

The Catholic Record.

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VOLUME 11.

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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 lookout, 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 rightly 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 Conservatives were breaking up. Their heads had 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. Parnonby was also among the delegates.

Notwithstanding that Houston, the Secretary of the Irish Loyal Protestant Union, was proved to have been P. Goff's accomplice, acting for the society, that he had paid for the forged letters, and burned the letters sent to him by P. Goff 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 Gananquet for \$25,000, and \$10,000 extra for the tower.

Prince Bismarck has charged Herr Schulerz with the charge that Italy's allies would constrain the Quai 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 binds them by faith and love to His Son, the Saviour of us all!

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 meeting had been opened with prayer, followed by the reading of an admirable selection upon the virtue of humility. The several visiting committees had reported the condition and needs of the sick and helpless persons to whom the society had given aid, and the society was about to vote the allowance necessary for the coming week, when one of the members rose to object. He had been connected with the society since its formation; and he was regarded as one of the ablest and most charitable among those present. He objected because he feared that the society was doing more harm than good. Some of these people had been receiving aid regularly for over a year. It was evident that they made no effort to help themselves. Because surely, they could have found an opening somewhere during that long period. And he feared that the society continued to help them they would make no effort to help themselves. He believed it was wise to refuse them aid, throw them upon their own resources, and perhaps they would be stimulated into action, and become self-supporting.

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. And as all eyes turned in that direction, the owner of the voice struggled slowly to his feet. His hair and beard were white, and his form was bent almost double. His face was but a few inches above his hands, which were crossed, palms downward, on the head of his staff. He spoke slowly but earnestly. His voice grew husky, and at times trembled during the recital. He said: "Gentlemen, I ought to have spoken before the motion passed; but I am old and slow. With your permission, I will speak now. Several years ago I was an ardent reformer. I was rich, and having no employment I undertook to destroy what I considered a most pernicious system. I had made amsiving a special study. I had reduced the practice of almsgiving to a science. I was confident that I knew more about the helpless poor than any other living man. And I was convinced that the common methods by which alms were distributed did more to undermine the industrious habits of the people, did more to destroy their self-reliance and to breed poverty and helplessness than all other causes combined.

"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. Her husband died a year before, and left her penniless. She worked and partially supported herself and child. Her rent was eight dollars a month, had been paid regularly by the society since her husband's death. By a careful mathematical calculation I satisfied myself that by living closely and working a little harder this woman could pay the rent herself—could become wholly self-supporting. She was young, and appeared as strong and able to work as many shop girls whom I met daily. She regarded me as an agent of the society which had helped her; and, for reasons of my own, I did not undervalue her. Immediately after my third visit I sent her a letter informing her that she would not receive any more aid, adding that persons able to support themselves ought not to expect to live on the charity of others. I expected that this letter would give her pain, but I knew that she would yet thank me for having taught her self-reliance. Having made certain that she would not get rid of other quarters, I discontinued my visits, confident that my experiment would be successful in her case.

"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. He asked the court to award him the custody of the child. I instantly recognized the little fellow. He was the son of the woman to whom I had taught self-reliance.

"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 this child seemingly alone, and in great distress.

"The agent led the premises soon after. The lower part of the two-story house was unoccupied. On the upper floor, he found the little boy, who had evidently forgotten the cause of his recent distress, cowering at the kitchen astride of a broom. The room itself had the appearance of having recently been the scene of a drunken spree. When questioned, the child pointed to the bed room, and said his mother was asleep.

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. Her right arm was thrown back, and the clenched hand just reached to the outer edge of the bed. I touched it, and then, with an exclamation of fear, bent over to obtain a view of her face. Horror! she was dead, cold and stiff! I rushed from the house, summoned a physician, and sent a messenger to the coroner. At the inquest it was decided that death had been caused by exhaustion, accelerated by severe congestive chills. The woman who had worked beside her testified before the coroner to the following facts: "For several days past she had complained of being unwell. The morning had been a storm, followed by a heavy fall of rain. The women reported at the shops very early, long before my attempt had been made to clean the walks. The widow, like the rest of them, reached the shop with her clothes soaking wet from the knees down. She went to her bench immediately, and began her day's work. All the other women stood around the half-dozen stoves until they had dried their wet clothing.

"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 earn 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 resume 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." 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." He 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 noisily 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 contagions 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 praiseworthy of all attainments, the 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 lead to reformation, but 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 lump of clay; thou 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 mass of mucus, and to the presence of living parasites, and to the internal living membrane of the upper air passages, and such are the causes of these diseases. 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 treatment for catarrhal troubles peculiar to females. Mr. Dixon sends a pamphlet describing his new treatment, and the names of the agents in stamps. The address is A. H. Dixon, 200 West 12th 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 of 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, Catarrh, and Chronic Diarrhea, Salt-rheum, Letter, Eczema, Erysipelas, Scrofulous Sores and Swellings, Enlarged Glands and Tumors, disappear under its use. "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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THOMAS LEEING & COY Montreal.

FATHER KENNEDY'S NERVE TONIC. I, the undersigned, C. Schwab, authorized for nervous debility for eight years, and after having tried some of the leading physicians of Germany, they could give me no relief, but advised me to try Father Kennedy's Nerve Tonic. I freely state that since using it three weeks I feel better than I have felt for many years. I have formerly had a chronic cough, which is now entirely cured. I feel stronger and more energetic than I have felt for many years. I feel better than I have felt for many years. I feel stronger and more energetic than I have felt for many years.

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TO EDUCATORS. School Books for Catholic Children.

Table listing school books for Catholic children with columns for book titles, authors, and prices.

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Persons writing for a change of address should invariably send us the name of their former one.

Catholic Record.

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

RAPPING THE ARCHBISHOP.

Such is the heading of the Toronto Empire's report of a sermon preached in Kingston last Sunday evening by the Rev. Mr. McFadyen. The Empire has neither approval or condemnation of the minister's attack on Archbishop Cleary. But its heading to the report betrays evident satisfaction and delight that a humble parson of the Bethel Congregational Church had the pluck to make a fierce, although unjustifiable, assault on so eminent a dignitary as a Catholic Archbishop. For some reason or other the Empire has commenced a change of tactics. It was established with a view to conciliate the Catholic vote that was wrenched from the Conservative party by the no-Popery crusade of the Toronto Mail previous to the last local and general elections. And for some time the Empire adhered to a policy of fair play which meant conciliation. Lately it has thought fit to lecture Archbishop Cleary on his duties as a Church dignitary, and on the strength of a garbled report of a private address delivered by His Grace to a Catholic society, and without waiting for a correct report or some explanation of the Archbishop's words, devoted an article of remonstrance to His Grace that was wholly uncalled for and that was characterized by a rudeness and impertinence that might be expected only from the most bigoted and hostile pen. The reporter made the Archbishop say that about one-sixth of the people in Ontario are Catholics, from which it might be inferred that His Grace classed the other five-sixths as heathens or unbelievers. Had the Empire waited for the true report, his ire would have had time to cool down, and the true version would have been unobjectionable. What the Archbishop really did say was that one-sixth of the people in Ontario are of the Catholic faith, the rest being schismatics or heretics. No Catholic Bishop could say otherwise, when addressing a body of Catholics. Would the Empire have His Grace promulgate some latitudinarian principle, and tell Catholic young men that they might just as well be Protestants as members of the one, true Church? Or would it have him contradict the words of Christ, and tell his hearers that they who believe not are sure of salvation, and that broad is the way and wide is the gate which leads to eternal life. The Empire's satisfaction in quoting Rev. McFadyen's attack shows its animus and Orange hoof plainly enough. This rev. firebrand, addressing the young men of his congregation, said: "After our ears having been horrified by the startling news of the past few days it is high time to arise. We are astounded that in our very midst the seeds of discord and disloyalty to the country are being sown. The so-called infallible oracle, mouthed by none else than the newly-created Archbishop of Kingston, hath spoken, 'may God allow the time to come that Ireland will be a nation.' Could there be a more seditious utterance? This seditious spirit was meant to be stalled for some time, but through a crack in the wall of Ireland it has leaked out."

How the Empire could have quoted approvingly and endorse such empty blather as the above can be explained only by its innate bigotry and anxiety to curry favor with the Orange lodges of the True Blue stripe. The noble sentiment and prayer so tersely and fervently uttered by Archbishop Cleary is worthy of the generous, great and patriotic soul which gives life and fire to his every word and act. We can assure the Empire and Rev. Mr. McFadyen that Archbishop Cleary's prayer to God, "that Ireland become a nation," is offered up every day by millions of lips purer than refined gold. And there is no doubt whatever but that, in His own good time, and sooner than many people imagine, the God of mercy and of the suffering will lend a propitious ear to the universal cry of all that is good and noble in Christendom, and lift up Ireland to her merited prosperity and pristine glory as a nation. "Starveling we are," continues Mr. McFadyen, "that in the very heart of our young nation the serpent of disloyalty to the crown is nestled, and, under the pretence

of sowing the word of life, is sowing the seeds of death." This most rabid and ignorant preacher should know that more than half of England, and the immense majority of his own people in Scotland, are in favor of Ireland's autonomy as a nation, and no more loyal men are to be found in the empire than the Gladstones, the Spencers, the Ripons and a thousand others who on all public occasions voice the same sentiment and utter the same prayer as offered in Kingston by Archbishop Cleary. Nay, we could mention the names of Orangemen living in Ireland and of preachers of the gospel of every denomination who, to hear them speak, are as anxious as Archbishop Cleary for the restoration of Ireland to her own nationhood and her own self possession. Whether McFadyen or the Empire like it or dislike it, some change must come, and come soon, in Ireland, that will put a stop, and forever, to her chronic sufferings, her periodical famines, her contempt for law as now administered—to her rack rentings and evictions and barbarities that are the scandal of the nineteenth century.

QUEBEC LIBERALITY.

The following item appears in the letter of the Mail's regular correspondent of Montreal, published in that journal on the 18th September:

"Mr. Tarte, of Le Canadian, argues that the English minority enjoy far more advantages and privileges than they are entitled to by their numbers in this province, where he asserts they have the cream of almost everything—timber, minerals, wealth, railway enterprises, the best subsidized charters, etc., all conceded to them by Governments of which the great majority have been French Canadians. In the matter of timber limits alone, he claims that of some 48,000 square miles actually under license in this province, over 45,000 miles are held by them, while French Canadians only own about 3,000 miles."

Facts like these, and many other facts of similar moral, speak more loudly of the liberality of French-Canadians, than all the empty declamations of Rev. Professor McVicar, Dr. Davidson, Q. C., Sir William Dawson and others against the fabulous intolerance of the Quebec Catholic majority. That it is fabulous is attested by Mr. Colby, M. P., and hundreds, nay thousands, of prominent Quebec Protestants. Yet there are not wanting thousands of Protestants of that Province who are ready to join with the Ontario fanatics whenever the latter think proper to raise a cry of Romish encroachments. It is claimed by the fanatics of our own Province that the 51,000 who signed the anti-Jesuit petition fully represent the Protestant element of Ontario. That document is the embodiment of anti-Catholic bigotry, maligning as it does a religious order which by the eminent learning and virtues of its members has earned the veneration and love of all true Catholics. If it be true that its 51,000 signers represent the Protestants of Ontario, it must be equally true that the 8,000 Quebec signers represent the Protestants of Quebec, for they are about an equally large percentage of the Protestants of Quebec as the 51,000 are of those of Ontario. If this be the case, the Protestants of Quebec are ready to join those of Ontario in a war of creeds and races against the Catholics of the Dominion.

We do not believe that these inferences are correct, for the reason that we do not believe the premises of the fanatics, but if these assert the truth, it is worth the while of the Quebec Government and people to consider whether prudence as well as equity would not require that they should correct as far as possible the advantages which they have conferred upon a population which could be so disloyal to the interests of their own Province which has so highly favored them.

Sir Etienne P. Tache pointed out, during the debate on Confederation, that "the people of Lower Canada had always acted towards the English with liberality," and he exemplified it by mentioning facts. He said: "Before the Union, while the constituencies were almost exclusively French, English Protestant gentlemen were frequently returned to Parliament, and he had now opposite to him an honorable member who had for twenty years represented an entirely French and Roman Catholic constituency. He doubted if in the course of those twenty years the honorable member had ever been asked whether he were Scotch or Protestant. They took the man for his sterling worth." He gave other remarkable instances of Lower Canadian liberality, from all of which he drew the conclusion that there is unquestionably "a great deal of French feeling on the part of the (French) electors."

About the same state of affairs has existed in Quebec ever since Sir E. P. Tache made the above statements. While in Ontario there are six Catholics out of the ninety-two members of the House of Commons, that is to say, one for every 53,473 Catholics in the Province, there are in Quebec ten Protestant members of the same House, or one for every 18,821 Protestants in that Province. In the Quebec House of Assembly there are twelve Protestants, or one for 15,692 of Protestant population, while in the cor-

responding Ontario House there are eight Catholics, being one for every 40,110 Catholics in the Province. These facts are the more noteworthy as there are only six counties in Quebec where Protestants are in a majority, Compton, Stanstead, Bromo, Missisquoi, Huntington and Argenteuil. In Sherbrooke and Pontiac the relative numbers approach equality, the Catholics being respectively 6,822; 11,343; the Protestants 5,309; 8,596. In all the other counties, Catholics preponderate most decisively. In Ontario, there are also six census divisions where Catholics preponderate, Giergarry, Cornwall, Prescott, Russell, Ottawa City, and Essex, while in two, North and South Renfrew, the numbers approach equality. It is easy to see from this where liberality exists. It is a sham when Ontario Protestants proclaim that the Catholics are encroaching on their liberties, and while a powerful faction in Ontario is proclaiming its intention to elect to Parliament or the Legislature none who will not pledge themselves to abolish Catholic schools, and to interfere with the Legislature of Quebec, it behooves the Catholics of Quebec to look to it that every member of that Province shall be pledged in honor to maintain freedom of education in the Dominion, and the autonomy of that Province. We do not mean by this that Quebec Protestants should be ostracised. Far from it. The Quebec Protestants as a rule have always stood side by side with their Catholic fellow citizens in fighting the battle of real Equal Rights. They did not, in the palmy days of bigotry, adopt the war cry of creed or race domination, which carried Ontario, and they share the glory of the victory which was finally achieved over fanaticism. We are confident that the Charles C. Colby and J. H. Pope are to be found in Quebec in sufficient number to make Quebec a unit again in favor of religious toleration, and we guarantee that in Ontario there will be found Sir John Macdonald, Edward Blake, Alexander Mackenzie, J. C. Rykerts enough to win the victory once more in the contest which Dr. Davidson assures us is to be fought at the polls at the next general election. The other Provinces, we believe, are still sound, except, perhaps, Manitoba. Of the result we have little fear. Courage and confidence in the goodness of our cause are half the battle, and we feel we have both courage and confidence. There was one election contest in one of the few Protestant counties of Quebec when the roar of fanaticism was loudest, but bigotry did not dare to raise its head. It was confessed that the candidates of both parties were in accord on the question of religious toleration, and no third party man presumed to raise the banner of discord. This is an earnest of what Quebec will do.

While speaking of the liberality of the people of Quebec towards their Protestant fellow citizens, we might have added what they have done in regard to Protestant education. They established a system of dissentient schools, before Upper Canada dreamed of giving Catholics a separate school system, and when Parliament did concede a measure approaching justice, it was granted only because Lower Canada insisted that the Catholics of this Province should have nearly the same privileges which were there freely accorded to Protestants.

There is great truth in Mr. Tarte's statement that the Protestants of Quebec are treated better than fairly; and it needs only that the fanaticism of some Ontario men should become widespread among the Protestants of Quebec, to force the Catholics of that Province to learn some of the tactics of the Ontario persons and Orangemen, and perhaps to adopt them.

The one-sidedness of the Equal Rights Association has another illustration in the resolutions of the Ottawa branch which met last week. The action of the Manitoba Government in proposing the abolition of separate schools was endorsed, but nothing was said for the abolition of such schools in Quebec. It makes much difference whose ox is gored. The big Toronto howl would take no action in regard to the abolition of separate schools, precisely because the meeting was informed that such an agitation if successful must result in their abolition in Quebec, so that it was not prudent to deal with the question. But the Ottawa branch does not care for the consequences as long as it can only strike the two Catholic minorities of Manitoba and Ontario. Yet it will not move for their abolition in Quebec. It resolves also that French must not be taught in French schools, and that only authorized books be used in them. We presume that there will be no difficulty about the last item, when a proper series of books shall have been selected and authorized by the Education Department; but it would seem that French schools ought to do the best they can until these steps be taken. The object of the Equal Rights men is evidently merely to tease the French, but their impotency has been demonstrated already. The Provincial Council of the association which assembled in Toronto on the 18th inst. adopted substantially the same platform with the Ottawa branch.

FILTHY FULTON.

The letter addressed by the Bishop of Chichester reproving the Rev. J. G. Gregory, in consequence of the presidency assumed by the latter at a lecture delivered by Justin D. Fulton, styled Reverend Dr., was even more decisive than could be judged by the cable report. Fulton's lectures were delivered under the auspices of the Protestant Alliance, the subject being "Ritualism and Romanism." On August 16th he lectured in Brighton, and the Rev. J. G. Gregory, the incumbent of the Anglican Church, was presiding while Fulton said: "The Virgin Mary was not much of a Virgin." The character of the audience may be judged from the fact that the remark was received at one meeting with laughter and at another with applause. Fulton himself admitted that the report of his lecture was accurate, as regarded this expression, and at Fishergate on 21st August he justified it by remarks which the Bishop says "were even worse than the original statement."

The Bishop tells Rev. Mr. Gregory: "When a fundamental doctrine of the Christian faith is openly assailed in your presence, I hold it to be your duty to stand up for the faith as it is in Jesus, and to rebuke the gainsayer. Now, the lecturer, in attacking, and I must say vilifying, the Virgin Mary, did, in fact, attack the incarnation of our Lord Jesus Christ, as Holy Scripture presents it. The whole scheme of man's Redemption rests on the Incarnation, and of that Incarnation, the greatest of all mysteries, the Virgin Mary was the pure and holy channel. God sent forth His Son, made of a woman, but that woman, according to prophecy, a virgin. The Word was made flesh, but in a new and strange way in the womb of the Virgin Mary, by the operation of the Holy Ghost."

He then cites the creeds and formularies of the Church of which Mr. Gregory is "an ordained minister," showing that they agree in this with the words of Holy Writ. He adds: "It is a lamentable thing that in order to expose and refute the Mariology so grievously prevalent in the Romish communion, the lecturer, Dr. Fulton, should speak in terms which contradict the very letter of Scripture, and not by inference only, but directly impugn the vital doctrine of the Incarnation. But it is also deeply to be regretted that you should have allowed such statements to pass without rebuke or protest."

Mr. Gregory is the leader in his locality of the Low Church party, and of course is agreeable to him. This fully accounts for his silence on hearing Filthy Fulton's obscene allusions. He is undoubtedly of similar sentiments with the Wilds and Hugheses who patronized this same Fulton in Toronto, but the Bishop calls upon him to disavow Fulton's attacks upon the character of the Blessed Virgin. He says "It is amazing" that these attacks "should have been received on one occasion with laughter, on another with applause by an audience professing and calling themselves Christians."

It is consolatory to find Anglicans, who by maintaining in the past the right of individuals to become the sole judges of faith, have encouraged all such vagaries of belief, now returning to the Christian view of the Incarnation, and of the Blessed Virgin's share therein. But in reprobating the vile attacks which itinerate like Fulton make upon Catholic truth, attacks which are the natural result of Anglican vindictiveness of the rights of schism and heresy, it is very much out of place to screen himself, even to palliate the crime of Fulton, by misrepresenting Catholic doctrine, and calling the Catholic Church nicknames.

While speaking of Bishop Courteney's address before the Anglican Provincial Synod at Montreal, we called attention to the fact that the term "Romish," which fanatics are so fond of applying to the Catholic Church, is a misnomer. It is a mere imbecile nickname, employed by those who make up by its use for their want of valid argument against the Church. English law, which created the English Church, recognizes the name "Roman Catholic," and not "Romish" as the proper title of the Church. Anglicans who refuse at least this title to the Catholic Church acknowledge the illegitimacy of their own parentage. Besides, the term Romish is of a mongrel derivation which no scholar who knows the construction of the English language would employ, even though some dictionaries give the word in order to pander to the bigotry of those who invented it.

But we pass over this lightly in order to come to a more serious matter, the grave accusation that Catholics are guilty of "Mariolatry." The Bishop of Chichester knows well that the accusation is false. One of his own conferees, of name far more illustrious than the present Bishop of Chichester, declares that they who accuse Catholics of idolatry do so wrongfully. But the doctrines of the Catholic Church are open to inspection by any one. The decree of the Council of Trent on the Veneration of Saints states that we adore God, and honor the saints, Mariolatry, which means the adoration of Mary with the honor due to God, is a mere invention of a pack of calumniators, though fallible Pan-Anglican Councils have adopted the term.

The Bishop merely makes the accusation

of Mariolatry as a cloak for the Protestantism of which Dr. Fulton is an admitted exponent.

CHURCH OF ENGLAND SYNOD.

Last week a large gathering of Church of England ministers assembled in Montreal for the purpose of settling difficulties and of enacting by-laws for the promotion of the Church's interests in particular and for the extension of God's kingdom among men in general. Several topics of great interest were introduced and fairly discussed, but no conclusion was reached upon any one question. No by-law was enacted, no dogma proclaimed, nor was anything novel discussed. So far as business of a spiritual, or even ecclesiastical, character is concerned the synod might just as well never have been called together. The only real advantage accrued to the ministers themselves, in so far as they had a nice trip to Montreal at the expense of the Church and had an opportunity of congratulating each other on their good looks and fine appearance.

Mr. C. N. Broom gave notice of the following motion:

"That this synod recognize the evil of intemperance as one of the greatest obstacles to the spread of Christ's kingdom, and hereby express its sympathy with all proper efforts for the suppression of intemperance and the reclaiming of those who have fallen under the use of strong drink, and urges on clergy and laity to give all possible countenance to such effort."

Seeing that more than human efforts have been made all along the line for the suppression of intemperance during the last three years, and have resulted in the death by strangulation of the Scott Act, it is difficult to imagine what benefit a bald resolution of that nature can confer upon the community. Mr. Broom is certainly entitled to credit for his good intentions, but men of experience could tell him that it would require a huge sweep of the fabled "besom of destruction" to wipe out the disastrous consequences of the defunct Scott Act.

Mr. Charles Jenkins moved a resolution "asking that a committee be appointed to consider the advisability of consolidating the various synods of the Church in Canada into one central body which should be a unit and speak with the united force of the entire Church, from the Atlantic to the Pacific. The Church of England," he said, "showed no signs of decay. The old mother was mighty yet (applause), and the Church in Canada was still growing." Canon Brickstocke seconded the motion, taking the ground "that as they were all anxious for Christian union with other churches, they should show that they themselves were united."

It is evident the Church of England suffers, as all other Protestant sects, from internal dissensions, and nothing could be more logical than Mr. Brickstocke's argument, viz, "that it is useless for them to seek for union with other churches if they cannot afford to agree among themselves." But the trouble with them, as with all other bodies lopped off from the old stock, is that they have no principle of unity, having no head to unite in, no heart to draw sustaining blood from; in fact, having no trunk to draw life giving sap from, they are doomed to wither and perish like decayed branches by the wayside. A substitute for the above resolution was offered by Mr. Walkem and adopted, viz: "That a committee be appointed which shall be authorized to invite a conference of representatives from all the dioceses of British North America, and confer with them and, if possible, agree with them upon some ground upon which such union may be formed." And what about the Bible? Surely the Protestant rule of faith, the Bible alone, ought to be sufficient and ample ground to unite on. And what about the decalogue? And what about the ground chosen long ago by the first Apostles and handed down through all Christian ages even to our time and commonly known as "the Apostles' Creed?" These common grounds, upon which the millions in all the centuries of Christendom could agree, seem to have escaped the notice of the gentlemen composing the synod, for the resolution merely asks the Committee "to confer with the representatives of other Anglican churches and if possible agree with them upon some ground of common belief." What has Protestantism come to at last? And is it after this fashion the great mother Church is mighty yet? Heaven help the great old mother Church—the Church of old Harry and Elizabeth—if her clippings in Canada cannot find the Bible, or the decalogue, or the Apostles' Creed, or even the Lord's Prayer as a *crematore* to hang a united Church on and keep it together.

The gentlemen appointed to form the expedition in search of a "common ground" are eight rev. clergymen and eight laymen. The former comprise Canon Brickstocke, Dean Norman and Dean Carmichael. Among the laymen we find Judge Benson, Mr. C. Jenkins and Mr. R. T. Walkem.

Under date of September 17th, we read:

"Last night the Anglican Synod discussed the following motion, moved by Canon Partridge, seconded by the gallant Col. Forsyth: "No clergyman of this ecclesiastical province shall solemnize marriage in any case where there is a divorced wife or husband of either party still living. Rev. Mr. Hannington, of New Brunswick, made a powerful speech against the motion, and after several had spoken the debate was adjourned till to night. When to night came on, a lengthy debate resulted in the motion being withdrawn, and the canon referred to a joint committee of the House of Bishops and Synod to report three years from now."

A motion in the House of Commons would be practically lost if it got what is called "the six months' hoist." But what may be conjectured of the Christian, moral and scriptural motion of Canon Partridge on "Divorce" getting a hoist of three full years? Surely the fate of that resolution is sealed forever and a day. Well, well! It is now settled and on record that the young, still-growing Church of England in Canada, with all the traditions and antecedents of the old mother Church, is not yet in a position to decide if the law which Christ laid down be the correct thing or not. Nor can its accredited ministers in synod assembled come to any decision about the morality or the lawfulness of marrying her that is put away. The great Law-giver says, in very plain terms, "thou shalt marry her who is put away committeth adultery." But the house of Bishops and synod will require three full years to determine whether our Blessed Lord really meant what He said or not. And in the meantime the Ministers, Parsons, Deans and Canons may be accessories to the commission of crime the penalty of which was, according to Holy Scripture, that any one guilty of it should be taken out of the camp of Israel and stoned to death.

After the Temperance Question, the necessity of Union Question and the Divorce Question had thus been disposed of the Jesuits' Estate Act and Roman Church-Influence-in-Politics Question was introduced by Rev. Mr. Spencer, who declared "the preponderating influence of the Roman hierarchy to be dangerous and baneful," and "that it is incumbent on all good citizens, especially on Bishops, clergy and laity of the Church of England, to maintain the rights and privileges of the British people against the aggressions of the Bishops and Church of Rome: wherefore your memorialists pray that the whole matter be made by the Right Rev. Bishops of the Upper House and the clerical and lay members of the Lower House of the Provincial Synod, the subject of their earnest deliberations, to the end that some means may if possible be devised for withstanding and neutralizing the dangerous influence of the Roman hierarchy in and over the Parliament and other legislative bodies of the Dominion." The mover, seconded by Mr. Walkem, proposed to send the memorial to a committee to avoid discussion. Mr. Elliot considered this was not the proper place to discuss the question. Rev. Mr. Lewis said that debating the subject would cause agitation. They had had enough of newspaper strife to cause a rebellion. Rev. Mr. Hannington was not going to be choked off like this. He would tell them that the Jesuits' Estates question did not concern the Church of England. Self government was given to the several Provinces; the people govern themselves and the majority rules. The Province of Ontario had nothing whatever to do with the Province of Quebec on this matter. The Act was a lawful one. The Dominion Parliament and Her Majesty had put their seal to it, therefore it was useless to discuss it. He would move the following amendment: "Whereas the subject of the Jesuits' Estates Act has been recognized by the Provincial and Dominion Governments and ratified by Her Majesty, resolved that it is not a subject to be dealt with by this synod," Hon. Mr. Vail seconded the amendment, and said that he did so because he represented Nova Scotia, which was one happy family. They knew no differences down there, and he did not want to be drawn into a subject he knew nothing about. Finally the question was referred to a committee, and, like every other question introduced, it was honored by a three years' hoist.

Lively discussions, but all ending in nothing, took place on the better observance of the Lord's day, the Revised Version of the New Testament, Romish aggressions, etc., at the close of which the synod had the appearance and complexion of a veritable bear garden, for the report says that "the members became involved in a mixed discussion into which political and personal considerations entered."

Through the intervention of Pope Leo XIII. by letter to the Mikado, religious liberty is now granted in Japan, and the Church is making rapid progress in that country. The Shah of Persia has also stated to Mgr. Altmeyer, the Latin Archbishop of Bagdad, that his Catholic subjects shall always enjoy full religious liberty as long as he will reign in Persia

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 cohabitation 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 news 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. Bereft of this bulwark they are nugatory, 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: "Thou whom God has joined together let no power on earth put asunder." And when separation is permitted for certain causes, any man who marrieth 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 *totò cœlo* 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."

THE NUN OF KENMARE ON FREEMASONRY.

The ex-Nun of Kenmare has taken advantage of the Mail's no-Popery proclivities to get some advertising gratis. She informs the world through the columns of that journal that she intends to deliver a lecture, during which she will produce a "Catechism" approved by the Pope and by Cardinal Gibbons in which Freemasonry is condemned in very strong terms. By producing the catechism she says she will make it impossible for Catholics to repudiate the "teaching of the Church" on this subject. Miss Cusack, the ex-Nun, acknowledges the no-Popery lectures in general misrepresent Catholic teaching most grossly, and that the public who attend such lectures are not usually satisfied unless this be done. She, however, declares that she will not follow this course, but will confine herself to telling the truth. She has not, so far, fallen exactly into the ways of Justin D. Fulton and Widdows, but neither has she, in her lectures, confined herself to truth; and long have no doubt that before long she will become as mendacious as any of the lecturers whose business she has adopted. She will find that her trade will not pay till she follow this

THE FREE PRESS ON DIVORCE.

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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 Dryman, 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 standing. The cause of death was paralysis of the organs of respiration. 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 leapt into a log 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 quivering bosom, 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 Crusade, 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 seceders, 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 Africans; 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, 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 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 bestowed 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 fruitfulness of the 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.

THE CATHOLIC RECORD.

SEPTEMBER 28, 1889.

CATHOLIC PRESS.

Catholic News. They are getting good in Derry; even better than our Dublin correspondents would have us understand.

Catholic Review. A Protestant exchange complains that the Catholic Review and the Catholic press generally, rarely speaks of Protestantism but with sneers and contempt.

Chicago Catholic Home. "In point of fact, Jesuit schools have again and again been suppressed through out Christendom, as being inconsistent with the peace and stability of government."

Don't Waste Your Time. and money experimenting with doubtful remedies, when Dr. Pierce's Golden Medical Discovery is so positively certain in its curative action.

THE USRS OF ADVERSITY—LAT. TARK DAY IRRIGATION—ITS SHALLOVNESS AND FOLLY. The Rev. Sydney Smith, S. J., was the preacher at the High Mass at the Church of the Immaculate Conception, Farm Street, on Sunday.

UPON A GENTLE. In an earlier portion of the same chapter, St. Mark recorded another and a very touching miracle also wrought upon a Gentile.

THE ANGELUS AT ROME. LABOR CEASES AT THE SOUND OF A CANNON FROM THE CASTLE OF ST. ANGELO. Among the many striking impressions which a visit to the Eternal City produces upon the religious mind there is one peculiarly beautiful and enduring.

A NOBLE CLIENT OF MARY. The Lady Margaret, Countess of Richmond and another Henry VIII. of England was not least celebrated for her devotion to the Blessed Virgin Mary.

AN UNPRINCIPLED SCOUNDREL. "So this is a prohibition town?" said a drummer in the neighborhood of a small local option town in Texas.

CONCORDIA VINEYARDS. ERNEST GIRARDOT & COMPANY PURE NATIVE WINES. Alter Wine a specialty. Only Native Alter Wine used and recommended by His Eminence Cardinal Fachereau.

Once upon an evening dreary, As I pondered and I weary, O'er the basket with the needles from the wash the day before;

John without a sign or notion, Sat and read the "Yankee Nation," And thought of the needles from the wash the day before;

For though I'm but a woman, Ever I've been in a human, And thought of the needles from the wash the day before;

What shall we eat, or what shall we drink, Or whether shall we be clothed? For after all these things do the heathen seek.

We are the children of God, dear brethren. From the day we first saw the sun until this, God's hand has held us up.

Have we not every reason to have confidence in Him and to be thankful in His hand for the childlike trustfulness in which He has been true to us?

Look out into the world: are men content with God's providence? Are they not asking each other: "What shall we eat, or what shall we drink, or whether shall we be clothed?"

It is a happy, but too true that the lives of most men are made up of self-seeking. Each one is trying to do the best for himself.

How can they be "God alone's good," and they have not God? They do not love Him; they do not serve Him; they do not know Him.

Oh, busy nation, working so hard for so little, so anxious to provide for the passing hour, so full of human prudence, so rich in your own conceits, so poor in reality!

Work, indeed, you must and provide, but why make the having of money and land and name your end?

Mr. Henry Harding, of Toronto, writes: My little daughter, of years of age, has been a terrible sufferer this winter from rheumatism, being for weeks confined to her bed.

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The subject, or rather the two subjects, covered by the above title, is so large and comprehensive that it is clearly impossible to treat it in all its bearings.

Members of the Holy Family attend at Catholic weddings when the Nuptial Mass is celebrated. An association is formed, headed by the Prince of Wales, to honor to the memory of a saintly priest.

The Ave Maria is thus the most solemn time of the day at Rome; it is also the most impressive. There are three hundred and seventy churches in the city, all forming a grand harmonious concert of praise to the Queen of heaven and earth.

The Lady Margaret, Countess of Richmond and another Henry VIII. of England was not least celebrated for her devotion to the Blessed Virgin Mary.

When heard from the Pincio the effect is grand and sublime, for the sounds that predominate are those of the bells of St. Peter's and the largest churches of Rome.

It is at such a moment that one realizes the emptiness of all things earthly and the instability of all human institutions and their grandeur.

This noble lady was a gifted linguist, and was never weary of translating books of devotion from one language to another for the benefit of her people.

EXCEL THE WORKS by using the safe and reliable antihelmintic Freeman's Worm Powders. NATIONAL PILLS are a mild purgative, acting on the Stomach, Liver and Bowels, removing all obstructions.

SCOTT'S EMULSION OF PURE COD LIVER OIL AND HYPOPHOSPHITES. Almost as Palatable as Milk. So Disputed that the most delicate stomach can take it.

SCOTT'S EMULSION is acknowledged by Physicians and the Best Preparation of its class for the relief of CONSUMPTION, SCROFULA, GENERAL DEBILITY, WASTING DISEASES OF CHILDREN and CHRONIC COUGHS.

Electricity, Mollere Baths and Sulphur Natine Baths. CURE OF ALL NEURALGIC DISEASES. J. G. WILSON, LEICESTER, 480 DUNDAS STREET.

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The subject, or rather the two subjects, covered by the above title, is so large and comprehensive that it is clearly impossible to treat it in all its bearings.

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The Ave Maria is thus the most solemn time of the day at Rome; it is also the most impressive. There are three hundred and seventy churches in the city, all forming a grand harmonious concert of praise to the Queen of heaven and earth.

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Once upon an evening dreary, As I pondered and I weary, O'er the basket with the needles from the wash the day before;

John without a sign or notion, Sat and read the "Yankee Nation," And thought of the needles from the wash the day before;

For though I'm but a woman, Ever I've been in a human, And thought of the needles from the wash the day before;

What shall we eat, or what shall we drink, Or whether shall we be clothed? For after all these things do the heathen seek.

We are the children of God, dear brethren. From the day we first saw the sun until this, God's hand has held us up.

Have we not every reason to have confidence in Him and to be thankful in His hand for the childlike trustfulness in which He has been true to us?

Look out into the world: are men content with God's providence? Are they not asking each other: "What shall we eat, or what shall we drink, or whether shall we be clothed?"

It is a happy, but too true that the lives of most men are made up of self-seeking. Each one is trying to do the best for himself.

How can they be "God alone's good," and they have not God? They do not love Him; they do not serve Him; they do not know Him.

Oh, busy nation, working so hard for so little, so anxious to provide for the passing hour, so full of human prudence, so rich in your own conceits, so poor in reality!

Work, indeed, you must and provide, but why make the having of money and land and name your end? Why spend your strength, your lives, in getting, only to feel the greater bitterness in parting with your goods? It is God who gives; it is God who takes away; and it is God who tests you by the loss of your goods.

Mr. Henry Harding, of Toronto, writes: My little daughter, of years of age, has been a terrible sufferer this winter from rheumatism, being for weeks confined to her bed.

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TO CONTRACTORS.

Sealed tenders addressed to the undersigned, and deposited at the office of the Department of Public Works, Toronto, on MONDAY, 29th SEPTEMBER, 1889, at 11 o'clock, for the construction of the following works:—

Steam Boilers, Water Tanks; also for Drains, Cisterns and Pumping Engine House, Steam Boilers and Heating Apparatus, for Asylums, Churches, and Hospitals, according to the plans of the Department of Public Works, Toronto, where forms of tender may be obtained.

Each tender must be accompanied by an accepted bank cheque, payable to the order of the Commissioner of Public Works, for the amount of the sum of Five Hundred Dollars (\$500.00), which will be forfeited if the party tendering declines or fails to enter into a contract based upon his tender when called upon to do so; where tender is not accepted the cheque will be returned.

Tenders will also be received at the same date for an addition and Steam Boiler for the Engine House at the Reformatory for Boys, Penitentiary.

The bona fide signature of two parties who may be willing to become sureties for the performance of the contract to be attached to each of the above tenders.

The Department will not be bound to accept the lowest or any tender.

C. F. FRASER, Commissioner.

Department of Public Works, Ont. Toronto, September 13th, 1889. 579-2w.

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FROM RIDGETOWN.

Special to the CATHOLIC RECORD.

The Catholics of this place held their annual picnic on the 5th of September.

Great preparations had been made to make this the most successful of any picnic yet held here, and if the weather had continued fair no doubt it would have been so.

The ladies of the congregation, with the help of their Protestant friends, had provided everything good in the line of eatables, and their dinner tables would tempt the most fastidious appetite, but just as they were nicely enjoying their dinner the rain started to fall and it was one shower after another until after 4 o'clock that afternoon. In the meantime, the committee decided to repair to the rink to finish up the day's doings, and everything was hastily gathered and conveyed there.

Supper was served from 5 to 6 o'clock when the next most interesting feature of the programme was the drawing of a number of prizes, namely, a beautiful silver casket, a nice silver case basket, beautiful large cane seated rocking chair, plush album, gilt-framed mirror, plush dressing case, and a gold watch on a chain.

The tickets of the drawing were twenty-five cents each. The lady selling the greatest number of tickets was entitled to the watch, which was won by Bella Tompkins, she selling \$78 worth, and Miss Lewis \$51.

Rev. Father Quigley, pastor of the congregation, presented Miss Lewis with a silver watch in token of her services. Miss Tompkins sold every one of the winning numbers, which were as follows:

No. 881—Plush photo album, Mrs. Manix No. 887—Rocking chair, Mrs. McDonald No. 882—Gilt-framed mirror, Mr. Rebyer No. 884—Cane seated rocking chair, Mrs. Dulong No. 885—Plush photo album, Mrs. Manix

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No. 887—Rocking chair, Mrs. McDonald No. 882—Gilt-framed mirror, Mr. Rebyer No. 884—Cane seated rocking chair, Mrs. Dulong No. 885—Plush photo album, Mrs. Manix

No. 887—Rocking chair, Mrs. McDonald No. 882—Gilt-framed mirror, Mr. Rebyer No. 884—Cane seated rocking chair, Mrs. Dulong No. 885—Plush photo album, Mrs. Manix

No. 887—Rocking chair, Mrs. McDonald No. 882—Gilt-framed mirror, Mr. Rebyer No. 884—Cane seated rocking chair, Mrs. Dulong No. 885—Plush photo album, Mrs. Manix

No. 887—Rocking chair, Mrs. McDonald No. 882—Gilt-framed mirror, Mr. Rebyer No. 884—Cane seated rocking chair, Mrs. Dulong No. 885—Plush photo album, Mrs. Manix

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