

The Catholic Record.

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

VOLUME 11.

LONDON, ONTARIO, SATURDAY, SEPTEMBER 28, 1889.

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Catholic Record.

London, Sat., Sept. 28th, 1889.

EDITORIAL NOTES.

The Month's Mind for the late Father J. F. Lennon will take place in Galt on Wednesday, Oct 2nd, at 11 o'clock.

As we go to press the French elections are being held. From present indications it is probable that the Republicans will be given a good working majority in the new Chamber.

The Mennonites have a peculiar way of selecting a minister. Recently at Hammer Creek, Lancaster county, Pa., a meeting was held for this purpose, and the selection was thus made: Twenty-one Bibles were placed upon a table in the meeting house, one containing a piece of paper. Twenty-one eligible members of the congregation then passed around the table, each taking one of the Bibles. The one that contained the slip of paper fell to Jonas Hess, of Litz z, and he was accordingly declared called to the ministry and endowed with the ministerial authority.

The anti-polygamous Mormons, who believe in Joe Smith, and hold no communication with the Mormons of Utah, have in New York a mission centre for the purpose, chiefly, of receiving immigrants from Europe, and also for the training and education of young men for missionary work. They use for this purpose a method similar to the Chateaux method of education. They say that foreigners who become converts soon give up their peculiar characteristics and adopt Mormon habits, together with United States citizenship and the English language.

The Reverend Teignmouth Shore, who is recognized as the pastor of the Prince of Wales, publishes a letter in which, speaking of the consequences of the Ritualistic dissensions in the English Church, he says: "If the conflict last much longer disestablishment will be a certain and disruption a probable consequence." There is little doubt that disruption would ensue upon disestablishment being effected; for the differences between High and Low, Broad and Erastian parties in the Church are so great that disruption would have ensued long ago were not these parties kept together by their loyalty for the leaves and fishes of which they participate through establishment of the Church.

Mr. MICHAEL DAVITT denounces the abandonment of a single plank of the Home Rule platform for the sake of obtaining the Catholic University in Ireland. There is no sign of any intention on the part of the Nationalists to abandon their claims for full justice, yet this does not constitute a reason why they should refuse to accept a quarter loaf from the *de facto* government of the country. It is certainly not requisite that all concessions should be rejected until Ireland obtains a Parliament of her own. If such a course had been followed in the past, there would have been no amelioration at all in the condition of the people; and though there is every prospect that Home Rule will soon be obtained, it is within the range of possibility that the realization of the hopes of the country may be delayed longer than is now expected. The most brilliant hopes are sometimes doomed to disappointment.

The Truth Seeker, an infidel journal published in New York, says: "We fear that Christianity is not going to go down without giving us some more trouble yet." This is, for infidelity, rather a lugubrious outlook, after all the confident prognostications that the downfall of Christianity is at hand. The success of the Catholic University at Washington is the chief occasion which elicits this remark, coupled with the fact that Methodists and Baptists have also been venturing the proposal to erect universities in the same city. History repeats itself. This infidel complaint reminds us very strongly of the erection of a monument in Rome by the Emperor Diocletian, on which it was stated that the pillar was erected to commemorate the extirpation of Christianity by the relentless persecution of that Emperor; but the same monument is now to be seen on the piazza in front of St. Peter's Church with the inscription, "Christ lives, Christ reigns, Christ triumphs."

The anti-Catholic press of New York State are very much exercised over the fact that Catholic teachers have been chosen to teach the schools of Rondout and Sing Sing in that State. They are quite satisfied with the schools when the teachers are Protestants, and they think that Catholics ought to be satisfied also, but where Catholics form a majority of the population of the locality they make a great uproar if a Catholic teacher be appointed. This is always the way with

those who have ever on their lips the hypocritical cry of "Equal Rights." This means in their mouths that Catholics should accept Protestant ascendancy. But neither in Canada nor the United States will Catholics abdicate their rights and influence in proportion to their numbers. One anti-Catholic paper says: "Where are the laws to keep these conspirators in check? Where is the secular split and intention of the fathers of our country carried out and realized?" This means that only Protestants or infidels ought to be selected as teachers, so that there may be an opportunity to Protestantize the public schools, as has been the case in Boston. As Catholics, equally with Protestants, pay taxes for the support of the schools, why should they not have the right of selecting teachers of their faith as well as Protestants?

The Christian Advocate, of New York, says of the proposed revision of the Presbyterian Confession of Faith: "Whether the Presbyterian Church will continue to maintain the creed which has come down through centuries or proceed to formulate another which shall more nearly express views of the truth now held by thinkers and teachers in that body, is one of the most important considerations which have ever come before them." The strange thing about language of this kind is the insight it gives into the readiness which the Protestant body manifest about changing these fundamental doctrines which they have hitherto declared to be immutable and divine truths revealed by God. Real Christian truth is, of course, immutable, and cannot be changed to meet the views of modern "thinkers and teachers" so-called. The proposal to make changes, especially such radical changes as are under consideration, is an acknowledgment that the whole fabric is but a human invention, and surely profound "thinkers and teachers" might readily infer that their Church at the present day is as likely to be as fallacious as it has been hitherto, while the Presbyterians were ready to torture all the world who would not receive as divine the creeds which they now declare to be but a tissue of errors.

IRELAND'S STRUGGLE.

MR. WILLIAM O'BRIEN IN PRISON. Chief Secretary Balfour has very suddenly become extremely conciliatory towards Mr. William O'Brien. When Mr. O'Brien was in prison before in Tullamore and Clonmel, nothing was done for him but the prison grub, a plank bed and a cold cell. Mr. Wilfrid Blunt let out the Chief Secretary's policy to frustrate the Nationalist aspirations by killing off the leaders by degrees in prison, but he did not find that the English people were as enthusiastic as he expected they would be for the adoption of this policy, so he now endeavors to shirk the odium of his former course, without confessing that he has hitherto been brutal. He still maintains by words that the Nationalist leaders should be treated as common criminals, but he has been taught such a lesson, both in Parliament and in the constituencies, that he no longer dares to inflict the same treatment on his prisoners. He was anxious to have a medical certificate that Mr. O'Brien's health required exceptional good treatment to be given him in Cork prison in which that gentleman was confined, and a physician was sent to examine him for the purpose—not Dr. Barr, however, who considered anything too good for a Nationalist member of Parliament. Public opinion has great weight with Mr. Balfour, while the Government is in so shaky a position as at present; but Mr. O'Brien spoiled his game. He refused to allow the prison doctor to examine him, but, in spite of all, the medical certificate is out declaring him to be in need of special indulgent treatment. The medical man did not examine him at all, but the strongest thing about the matter is that Mr. Balfour was able to tell in the House of Commons beforehand what relaxations of discipline would be recommended. It is not certified now, as it was virtually by Dr. Barr, that he is quite well enough to be tramped upon, and left naked in the cold cell, but the Freeman tells us that "at dinner time 'medical reasons' were present in sufficient force to induce the prison officials to have a chop and white bread and butter, with even the luxury of a knife and fork placed at Mr. O'Brien's disposal."

Mr. O'Brien, however, refused to accept any relaxation ordered by the prison doctor, and insisted upon getting the usual prison fare. His reason for this was stated to the Mayor, was: "If these relaxations are necessary now, they ought to have been forthcoming from the beginning. If they are not necessary now, it is simply despicable that the Prison's Board should have yielded so ignominiously to outside pressure." He added: "It is high time that the medical doctors should protest against the way their good and noble profession is being prostituted to carry out an unnatural system. Doctors are at one moment expected to carry out the worst brutalities which suit Balfour's convenience at the time, and a few days afterwards they are expected to find bogus medical reasons for doing the very

opposite, in order to get him out of a fix." It will be remembered that when Mr. O'Brien was in prison before, Mr. Balfour taunted him with sheltering himself behind a medical certificate. The taunt was false, and it was promptly denied by Mr. O'Brien as soon as he was able to make the truth known, and he now will not give Mr. Balfour the opportunity of making so dastardly a statement. He, therefore, states that "he will not accept the ministrations of any prison doctor."

We, last week, called attention to the perjury of the police stenographer on whose testimony Mr. O'Brien was sentenced to his present third incarceration. It was shown clearly that the pretended short hand writer had cooked his report of the speech of Mr. O'Brien by garbling the reports which appeared in the papers, yet such was the report to which he impudently swore. He had copied parts from newspaper verbatim reports, yet he was proved to be incompetent to write half of what was read to him very slowly by Mr. Harrington. Mr. Harrington read in Court one hundred and twenty-seven words in seventy seconds. A very slow speaker would have repeated them in one minute, yet the witness could write only sixty one words, while sitting at ease in the Court-room. It is clear that he would fall far short of this rate of writing in the midst of the surprising event which was listening to Mr. O'Brien's speech.

It is a mockery of justice that Mr. O'Brien is in prison at all; but it is just the kind of justice which is meted out to Irishmen regularly. It is a scandal to civilization that he should be punished at all for maintaining the rights of the people of his country, down-trodden under a system of extortion and robbery carried on in the name of law, but the tyranny is the more odious when the punishment is inflicted through the testimony of perjured witnesses.

On the treatment of Balfour's political prisoners, Mr. Shaw-Lefevre has written a pamphlet entitled "Irish Members and English Judges." The little work sets forth the horrible cruelties to which Irish members have been subjected for their political creed. Mr. Gladstone, while praising the clearness with which Mr. Shaw-Lefevre has put the case, says: "It should be read by every voter in the country, for the essential and so difficult portion of our task is to make the voter to understand that he is individually responsible for the crimes against humanity, against decency or justice, often against all three, because they are done by the men to whom he, and he alone, has given power to commit them."

He makes special reference, however, to the present writer above spoken of in the following terms: "The time is opportune for criticising in a free spirit the doings of the Government, both in Ireland and elsewhere. The case of Mr. Conyngham, and of the police short-hand writer, with many others, supply abundant material."

Mr. Redmond, M. P. (Nationalist) was arrested on the 16th inst. under the Coercion Act on a charge of conspiracy. He was bailed.

London, Sept. 18.—Speaking at a political meeting at Huddersfield last evening, Mr. Joseph Chamberlain projected that the alliance between the Liberal Unionists and Conservatives would continue until the agitation in favor of the separation of England and Ireland was killed. He thought that at the time the alliance was formed it meant the sacrificing for a long time many cherished political objects, but he had found that he had not been called upon to make any sacrifices. The Government were carrying much liberal legislation through Parliament. The Liberal Unionists and learned to work together and to trust each other. He agreed with the suggestion of Lord Houghton that a new national party ought to be formed, pledged to effect internal reforms in Great Britain and Ireland, and whose policy should be the maintenance of the unity and the strengthening of the Empire. The Gladstonians, he said, are breaking up. Their head has lost all its directing energy. The sections of the Gladstonian party are adopting political heresies and favoring resistance to the law and Socialism. If a new party was formed its programme would be as far removed from the objectives of the ultra-Radicals as from the fossil Toryism of the past. He was confident many Gladstonians would be glad to adhere to such a new party, which would constitute a strong parliamentary power.

At Fernoy Father O'Dwyer was sentenced to five months' imprisonment, and several companions to various terms, for offences under the Crimes Act. After sentence was pronounced the prisoners sang "God Save Ireland."

Mr. Sexton is preparing a speech which he will deliver before the Parnell Commission next month. The speech will occupy four days in delivery. Mr. Finucane, M. P., is another of Mr. Balfour's victims who is made to feel the terrors of an Irish prison. He is afflicted with a severe rheumatism to which he may remain subject for life. This is the result of harsh treatment for having made a speech which the Coercion Act interprets as being a crime.

Mr. Powell, another of the prisoners, is at death's door in Limerick jail. His crime, which is thus deemed worthy of a death sentence, was the publication of a resolution in the paper of which he is editor, the Midland Tribune.

London, Sept. 15.—The Irish Catholic publishes a forecast of Mr. Balfour's bill for the establishment of a Catholic University in Ireland. It says: "The Royal University will not be abolished, because it is required for non-conformists and others unable to avail themselves of the advantages afforded by Trinity College, but its establishment will be

largely reduced. With a view to the conciliation of Ulster Queen's College at Belfast will be maintained and be empowered to confer degrees. The annual saving from the extinction of Queen's College at Cork and Queen's College at Galway, combined with the saving from the retrenchment of the Royal University, is expected partially to meet the cost of the endowment of the new university."

The Freeman's Journal publishes a letter from Patrick Delaney, who was implicated in the Phoenix Park murders, and is now in prison, addressed to a prominent official at Dublin Castle, in which the convict piteously claims his release from prison as a reward for giving evidence for the London Times before the Parnell Commission.

While Mr. John Dillon was entering his hotel in Melbourne he was intercepted by a man who drew a revolver and pointed it at him. The man was seized, and the revolver taken from him. It was then discovered that the weapon was not loaded. The man is supposed to be a crank.

Constable John Ryan, of Clonakilly, has resigned his position on the police force as a protest against the savage evictions which the police are obliged to carry out.

A great victory has been gained by the tenants of Robert Stephenson, Co., Kilkenny. The landlord required the old valuation, while the tenants claimed a reduction of 25 per cent. Decrees of wholesale eviction were then obtained, but the landlord, foreseeing loss by this process, proposed arbitration as a means of settlement. The tenants agreed and the arbitrator ordered payment at 20 per cent, under the old valuation.

Dublin, Sept. 19.—At the meeting of the Dublin Corporation to-day Lord Mayor Sexton, referring to Mr. Balfour's offer to establish a Catholic university in Ireland, said no matter what remedial measures were passed as a part of the policy of a Coercion Government the Irish people would not swerve from their main object, namely, to obtain an Irish Parliament and to secure the management of Ireland's revenues and the administration of the laws by a judiciary responsible to the people.

The Corporation of Cork have unanimously adopted the following resolution: "That this meeting of the Corporation of Cork condemns as infamous the conduct of Mr. Balfour in libelling his prisoners, as just again illustrated by the case of Mr. William O'Brien, and that we warn Mr. Balfour that if any disaster should follow on the present imprisonment of Mr. O'Brien the Irish race will hold him to a just account thereof."

Mr. Gladstone writes, in reply to a correspondent at Cork: "I read with pain and disgust the account in the public journals (now confirmed) of the loathsome sufferings which Mr. Conyngham has been subjected to in Derry jail, of which, it appears, the Irish Secretary is unable to give an account."

The sub-sheriff of Sigo, after driving from their home John Coleman and his five motherless little children, set fire to their cabin while they were on the roadside near by.

As an evidence that the most cordial feeling exists between the Liberals and the Parnellites, a royal welcome was given in Leinster Hall, Dublin, to an English delegation of which Right Hon. Jas. Stansfeld, M. P., was president. Lord Mayor Sexton explained that the acceptance of the Catholic University by the Parnellites would not at all lessen the cordiality. The Liberals were not expected to support the Parnellites in this, which both agree ought to be the work of an Irish Parliament; but, as long as there is no Irish Parliament, the Parnellites must act upon their honest opinion as to accepting what is due to Ireland. Mr. Stansfeld spoke to similar purpose. Lady Sandhurst, Dr. Moreton, Secretary of the English Home Rule Union, Dr. Robertson, member of the Executive of the National Liberal Federation, Rev. Mr. Barry, Independent minister, and other members of the delegation also made vigorous speeches in vindication of Irish rights. The Hon. Mr. Parnell was also among the delegates.

Notwithstanding that Houston, the Secretary of the Irish Loyal Protestant Union, was proved to have been Parnell's accomplice, acting for the society, that he had paid for the forged letters, and burned the letters sent to him by Parnell to escape exposure of the forgery, the Union held a meeting lately at which they voted that they were free of having contributed money for the purchase of the forged letters. It was an act very like that of Pilate washing his hands and saying: "I am innocent of the blood of this just man." Many other members besides Houston were equally guilty.

The total number of persons sent to prison for bogus crimes under the Coercion Act since it was passed is about three thousand.

Suppression appears to be a healthy thing for the National League. In 1883 there were 62 branches with very small contributions to the funds. In 1884, 4,000 membership cards were issued. In 1885, to the 1st of Sept., 35,995 membership cards were issued, and there are 623 branches contributing £3,954 for the year.

The police stenographer, Garvey, who by perjury obtained Mr. Wm. O'Brien's conviction, had his rent reduced by the Land Commission some time ago, a benefit gained through the very men whom he is endeavoring to injure by depriving them of liberty, and even of life.

REV. FATHER (NORTHGRAVES ON THE JESUITS.

On Thursday, the 12th inst., a highly interesting and instructive lecture on the Jesuits was delivered in the Town Hall of Forest, by Rev. George R. Northgraves, editor of the CATHOLIC RECORD, before an intelligent and appreciative audience, of which fully two-thirds were Protestants of various denominations, the remainder being the Catholic congregation of the town and country, who were also present in full force. The hall was filled, and notwithstanding that many who were present had entertained wrong ideas of the character of the Jesuit Order, it was universally conceded that the lecturer gave a lucid and candid account of that much-abused body, and shrewdly vindicated them from the slanders which have been so lavishly uttered against them. The lecture was not intended as a means of obtaining money, so that admission was free, but a voluntary collection was taken up for the purpose of defraying expenses.

The object of the lecture was to correct the erroneous views concerning the order which had been promulgated at an anti-Jesuit meeting which had been held in the same Hall some time before, to protest against the allowance of the Jesuit Estates Act.

The rev. lecturer explained the nature of the Jesuit Society—an order of Catholic priests—as a general rule; but to the Jesuits he gave the credit that owing to the excellence of the training to which they are subjected, they stand even higher in the practice of virtue than the secular Catholic clergy.

He explained the origin of the Society, which was established by St. Ignatius for one purpose only, expressed by the Jesuit motto: "For the greater glory of God." To this end all their acts are directed, and the Jesuit's life is wonderfully consistent with this motto.

He vindicated the order from the charge of teaching evil doctrine, and retorted the charge, especially of teaching that "the end justifies the means," upon their accusers. He illustrated this by recent facts as well as facts of history.

He then showed the labors of the Jesuits, which have been so productive of good, both in the missionary and educational fields, in all parts of the world, and concluded by showing the baselessness of the charge that the Jesuit Estates Act of Quebec is an encroachment upon or a violation of the rights of Protestants.

The lecture was delivered on the invitation of Rev. Donald McRae, I. P. of the parish, and Father McRae was chairman during the proceedings.

Though the rev. lecturer completely vindicated the Jesuits from false charges wrought against them, he stated his case in such a way as not to be offensive to Protestants, and after the lecture several Protestant gentlemen expressed their pleasure at hearing the true character of the Jesuit Order explained in so satisfactory a manner.

A vote of thanks to the lecturer was passed unanimously.

LATEST CATHOLIC NEWS.

The French Canadians in New England are now said to number half a million souls.

Mr. George Wilson has taken the contract to build a Catholic church at Gananogue for \$25,000, and \$10,000 extra for the tower.

Prince Bismarck has charged Herr Schulerz with the crime of Italy's allies would constrain the Quinlan to respect the Vatican's wishes.

A cablegram states that the Pope has addressed a protest to the French Government against their action in prohibiting the bishops and clergy from taking part in the elections.

We regret to learn that Rev. Father O'Connell, P. P. of Ennismore, is seriously ill. We wish him a speedy recovery, and we are pleased to learn that his recovery is expected.

A handsome tower is being erected on St. James' Church at Keshonogue, N. B. Rev. Father Fitzmaurice is the pastor. A new church is also being erected at Coogus in the same province.

The Portuguese Government have authorized the establishment at Myones, south east of Lake Nyassa, of a Catholic mission, having for its object the founding of churches and schools, the colonization of the district and the suppression of the slave trade.

M. Jules Simon appeals for subscriptions to be sent to him at 25 Rue de Richelieu, Paris, in aid of the National League against Atheism. The money is to be expended in the printing and distribution of pamphlets combating Atheism, Anarchy and Social Disorganization, and defending morality and religion.

According to the account of Catholic missions just published by the Propaganda press there are in Ireland 3,792,457 Catholics; 2,847 churches and 3,251 priests. In England the Catholic population is 1,333,405, with 1,361 churches and 2,340 priests. In Scotland there are 308,643 Catholics; 295 churches and 329 priests.

At the German Catholic Convention held in Cleveland, Ohio, there were 700 delegates representing 439 organizations in 26 States. Among the matters considered by the Convention was that of schools and Catholic education. Protests were made against laws recently passed in Wisconsin and Illinois against parochial schools, also against the Bruno demonstration in Rome.

1780, all the forces of which only tend to lift up to God who made the world, and bind them by faith...

HE VOTED "NO"

THE MAN WHO HAD REDUCED CHARITY TO A SCIENCE.

New Haven, Conn., Aug. 26. Perhaps it was the manner in which the old eyes told his story rather than the story itself that moved his hearers so deeply...

The other members agreed with the speaker, and the motion to cut off supplies for the present prevailed. There was one dissenting voice, a deep-toned, firm "No" from the rear of the hall...

To enable me to demonstrate this, I induced the local society to turn over to my charge a half dozen of its worst cases. One of these was a widow with one child...

"I heard nothing from her for three months; when one afternoon, a few days before Christmas, an agent of the Humane Society appeared in the Police Court with a child between five and six years old...

"The agent said that his attention had been called to the case by a gentleman who had been assaulted while riding in the eastern section of the city. While in pursuit of the vicious boys who had snow-balled his party, the gentleman had discovered this child seemingly alone, and in great distress...

"I found the door to her apartments open, as the agent had left it. The kitchen certainly looked as if it had been the scene of a drunken carousal. There were some dishes on the table, left there, probably, since the last meal. The tablecloth had been dragged to one side, one or two of the dishes had fallen, and the broken pieces lay scattered about the floor...

were off the stove, as if an attempt had been made to kindle a fire; but the stove was empty and cold. It was a dreary, and desolate room that December day, and the sight made me shiver. In the adjoining room the woman lay stretched on the bed, as the agent had described. Falling to arouse her, I entered the room, and was shocked at her appearance. Her dress was covered with what appeared to be mud stains. Her face, which was turned towards the wall, was half hidden by the dress fitting calico bonnet commonly worn by the women in oyster shops...

"At noon, when the others stopped a few moments for lunch, the widow remained at her bench, working steadily. She said that she had brought no dinner, and was not hungry, and that she wanted to rest as much as possible while the busy season lasted. The oyster trade is always brisk for a few days previous to the holidays. About 2 o'clock that afternoon she was seized with a chill, and sat down on a small keg, near the stove, and rested her back against the wooden partition. She said it wouldn't last long; that she would be all right in a few minutes. But it was nearly an hour before she was able to re-sume work. Shortly after 5 o'clock, or soon after the candles had been lit, she suffered another and more severe attack. She told the foreman that she was sick and must try to get home...

"We can't let you go," he answered. "This is no time to get sick, when we are driven to death to fill our orders. If we let all of the women who claim to be sick, we wouldn't have a dozen in the shop after 6 o'clock any evening." Raising his voice, he added: "You must all work till 9 o'clock; and then we won't be able to fill our orders."

"The widow remained with the rest. The next morning she was an hour late, and the foreman told her that if she couldn't get round on time she had better quit, and take some woman who wanted to work, let her bench. She went to her bench, and began her labor. The busy women about her did not notice anything unusual in her appearance. At the end of an hour she threw down the hammer and said, "I'm going home."

"When the foreman missed her, he rushed to the door. She had crossed the yard and reached the street. He shouted after her: "Come back and clean up your bench. It's against the rules to leave a bench in that shape in this shop. She made no answer, and he shouted again: "If you don't clean up your bench you'll never work another hour in this shop while I'm here." But she did not even turn her head...

"That was the last seen of her at the shop. Her bench was given to the first woman who applied for work that day. "The neighbor to whose care she left her child during working hours was a widow, and saw the widow when she reached home between 10 and 11 o'clock that forenoon. It was the widow's custom to make a fire and change her wet clothing before calling at the neighbor's house for her child. On that particular day she did not call. And some time after 2 o'clock the neighbor told the little fellow to run home, that his mother was there. A gentleman who served on the coroner's jury informed me that it was presumed that when the widow reached home her first thought was to make a fire. She had uncovered the stove, and placed an armful of wood near by, when her strength failed and she threw herself on the bed, in wet clothing, bonnet and shoes, expecting to rise after a few moments' rest. But a plying Providence decreed otherwise. The short rest she grudging herself was lengthened into eternity...

"It was supposed that when the child was sent home, two or three hours afterwards, that he believed his mother was asleep. Not being able to awaken her, he called himself asleep. When he awoke he amused himself by building little houses of the firewood he found on the hearth, and by rearing up and down the room around the height of the broomstick. He was at the height of his thoughtless glee, when the agent of the Humane Society rescued him from his dangerous surroundings..."

"When I assumed charge of that woman's case I knew that I could teach her to be self-reliant, and I determined to drive her to it. Yet I would have predicted any crowded whom I detected driving a stick horse as ignorantly and as carelessly as I had driven her. I had driven her to put forth all her strength and to go beyond her strength. I had driven her to bend at the work-bench even while her frame was being racked by the agonies of death. I bowed his head, but after a moment's pause, raised it, and resumed: "I am still rich; I have my money, but my friends are all gone. I have followed them to their graves one after another. Yet of the many dead memories which I cherish, none is more deeply stamped upon my mind than the memory of the dead, white face that I found beneath the nameless calico bonnet."

Mr. Thomas Ballard, Syracuse, N. Y., writes: "I have been afflicted for nearly a year with that most-to-be-dreaded disease, Dyspepsia, and at times worn out with pain and want of sleep, and after trying almost everything recommended, I tried one box of Parmentier's Vegetable Pills. I am now nearly well, and believe they will cure me, I would not be without them for any money."

HOME.

No word in the English language approaches in sweetness the sound of this group of letters. Out of this grand syllable rush memories and emotions always chaste and noble. Certain men are almost inviolable against the onslaughts of the many base allegations which cause misery on all sides of us; why are they so firm? It is because the influence of Home has aided their early endeavors, its glorious example has stood before their mind, teaching them the wisdom of virtue and industry.

The strongest fortification which the human heart can throw up against temptation is, aside from the grace of God, Home. It is a common saying that "Manners make the man;" and there is a second, that "Mind makes the man;" but truer than either is a third, that "Home makes the man." Home is the first and most important school of character. It is mainly in the home that the heart is opened, the habits are formed, the intellect is awakened, and the character moulded for good or evil. Where the spirit of love and duty pervades the home, when head and heart rule wisely there, we may expect from children, capable of the noblest and most heroic deeds, the same strength of following the footsteps of their parents, of walking uprightly, governing themselves wisely, and contributing to the welfare of those about them.

The young man cannot over estimate the importance of his influence in this connection. Depend upon it, if he be high-minded, courteous, attentive and self-sacrificing at the proper times, the whole tone of home will be elevated, refined, purified. Family pride should be, and usually is, one of the strongest supports in holding him to a course of action that will retain the respect of the entire community. When a young man plunges into ways of dissipation there is no more sorrowful abode of misery than his home.—The Socialist.

TRUE REFORMATION.

In his speech at the recent C. T. A. convention at Cleveland, Rev. Father Cleary made the following noteworthy remarks:

"The battle of temperance reform is against flesh and blood. Man's depraved appetite is one of his worst enemies. Success depends on divine grace strengthening a weakened will. Human endeavor, however well meant, can be but little more than a weak reed that temptation will bow with. Our organization is based, for success, upon an upright, moral life, which finds its source and its strength in the sacraments of the Holy Church. Some societies have the ideas embodied in rules that are too general to be practical, while others have specific rules without the proper observance of them.

The societies which succeed best are the ones which live up to the letter and spirit of rules that bind the members in their most practical, exemplary Catholic life, showing in their lives that total abstinence is not a substitute for religion, but a real help to a religious life, making the practice of religion easier and more effectual.

Let those who wish to release themselves from the slavery of drunkenness bear in mind that excessive words and acts do not help, and they will find that the path of reformation is comparatively easy.

WHY WILL YOU?

Why will you keep caring for what the world says? Try, oh, try to be no longer a slave to it! You can have little idea of the comfort of freedom from it—it is bliss! All this caring for what people will say is from pride. Hoist your flag and abide by it. In an infinitely short space of time all secrets will be divulged. Therefore if you are misjudged, why trouble to put yourself right? You have no idea what a great deal of trouble it will save you. Roll your burden on Him, and He will make straight your mistakes. He will set you right with those with whom you have set yourself wrong. Here am I, a tramp of lay; that art the potter. Mold me as thou in thy wisdom wilt. Never mind my cries. Cut my life off—so be it; prolong it—so be it. Just as thou wilt; but I rely on thy unchanging guidance during the trial. Oh! the comfort that comes from this!—General Gordon.

CATARRH.

A NEW HOME TREATMENT FOR THE CURE OF CATARRH, CATARRHICAL DEAFNESS. The microscope has proved that these diseases consist of a thickening of the internal lining membrane of the upper air passages and sinuses. The cause of these diseases is to apply an irritant remedy, allowing it no chance to heal, and as a natural consequence of such treatment, not one permanent cure has ever been recorded. It is an absolute fact that these diseases cannot be cured by any application made other than once in two weeks, for the membrane must get a chance to heal before an application is repeated. It is now seven years since Mr. Dixon discovered his new treatment, and since then his remedy has become a household word in every country where the English language is spoken. Cases effected by him seven years ago are cures still, there having been no return of the disease. So highly are these remedies valued, and so great is the demand for them, that ignorant imitators have started up everywhere, pretending to destroy a parasite of which they know nothing, by remedies, the results of the application of which they are equally ignorant. Mr. Dixon's remedy is applied only once in two weeks, and from one to three applications effect a permanent cure in the most aggravated cases. These remedies are a special treatise for catarrhal troubles peculiar to females. Mr. Dixon sends a pamphlet describing his new treatment, and the names of agents in stamps. The address is A. H. Dixon, 200 St. Nicholas Street, west, Toronto, Canada.—Scientific American.

WHEREAS.

WHEREAS much disease is caused by wrong action of the stomach, liver, kidneys, blood and bowels, and whereas Burdock Blood Bitters is guaranteed to cure or relieve dyspepsia, liver complaint, kidney complaint, dropsy, rheumatism, sick headache, etc. Therefore, be it Resolved that all sufferers should use B. B. B. and be restored to health.



The Old Calico Bonnet, The Iron-bound Bucket, The Moss-covered Bucket.

Is very likely the one that has conveyed poisons to your system from some old well, whose waters have become contaminated from sewers, vaults, or percolations from the soil. To eradicate these poisons from the system and save yourself a spell of malarial, typhoid or bilious fever, and to keep the liver, kidneys and lungs in a healthy and vigorous condition, use Dr. Pierce's Golden Medical Discovery. It draws all the excretory organs into activity, thereby cleansing and purifying the system, forcing it from all manner of blood-poisons, no matter from what cause they have arisen. All diseases originating from a torpid or deranged liver, or from impure blood, yield to its curative properties. It regulates the bowels, and promotes the appetite and digestion, and cures Dyspepsia, our Complaint, and Chronic Diarrhea, Salt-rheum, Eczema, Erysipelas, Scrofulous Sores and Swellings, Enlarged Glands and Tumors, disappear under its use. It is the only blood and liver medicine, sold by druggists, and under a positive guarantee of its being free from any deleterious or money paid for it will be promptly returned.



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THE FREE PRESS ON DIVORCE.

The London Free Press not very long ago wished a long and happy enjoyment of connubial bliss to the Hon. Mr. Foster and the divorced woman Chisholm with whom he is living. It also stated that their blissful union would be a standing protest against the laws of Canada. It never occurred to the writer in the Free Press that such a combination would be a standing and defiant protest against the laws of God. Much relief is brought to the Free Press by a late pronouncement in favor of a Divorce Court by Judge Armour and Sir William Ritchie, Chief Justice of the Supreme Court. These learned gentlemen, however, have not spoken officially on so grave a subject and are merely credited by an Ottawa paper with entertaining loose opinions on the subject of divorce. One of them, it is said, expressed an opinion in favor of granting divorces for such causes as drunkenness or cruelty on the part of the husband, with full liberty to the wife to marry again. The Free Press is emphatic in its approval of such liberal views on the part of both judges, and declares that the non-existence of a Divorce Court in Canada is a "blot upon the judicial system of the country." If the Free Press article were avowedly written by men devoid of scriptural knowledge and Christian principle we could understand the bold position it assumes on the question of divorce. Although arguing from reason alone, the Toronto Empire and other journals of weight find thousands of difficulties standing in the way of a dissolution of the marriage tie. But when the law of God is so positive, how is it possible for men believing in Christianity to hesitate in so all-important a matter as that of divorce. All human laws are founded on the law of God. Benefit of this bulwark they are negatory, and, if opposed to God's law, they are to be held as of no account and have no binding force, because we must obey God rather than men. When grave questions of this nature are in dispute and opinion is divided, the usual course of appealing to a Supreme Judge seems to be in order. But what more authoritative Judge than the Law-giver of the Christian system, the Supreme Wisdom which declares: "That whom God has joined together let no power on earth put asunder." And when separation is permitted for certain causes, any man who marries her that is put away is guilty of the crime of adultery. The Free Press is astonished that its view on this subject is not shared in by other journals in Canada, or by the public men who sit in her councils. And this, we take it, can be only accounted for on the presumption that the majority of our public men, to their credit be it said, are believers in the teachings of Scripture, and that the majority of Canadian journals are conducted on Christian principles and intended to be read by communities believing in the necessity of obeying God's law. It is true that the indissolubility of the marriage tie is old-fashioned—medieval, if you will—but it should be remembered that the law of God dates from Mount Sinai and is as old as the eternal hills. The sixth commandment (in the Protestant catechism seventh) shall be just as binding one thousand years from this date as it was in the days of Moses. But were no command of God ever promulgated on this all-important matter, experience should suffice to teach all order and peace-loving communities the absolute necessity of establishing such a law as indissolubility. The Toronto Empire, whose opinion differs toto coelo from that entertained by the men in charge of the Free Press, says: "The majority of the people are vehemently opposed to making divorce easy. They see the disastrous experience in this direction of other communities close at hand (the neighboring Republic), where the sanctity of the marriage tie has been trifled with so outrageously as to seriously sap one of the most vital principles of social order and stability."

conceal, and there is little doubt she will take to it soon, that money returns may be more abundant. We exposed some of her falsehoods on the occasion of her former visit to Toronto. As regards Freemasonry, we are not aware that Catholics desire to repudiate the "teaching of the Church." The Church has no "teaching" on the subject, as Freemasonry is a matter altogether outside of the essential doctrines of the Church. The Church had existence before Freemasonry was dreamed of, and she will continue to exist when the existence of Freemasonry will be merely a matter of history, if history will hold it to be worth its while to perpetuate the memory of the organization. We have said that the Church has no "teaching" concerning Freemasonry. There are Bulls from several Popes in which Catholics are strictly forbidden to become Freemasons, and all who become members are by the fact cut off from the Church, but this is a matter of administration, not of doctrine. It is true there are reasons given why Freemasons are condemned, and the reasons are that the Supreme Pontiff had certain knowledge that the objects of the association in Europe were to destroy the Christian religion, and to overthrow legitimate Governments. These are matters of history on which the Pope had a perfect right to found his acts of administration, but they do not elevate Freemasonry to be a subject of revealed religion or of Catholic teaching. Only a few days ago an assemblage of Methodist ministers passed resolutions as strong as the pronouncements of the Pope in condemnation of Freemasonry, which even in America has wrought much evil by shielding criminals, and inducing members of the order to violate justice in the courts of law, in order to keep their Freemasons' oath. Of course we are aware that many Protestants approve of Freemasonry, but is there any subject on which we shall find Protestants agree? We are not aware of any. The difference is that Catholics are not tossed about by every wind of doctrine, whereas no two sects, we could almost say no two individuals who profess Protestantism agree on what constitutes Christian doctrine. It is therefore very easy to get an assemblage of Protestants who will be ready to assert that anything which Catholics believe and maintain is a dangerous doctrine. In the present case, however, in getting together an audience who will denounce the Catholics for regarding Freemasonry as a dangerous association, the denunciations will fall with even greater force upon the Methodists who have so recently declared themselves to hold the same views as we do. It remains to be seen whether the ex-Nun's cunning dodge will secure her an audience of respectable dimensions, a thing which we believe she failed in securing when she last visited Toronto.

DEATH OF MRS. W. A. MURRAY.

MURRAY—At 66 Bond Street, on Thursday, the 19th September, Jane Ann, wife of W. A. Murray. The Toronto papers of Saturday contained the above brief announcement. To thousands will be sad and mournful news Mrs. Murray was truly a type of the noble Catholic woman. She was a faithful wife, a fond mother, a lovable neighbor. Her station in life was among the highest and noblest in the land, but the dearest affections of her great Catholic heart were ever to be found hovering over the poor and the lowly and the afflicted. The Lord blessed her with abundant means and she was a cheerful giver. Was she benevolent? No. She would not be benevolent, as benevolence is in great part known in our day. She was charitable. Newspapers did not and would not be asked to parade her works of mercy and charity. What she performed in this way was done for the love of God, and God alone can measure the depth of her love for His poor and the extent of her great deeds of almsgiving. And now that she is no more, surely the reward of her blameless life will be a place in the kingdom of Him in whose service she was so faithful and so true. This will be the prayer of all who knew her, and for many a day will it be especially the heartfelt petition of those to whom she has been an angel of mercy and of hope. We extend to Mr. Murray and his family our most sincere sympathy in the great sorrow that has clouded his home. From the Globe we take the following report of the funeral obsequies: The funeral of the late Mrs. W. A. Murray took place on Saturday morning from the Cathedral to St. Michael's cemetery. A large number of friends viewed the deceased for the last time as she lay in state at the family residence, 66 Bond Street. The casket bore the inscription, "Jane Ann Murray, died Sept. 19, 1889, aged 64." A second smaller plate bore the words "At Rest." At 9 o'clock a solemn and impressive service was conducted at St. Michael's Cathedral, the casket being placed in the central aisle immediately in front of the altar railing. The boys and girls from Sunnyside Orphan's Home and the House of Providence attended in a body and occupied seats to the right of the altar. The building was well filled with the friends and acquaintances of the deceased, including

many of Toronto's most widely known citizens, among whom were Mayor Clarke, Hon. F. W. Anglin, Mr. B. B. Hughes, Mr. John Riddell, Rev. E. A. Stafford, Mr. Andrew Crawford, Mrs. James O'Brien, Miss Hunt and Miss Norton, St. Catharines; Mrs. Holmes and Mrs. Wigley, Brampton. The service consisted of Solemn Requiem Mass, sung by Rev. Father Laurich, assisted by Rev. Father Cassidy as deacon, and Father Hand as subdeacon. Bishop O'Mahony read the prayers for the dead and the address of the funeral service. Vicar General Rooney and Rev. Fathers Egan, Finan of St. Mary's, Vincent, Murray and Brother Olo, Oatley of the Christian Brothers, were in the sanctuary. The pallbearers were Hon. Frank Smith, E. O'Keefe, John Fox, John Drynan, George Crawford and John McKewen, of St. Catherine's. The chief mourners were Mr. W. A. Murray and his sons, Charles, William, James and John, Messrs. James Murray and William Murray, of Hamilton, and William Murray, Nenagh, Ireland, nephews of the deceased. One touching incident of the funeral was the deep sorrow of some of those whom Mrs. Murray had helped in their time of need. One old lady, whom the deceased had cared for during many years, attended the service at the Cathedral and then followed the procession to the cemetery that she might be present at the obsequies of her benefactor. A LARGE NUMBER OF PEOPLE KILLED AND WOUNDED. A fearful landslide occurred in Quebec City on the 19th inst. from the face of Cape Diamond, crushing eight houses on Champlain street. Cape Diamond is formed of stratified gray slate, which has been partly crumbled by exposure to the air, and has been further rendered unsafe by the action of the water which formed many dangerous crevices. On the 17th of May, 1841, a sudden fall of rock took place, burying eight houses and killing thirty-two persons. It is not yet known how many persons have lost their lives by the dreadful occurrence. The following is the list up to date: Killed—Thomas Farrell, three Farrell children, two Burke children, one Bradley child, one child of R. Fitzgerald, Mr. Bracken, Mrs. Stephen Burke, Henry Black, William Black, Thomas Nolan and Mrs. Ready. Wounded—Mr. and Mrs. Carlson, Mr. S. O'Neill, Mrs. Luke Kerwin and child, Thomas Derrigan, Dennis Berggan, James Hayden, William Steves and son, Nelly Deasey, Patrick Fitzgerald, Martin Ready, three of the Maybury children, Stephen Burke and his mother, Mrs. Fitzgerald, Thomas Graham, William Power, wife and child; Mrs. Thomas Farrell. The Globe correspondent supplies the following additional particulars: Quebec, Sept. 22.—At six p. m. Mr. Coroner Bebeau gives the following bulletin: Taken dead from the ruins, 32; died in hospital, 1; missing, 12; fatally hurt, 1; saved, about 50; of which 15 are at present lying in the Hotel Dieu Hospital. To the list of dead taken from the ruins must be added Maggie Walsh, Mrs. Joseph Kemp, Thomas Nolan and wife, and two Mayberry children. Dennis Berrigan, son of old Tim Berrigan who died in the hospital Friday night, cannot recover; his spine is broken. STILL IN THE RUINS. Dr. John Howe, a young medical man who has a very extensive practice in Champlain Ward, knew personally almost every one of the victims. He estimates that there must be at least seventeen bodies still in the ruins: Those of Richard Mayberry, sixty years of age, pensioned in the British service, and wife; the two sons of Robert Lewis, Joseph Kemp, forty-four years, laborer; John Henry, fifty-eight years, and wife; Widow O'Dowd, seventy-five years; two Bradley children, Tom Pemberton, Henry Black, two sailors, probably two other Mayberry children, an old woman, name unknown. THE VICTIMS. It is Dr. Howe that I owe the following details concerning the victims: Richard Leasey, aged thirty-six, was at one time clerk to Dr. Wherry, of Champlain street. He was a cabinet-maker by trade, but for some years has followed the calling of stevedore. He was for several years Master of the ship of the Quebec branch of the K. S. L. and for two terms President of the Shipbuilders' Society. It was on his body that the coroner's inquest was held. Death was caused through injuries to head and spine. Mrs. R. Leasey's skull was fractured. She was found close to her husband. Strange to say, from the same room in which they lay was taken a living canary bird. William Black, although only eighteen, had the appearance of a man of twenty-two. He was a student in chemistry at the High School, and formerly a clerk at Morrison's drug store. A beam was lying across his back, but he died from suffocation, not from other injuries. James Black, William's brother, ten years old, skull fractured. Both were buried on Saturday, under supervision of Rev. Dr. Love, of Cook's Church. Henry Black, their father, is still in the ruins. Mrs. Black and her six-year-old daughter Ida are at the hospital doing fairly well. The Black family were well known in Quebec. They kept a foundry and a grocery store. There was \$450 in the house at the time of the catastrophe, which has not been recovered. Charles Allan and wife were aged respectively eighty-five and seventy-two. Both died of injuries and were frightfully lacerated. Allan was a laborer employed for years by Allans, Rae & Co. His wife was a professional nurse. Miss Allan, their daughter, aged sixteen, was a dark, handsome girl. Every one remarked how neatly she was dressed. She had on a navy blue jersey and dress. She died of suffocation and was discolored, but not disfigured. Her brother, William, happened to be away at the time and was saved. Mrs. Stephen Burke, aged twenty-nine, kept a confectionery store. Her husband was a ship laborer. She died of injuries

to the occipital portion of the skull. In spite of his injuries, her husband drove down to see her before she was placed in her coffin. Then the two children were struck on the head and killed outright. Mr. Bracken, eighty years, died of suffocation. He was buried on Saturday from Calmer's Church. Mrs. McKinnon, charwoman, sixty years, had come to visit a friend, and by her position after death was in the act of taking off her bonnet. She was found struck on the head and killed outright. Mrs. Robert Lawson, a handsome young woman of twenty-four years, died from fracture of the skull. She was the wife of Robert Lawson, captain of one of Allan, Rae & Co.'s coal lighters. She was so disfigured that Dr. Grandin, who attended her a month ago, could scarcely identify her. She was buried on Saturday from Dr. Cook's church. Thomas Farrell, aged thirty-eight, was a ship laborer, hard-working and much respected. His skull was fractured and a beam lay across his back. Close to him were three of his children, suffocated. Mrs. Lane, aged sixty-five, was a aunt of J. B. Lane, formerly of the Montreal Post and True Witness. Although fearfully lacerated about the face, she was recognized by her nephew, Patrick Lane, of the post office. Nora Kennedy, thirteen, her adopted daughter, was in the same room, and died of suffocation. Mrs. James Bradley perished with her four children. Her husband had left ten minutes before to unload a ship. He is stupefied by sorrow, his whole family having been swept out of existence. The appearance of Mrs. Bradley's corpse is so dreadful that no relatives are allowed to see it. Maggie Walsh, Mrs. Bradley's sister, had just come into the house. Her skull was split in two by a rock and the brain protruded. One leg had to be sawn off at the knee to extricate the corpse. Mrs. Joseph Kemp, aged sixty-four, mother of Richard Leasey, was found with her frontal bone broken completely in. Her death must have been instantaneous. Tim Berrigan, aged eighty-five, cabin man, was extricated living from the ruins. He died at the hospital from exposure and old age. It is said that he leaves \$15,000. Michael Deeshey died of gradual asphyxiation. His son and daughter were saved. Deeshey was a eccentric character and an active local politician. Mrs. Martin Ready, aged thirty, was the wife of a coal heaver. She was found with her hands uplifted, skeneing yarn. Her child, two months old, was on her lap. The babe had been twelve hours without food and was almost starved. When a nursing bottle was brought to him he drank vigorously. He is not much injured and will recover. Mrs. Ready died from injury to the spinal column and cranium. IMPRISONED FOR HOURS. One of the saddest cases is that of Joseph Kemp, laborer, aged sixty-four. On Friday afternoon the searchers heard his voice in the ruins and spoke to him, but in spite of almost superhuman efforts it was impossible to get him out. Early on Saturday morning he became unconscious and complained that his collar was flooded. He also sang snatches of old songs and begged piteously for water, and from four o'clock he was heard no more. His body still lies among the ruins. MORE BODIES Towards four o'clock this afternoon were extricated bodies of Tom Nolan and his young wife. Nolan was one of the handsomest and strongest men in Quebec and was employed at Black's foundry. He belonged to the Eight Battalion and will be buried with military orders. When found his wife was locked in his embrace. His body, and face especially, are frightfully crushed. His wife, on the contrary, is in no way disfigured. Her face wears a peaceful expression. Her arms were around his neck. It is evident that he endeavored to preserve her life at the expense of his own. At the moment of the catastrophe he might have escaped, but rushed into the house to save her. These two, with the two Mayberry children, who are frightfully mangled, were the only bodies taken out up to six o'clock. All day long the searchers worked with right good will, but it is admitted they are wanting in appliances and tools. Considerable indignation is felt at the inaction of the Federal authorities. They might, it is said, have placed at the disposal of the Battery men all the tools and instruments employed at the harbor works. THE FUNERAL This morning an enormous crowd assembled round the Marine Office and along the streets leading thence to St. Patrick's Church to witness the funeral of the Catholic victims recovered up to date. There were nineteen bodies in all—those of Tom Farrell and his three children, Laurence, Stella and Agnes; Richard Leasey and wife, Charles Allan and wife, Kate Allan, Michael Deeshey, Mrs. Stephen Burke and her two children, Mrs. Burke, sen., Mrs. J. Bradley, Maggie Walsh, Mrs. Ready, Mrs. Marshall and Mrs. Joseph Kemp. The funeral procession was most imposing. First came a number one section of the Ship Laborers' Society, comprising about seven hundred men, with their banners. Behind walked John Mahony, President of the Society; James McLaughlin, Vice President; George Mulrooney, Treasurer; W. J. Brundell, Sec. Then came a magnificent cross of natural flowers, carried by two members of the society. The hearse came afterwards, sixteen in number, and then several thousands of the leading citizens of Quebec, of all races, creeds and stations. COMPLIMENTARY. Annapolis, Oct., Sept. 13th, 1889. Thomas Coffey, Esq., London. DEAR SIR—Enclosed herewith please find subscription for the RECORD. I cannot express myself in too high terms as to the esteem we have for the RECORD and the remarkable ability and erudition of the reverend editors, who are doing such immense and good work in the cause of truth and justice. I am, dear sir, Yours faithfully, JOHN TIERNEY.

(Collocated for the New York Freeman's Journal.) NON-CATHOLIC TRIBUTES. THEY COME WITH HYMNS OF HOMAGE TO LAY AT THE FEET OF THE WORLD'S DIVINE ORGANISM. THE MATERNAL NATURE OF CATHOLIC WORSHIP. Count Isidore Von Loben: "There is something extremely touching in the maternal, accessible, and poetical character of Catholicism, and the soul finds a constant asylum in her quiver, before the Christmas candles, in the soft purifying atmosphere of incense, in the outstretched arms of the heavenly Mother, while it sinks down before her in humility, filial meekness and contemplation of the Saviour's love. The Catholic churches, their ever opened portals, their ever burning lamps, the ever resounding voices of their thanksgiving, with their Masses, their ever recurring festivals and days of commemoration, declare with touching truth that here the arms of a mother are ever open ready to refresh every one who is troubled and heavily laden; that here the sweet rest of love is prepared for all, and refuge by day and by night. When we consider this constant occupation of priest, this carrying in and out of the Holy of Holies, the fullness of emblems, the ornaments, varying every day, like the changing leaves of the flower, the Catholic Church will appear like a deep, copious well in the midst of a city, which collects about it all the inhabitants, and whose waters, perpetually cool, refresh, bless and pervade all around. THE FREEDOM AND FERVENT OF CATHOLIC WORSHIPERS. Samuel Laing: "Catholicism has certainly a much stronger hold over the human mind than Protestantism. The fact is visible and undeniable, and perhaps not unaccountable. The fervor of devotion among these Catholics, the absence of all worldly feelings in their religious acts, strikes every traveller who enters a Roman Catholic country abroad. They seem to have no reserve, no false shame, false pride or whatever the feeling may be, which, among us Protestants, makes the individual exercise of devotion private, hidden—as a desire in the closet. Here, and everywhere in Catholic countries, you see well-dressed people, persons of the higher as well as of the lower orders, on their knees upon the pavement of the church, totally regardless of, and unregarded by, the crowd of passengers in the aisles moving to and fro. In no Protestant place of worship do we witness the same intense abstraction in prayer, the unaffected devotion of mind. The beggar woman comes in here and kneels down by the side of the princess, and evidently no feeling of intrusion suggests itself in the mind of either. The churches are God's houses, open alike to all rational creatures, without distinction of high or low, rich or poor. All who have a soul to be saved come freely to worship."—"Notes of a Traveller." BENEFICIAL RESULTS OF THE CRUSADES. Archbishop Trench: "A mighty temple of elevating, purifying emotions swept over Christendom. It is not easy for those who have never known to understand what it must be for an age receptive of noble impressions to have a purpose and aim set before it, which claim all its energies, meet all its peculiar conditions, while, at the same time, lifting it above the commonplace and the mean, they are far loftier than any which men's minds have hitherto entertained. Such a purpose and aim was the Crusades, during well nigh ten centuries, for Europe; and the answer which Christian Europe made to the appeal is a signal testimony of the preparedness of the Middle Ages for noble thoughts and noble deeds. "To the high thoughts which they kindled in so many hearts, to the religious consecration which they gave to the bearing of arms, we are indebted for some of the fairest aspects of chivalry, as it lives on a potent and elevating tradition to the present day. Thus to them we owe the stately courtesies of gallant foes able to understand and to respect one another, with much else which has lifted up modern warfare into something better than a mere butchery, even into a school of honor in which some of the gentlest and noblest of men have been trained. The 'Happy Warrior' of Wordsworth could never have been written for such an ideal of the soldier, could never have been conceived except for them."—"Lectures on Medieval Church History." DOCTRINES OF THE CHURCH UNCHANGED. Hugo Grotius: "The accusers, to cover their own deed, stoutly maintained that the doctrine of the Church united with the chief See had been corrupted by many heresies and by idolatry. This was the occasion of my inquiring into the dogmas of that Church, of reading the books written on both sides, reading also what had been written of the present state and doctrines of the Church in Greece, and of those joined to it in Asia and Egypt. I found that the East held the same dogmas which had been defined in the West by universal councils; and that their judgments agreed on the government of the Church (save the controversies with the Pope), and on the rites of the sacraments unbrokenly handed down. I went further, and chose to read the chief writers of ancient times, as well Greek as Latin, among whom are Gaius and Africanus; and those of the next three centuries I read both all and often; but the later ones as much as my occupations and circumstances allowed, especially Chrysostom and Jerome, because I saw that they were considered happier than the rest in the exposition of the Holy Scriptures. Applying to these writings the rules of Vincentius of Lerins, which I saw to be approved by the most learned, I deduced what were the points which had been everywhere, always, and perseveringly handed down, by the testimony of the ancients, and by the traces of them remaining to the present day. I saw that these remained in that Church which is bound to the Roman."—"Vatum Pro Pace Ecclesiastica." HOW THE CHURCH Moulds a RULER OF THE PEOPLE. Sir James Stephens: "St. Louis occupies in history a place apart from that

of other moral heroes of our race. It is his peculiar praise to have have combined in his own person the virtues which are apparently the most incompatible with each other, and with the state and trials of a king. Seated on the noblest of the thrones of Europe, and justly jealous of his high prerogative, he was as meek and gentle as if he had been undistinguished from the meanest of his brethren of mankind. Endowed from his boyhood, and by the lavish bounties of nature, with rank, wealth, power, health, and personal beauty, he was as compassionate as if sorrow had been his daily companion from his youth. An enthusiastic musician, architecture and polite learning, he applied himself to all the details of public business with the assiduity of one who had no other means of subsistence. Surpassed by no monarch in modern Europe in the munificence of his bounties, those pure and most sumptuous of the luxuries of royalty were in no single instance defrayed from any tribute levied from his people. Passionately attached to his kindred, he never enriched or exalted them at the public expense. The heir of conquests and territorial acquisitions of which the responsibility and advantages were himself, he restored to his rivals and adversaries every fief and province which, upon the strictest scrutiny by the most impartial umpires, appeared to have been added to the royal domain by unjust or even by questionable means. "What, then, was the basis of this sacred harmony in the character of Louis? I answer, or rather every page of his history answers, that it flowed from his constant devotion to that holy canon, and to that divine model, in which every utterance and every action are harmonious. His eye was continually turned to that eternal fountain of light with all the docility of childhood. He had early attained to that maturity of moral stature in which the abdication of self will to the supreme will becomes at once a habit and a delight. In the service of his Creator he found and enjoyed a perfect freedom. It was a service often rendered in pain, in toil, in sickness, and in danger, but ever rendered with a heart full of cheerfulness and confidence and hope."—"Lectures on the History of France." PROGRESS OF RELIGION IN THE UNITED STATES. The following are the particulars of the progress of religion in the United States since the time of Bishop Carroll. The extract is from a sermon delivered at the laying of the corner stone of St. Peter's Church in Washington. "About seventy years ago St. Peter's old church was dedicated to Almighty God by a modest congregation. But the new church will surpass the old one in grandeur and magnificence, and, indeed, the two placed in comparison afford us a beautiful and significant type of the progress of the Catholic religion in the United States. On the 10th of next November we will celebrate in the city of Baltimore the 100th anniversary of the establishment of the hierarchy of the United States and of the appointment of Bishop Carroll to be first Bishop of the See of Baltimore. We cannot review the history of the last century, and of that great event which we are about to commemorate, without being filled with profound gratitude to Almighty God, who wrought such great things at the hands of His servants, and at the same time, without a grave responsibility to walk in the footsteps of our fathers in the faith. "When Bishop Carroll was consecrated in 1790, the whole United States contained not quite 4,000,000 inhabitants. The Catholic population was then estimated at about 400,000 souls, including a small but heroic band of missionary priests, chiefly, if not exclusively, belonging to the Society of Jesus. Churches there were none in those days, unless we are to designate by that title the modest houses of worship which were erected for the accommodation of the faithful. Hospitals there were none, absolutely none. There was but one seat of learning for the Catholic ministry throughout the length and breadth of the United States, and that was Georgetown College, just then founded. Thanks, brethren, to the over-ruling Providence and to the blessings which God has thrown upon our country, and the beneficence and inviting character of our civil and political institutions, the United States now contains a population of 65,000,000 of inhabitants, and thanks also to the fruitful influence of the holy spirit, we can count to day a Catholic population in the United States of 9,000,000 of inhabitants. "We have 8000 clergymen ministering to the faithful, 10,000 churches and chapels. We have 650 colleges and academies for the higher education of the youth of both sexes, and we have several hundred asylums and hospitals for the moral, mental and spiritual maintenance of the youth of both sexes, and for the alleviation of every phase of suffering mankind." Here is another result of Father Damien's self sacrifice. The Vicroy's government of Italy is about to enact a new law for the better regulation of the lepers in the Indian peninsula. The new law provides for the isolation of dangerous cases in asylums, and for generously out of the public funds, and also makes special provision for the religious needs of the poor sufferers. Cardinal Gibbons has selected the Archbishop of St. Paul and the Bishops of Buffalo, Cleveland, Covington, Providence and Detroit as a supervising committee of Bishops to direct and aid the work of the coming Congress in Baltimore. Ex-Governor John Lee Carroll, a relative of the first Bishop of Baltimore, will act as temporary chairman. TO THE DEAF.—A person cured of Deafness and blindness, the result of 23 years' standing by a simple remedy, will send a description of it FREE to any Person who applies to NICHOLSON, 30 St. John Street, Montreal.

