notice that great appreciation which is yearly increasing in their show and to encour-age them to still greater efforts to keep their Exhibition as far ahead of all other shows as they have done in former years. This year the prospects were never better. The Sceretary has informed us that the entries so far are just double what they were one year ago, thus proving that a lively interest has already been manifested. The Main Building, which was of such interest last year, is going to be better than ever, and visitors can view almost anything and everything in the way of beauty and in process of manufacture.

and everything in the way of beauty and in process of manufacture. Through the persevering efforts of the directors a grand display of fine art is assured. Pictures valued at £1000 sterling will be on exhibition, and should in themselves be a sufficient attraction to draw a great number of vicitors

be a sufficient attraction to draw a great mumber of visitors. The Grand Stand about the horse ring has been extended several hundred feet to accom-modate the vast throng who yearly view the attractions from this point of vantage. The attractions arranged for are the best that money can procure, so that anyone who has not already made up his mind to go to the Fair should settle the point at once and not miss, perhaps, the greatest chance of his life. Mr. Thos. A. Browne, the Secretary, will be glad to furnish prize lists and all information.

fostered by God's holy grace and protection

Miss Therese A. Gethin, of Montreal, time ago, on an important occasion in reland, exclaimed: "We will kich the Queen's crown into the Boyne. No doubt they were celebrating that. Bad as I am, I do not entertain any such sentiments, and I would feel more disposed to kick that gentleman who would undertake to kick the Queen' crown into the Bovne ; and Canadian despise such sentiments.

A Notable Conversion.

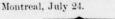
We notice amongst recent events of moment, says the National Press hitherto uncommunicated to the press the remarkable conversion from Anglican communion of George Skef

fington Ussher, Esq., eldest surviving son of the late Lieut-Colonel John Ussher, formerly of H. M. 66th, and subsequently of H. M. 50th and 95th Regiments, who was solemnly baptized and received into the Holy Catholic Church by the Rev. Father Benvenuus Guy, O. S. F. C., in the Franciscan Capuchin Church of St. Mary of

Angels, Dublin, on Sunday," 19th April last. The return of this gentleman to the true fold is all the mor remarkable as he is the lineal descend ant of the famous Archbishop Ussher,

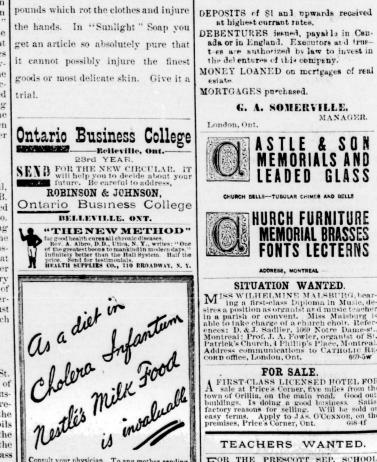
of Armagh, formerly Protestant Prim-ate of all Ireland, who was so distinguished for profound learning and historical research. Mr. Ussher's con-version is eminently the result of long, silent years of study and reflection,

coungest daughter of the late E. B. Bethin, of St. John, has just entered the noviciate of Loretto Abbey, Toronto. This gifted and accomplished young ady was educated at the convent of th Assumption, Autieul, France. Pos sessed of every social advantage that the world could offer, beloved by her family and friends, she severs every tie and goes forth strong in the love o her God, to a life of sacrifice in the ser vice of the Divine Master. There must be truth in a religion that inspires such noble self-sacrifice. A PROTESTANT FRIEND.



ST. MARY'S SEPARATE SCHOOL .- St. Mary's Separate school, in charge of Miss Annie Shea, of this city, still sustains its reputation among the foremost schools of the province. late Entrance Examination four pupils passed very creditably. We give the names with marks obtained, the minimum number required to pass being 382. It will be seen that those pupils are quite above the average : Mary Kearns, 546; Margaret Gannon, 515; Frank O'Dea, 475; Annie Graham, 440.

A GOOD APPOINTMENT. -- We are pleased to note that Mr. Patrick Gleeson has been appointed care-taker o Soli has been appointed threaker of St. Peter's cemetery. Active, intelli-gent and painstaking, we doubt not he will give the utmost satis-faction in the performance of the duties connected with the position.



M ISSN VILHELMING MALSBURG, bear-ing a first-class Diploma in Music, de-sires a position as organist and music teacher in a parish or convent. Miss Malsburg is able to take charge of a charch choir. Refer-ences: D. & J. Sadlier, 1000 Notre Damestr, Montreal: Prof. J. A. Fowler, organist of St. Patrick's Charch, 4 Phillip's Place, Montreal. Address communications to CATHOLIC Ris-corp office, London, Ont. 692-5w

FOR SALE. A FIRST-CLASS LICENSED HOTEL FOR A sale at Price's Corner, five miles from the town of Orillia, on the main road. Good out-buildings. Is doing a good business. Satis-factory reasons for selling. Will be sold on easy terms. Apply to JAS. O'CONNOR, on the premises, Price's Corner, Ont. 608-tf

TEACHERS WANTED.

FOR THE PRESCOTT SEP. SCHOOL, two assistant female tenchers, holding 2nd or 3rd class certificate. Duties to com-mence 1st Sept. State salary and experience. Apply to P. K. HALPIN, Sec. R. C. Separate School Board, Prescott, Ont. 664-tf

A CATHOLIC TEACHER, TO TAKE charge of a school for the remainder of the year; good central location; male pre-ferred; 2nd or 3rd class certificate. For par-ticulars address Box 125, Campbellford, Ont-669-tf In this city on July 28, at Villa Harper, Wolfe street, the wife of J. D. LeBel, Esq., of a

MARRIED

Consult your physician. To any mother sending her address, and mentioning this paper, we will send samples and description of Nestle's Food. Thos. Leeming & Co., Sole Ag'ts, Montreal.

BIRTH

At Burlington, Ont., August 4, by the Rev. Father Kelly, of Oakville, assisted by Rev. Father Slaven, of Galt, J. J. McAuliffe, Agent C. P. R., Belle River, to Minnie E., youngest daughter of the late Joe. La Marche, Esq., of Burlington.

派员委托的法

