

The Catholic Record.

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

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Catholic Record

London, Sat., Sept. 13th, 1890.

EDITORIAL NOTES.

Does it spring from prejudice or ignorance? Being charitably inclined, we incline to the latter opinion, and we content ourselves with declaring that the minister who recently declared the Catholic Church to be opposed to science and to the Scriptures is a veritable phenomenon of ignorance. Amongst his kindred he is a brilliant light of erudition—a watchman, in fact, on the towers of Israel. Wise and liberal Protestants have not failed to refute this absurd and loathsome calumny. Mr. Laing, a traveller of some distinction and one nurtured by the milk of Presbyterianism, does not hesitate to say that the Catholic clergy seized on education to be at the head of the great social influence of useful knowledge. Colonel Mitchell, in his life of Wallenstein, declares that deep and indelible is the debt which religion and civilization owe to the early Roman Pontiffs, and to the Church of Rome. The charge that the Catholic Church is opposed to the reading of Holy Writ is as unjust as it is untrue. Readers of history, who see facts as they are, know well that before Luther, the Bible was scattered broadcast over the universe. At the Carion exhibition in London, in 1878, there were sixty different copies of Bibles, in Latin and German, published before 1503. The invention of printing dates from the year 1423, sixty years before Luther was born. In 1466 Guttenberg printed a Latin Bible at Mentz. We have English or Saxon Bibles of the eighth and tenth centuries.

For the week past, newspapers of every shade of politics and creed have paid their tributes of love and admiration at the shrine of the departed O'Reilly. Words, tender and sorrowful, have fallen from the lips of many an editor who would not countenance the policy of the dead patriot and who scrupled not to cast insult and invective against the giant who battled ever for the dearest interests of humanity. Why then, this universal mourning? O'Reilly was a man in the fullest sense of the word. His great heart went out to all. Weakness was ever the titan which drew forth those gleams of genius which lighted up the way of humanity. Sincerity to his friends, charity to all, fidelity to God, formed round his soul and guarded it from the incursion of sham and prejudice. Hence, all over the world, wherever fame has spread its pinions, O'Reilly's name is whispered with faltering lips, and is accompanied by words of undying affection.

Why does not every Canadian city possess some purely literary club or association? This is a question oftentimes asked, and as yet not answered satisfactorily. Many societies are there in our midst, but the one which may unfurl a literary banner awaits the future for existence. What we mean by a literary society is this: the banding together of young men, not for smoking or for billiard playing, but for the discussion of a historical fact, of a social question, of an author, etc. Abstraction made from the knowledge to be acquired by such an association, it would go far to banish from our young men that frivolity which makes their hearts and minds but mere receptacles for the garbage of low aims and pursuits. And they would be persuaded that the highest is not material—that smoking and aimless conversation do not constitute man's noblest end. Who would not brush aside the commonplace on reading Ben Hur? And if we wandered amidst the glowing pages of Romola, and for an instant contemplated the unbending hemline, whose very soul was steeped in godlike charity—the faithless Melema, the caustic wit, and politicians who thronged around the stately palaces of Florence, and made their inmates the objects of ridicule, he would feel convinced that an hour's converse with a master spirit acts on toil-worn frame as ever cooling potion on fevered patient. "Book lore" is the good angel that keeps watch by the poor man's hearth, and hallows it: saving him from the temptations that lurk beyond its charmed circle: giving him new thoughts and nobler aspirations, and lifting him, as it were, from the mere mechanical drudgery of his every-day occupation. "Knowledge is like the mystic ladder in the poet's dream. Its base rests in the primrose earth, its crest is lost in the shadowy splendour of the empyrean: while the great authors who for traditional ages have held the chain of

science and philosophy of poetry and erudition, are the angels ascending and descending the sacred scale, and maintaining, as it were, the communication between man and heaven." The generation of to-day must know well this celestial ladder or be doomed to remain the prey of sullen ignorance. Let our young men, for the glory of their manhood and of their Church, strain every nerve to make themselves worthy combatants of life's great battle. They will not then be "hewers of wood and carriers of water."

ARRANGEMENTS have been made to hold a general Methodist Conference in September, 1891. The different Methodist churches of America will send two hundred delegates, and two hundred will be sent by the Methodist Churches of Great Britain, Ireland, France, Australia and Africa. The assembly will be called an Ecumenical Conference, in imitation of the Catholic expression "an Ecumenical Council," but it is evident that such a conference will have no power either to define doctrine or to prescribe matters of discipline which will be obligatory on the various Churches which will be represented. It is, therefore, difficult to imagine any useful purpose which can be served by such a gathering. There have been gatherings of Anglican Bishops, and of Presbyterian delegates under the names respectively of Pan-Anglican and Pan-Presbyterian Councils, but they were without any practical result, and it cannot be expected that the proposed Ecumenical Conference will be a whit more successful.

ONE Mrs. Maria B. Woodworth has been conducting evangelistic revival services at St. Louis, Mo., for the last two months, and recently thousands of persons attended her meetings. She is assisted by several lieutenants who sing and play somewhat on the manner of the Salvation Army, and it was a nightly occurrence that from fifty to two hundred and fifty men, women and children were stretched on their backs writhing in a sort of religious frenzy or in a stupor from exhaustion, while about a thousand of the audience were dancing, singing, shouting and swinging their arms about excitedly. Much harm has been done to those who were engaged in the revival, as it has transpired that the secret of the so-called evangelist's power lies in the fact that she is an insane woman of great hypnotic power, and that she brings her subjects under the mesmeric influence which she exercises. Mrs. Woodworth claims to have extraordinary divine visions. She says that she has conversed many times with God, Christ, the Trinity and also with the devil, and that she is on familiar terms with them all. She says that she visited both heaven and hell, and described them graphically. She is the same person who, while preaching recently at Oakland, California, foretold that the large cities of that State would be overthrown by earthquakes and tidal waves. The strangest part of the matter is that so many thousands of people allow themselves to become the dupes of such impostors.

The Republicans of Wisconsin have inserted in their platform the following principle:

"We assert that the parent or guardian has the right to select the time of the year, and the place, whether public or private, and wherever located in which his child or ward shall receive instruction."

Yet with strange inconsistency they uphold the Bannet law of last session of the Legislature, which denies to parents the right of sending their children to private schools. The Democrats have pledged themselves to repeal the obnoxious law, and on this issue the campaign will be conducted. Mayor Peck, who was elected to the Mayoralty of Milwaukee by a majority of 7,600, will be the Democratic candidate for the Governorship. He will be opposed by Governor Hoard, who upholds the Bannet law. The Catholics and the German Lutherans will give their full strength to the Democratic candidates, and it is expected that they will succeed.

A PROTESTANT German traveller in East Africa describes the Catholic missions of Uganda in terms of the highest admiration. The mission at Bagamayo has been in existence since 1869, and have over a hundred boys and about the same number of girls in their schools, who are trained to cleanliness and work, receiving at the same time lessons in Christian doctrine and elementary secular subjects. The Brothers of the Society of the Holy Ghost, who have charge of the schools, all possess a knowledge of some trade in which they instruct their pupils, giving them at the same time the example of industry, which is a powerful

incentive to the children. They cultivate coffee, cocoa, vanilla and indigo, and teach the best mode of cultivation to the children, thus making them aware of the capabilities of the soil, and the young people are themselves patenas of industry and Christian living to the neighboring tribes. The writer states that the English Protestant missions compare very unfavorably with those of the Brothers. The Algerian Brothers, another religious order, are equally successful at Victoria Nyansa, and in Uganda, throughout which territory there are several branch stations.

MR JOHN KENT, a member of the Public School Board of Toronto, died suddenly at his residence last week of diabetes. He was a victim to the so-called Christian Science delusion. Having been told that Mrs. Stewart, of Markham street, could effect a cure, he placed himself under her care. She forbade the use of any medicine, and ordered him merely to put his will in accord with the divine will, and that thus his cure would be effected. Dr. Carveth had prescribed to him a certain diet, but Mrs. Stewart released him from the doctor's prescription and told him he might eat whatever he liked. She also removed the pads and bandages which had been applied to him under the doctor's directions. He followed Mrs. Stewart's prescriptions for about two weeks, until it was beyond the power of the physicians to do him any good. Mr. Kent was fifty-three years of age.

HIS Eminence the late Cardinal Newman was universally beloved in Birmingham by Catholics and Protestants alike. A correspondent of the London Telegraph, writing from Birmingham, says:

"His passing away is indeed the one subject of conversation, as it was last night the one theme in all pulpits. Not one word of disparagement have I heard of the merits of the lamented Prince of the Church, though I have conversed on the subject with members of all denominations, from high Anglicans down to uncompromising Dissenters and avowed heretics. Quite apart from the tender and loving side of his nature, the absolute fearlessness of the Cardinal excited admiration even from his most resolute, dogmatic opponents, and they are not slow to testify to the merits of a charitable and often generous foe. The shop windows in every street are filled with photographs and pictures of the deceased, and the booksellers' shops teem with biographies and pamphlets affecting his life."

The title war is still carried on in Wales with great determination on both sides. The clergy have engaged a number of emergency men to assist in the collection of the tithe, and recently a raid was made by a troop of the Tenth Hussars, twenty policemen and several emergency men. The people were called upon by the blowing of horns to resist, and the houses were barricaded, but the invading force succeeded in seizing cattle, which were afterwards released on payment of the tithe. About £30 were collected, but the indignation of the people is very great against the Anglican clergy, who thus remorselessly enforce payment from people who do not belong to the Church.

HOME RULE.

THE BATTLE FOR A PARLIAMENT IN COLLEGE GREEN.

Mr. John Slattery, town councillor of Cork, and President of the Catholic Trade Association for the South of Ireland, was liberated from prison, in which he had been imprisoned under the Coercion Act, and on his release was conducted into Cork by thousands of friends and several bands of music. Among those who greeted Mr. Slattery were the Mayor of Cork and Messrs. Flynn and Deasy, members of Parliament. The Government has not succeeded in making patriots disreputable in making Mr. Powell, editor of the Midland Tribune, has also been released unconditionally, this being the third time of his imprisonment on frivolous charges. He had this time the savage sentence of six months, but as his health was so impaired that longer imprisonment would have put his life in jeopardy his term has been shortened. Mr. Balfour is now afraid to carry out the scheme of murdering Nationalists in the jails in order to settle the agitation for Home Rule.

The police and magistrates of Tipperary have been guilty of another tyrannical outrage against Mr. Robert P. Gill, an engineer of high standing, and brother to the member of Parliament for Louisa. Mr. Gill, while crossing a street, was deliberately obstructed by a policeman who stood on the crossing. Mr. Gill, in passing, slightly jostled the surly boor, by accident, and for this he was charged with assault and sentenced to two weeks' imprisonment. The sentence was made thus short in order to prevent an appeal, and the magistracy refused to increase it, though asked to do so. Application has been made, however, to the Court of Queen's Bench to compel them to state the case for decision by the court. The publicity which has been given

through England to police and landlord atrocities in Ireland has made the Government exceedingly circumspect when Irish political meetings are visited by prominent English Liberals. Mr. Moreton the Secretary of the Home Rule Union of England, assisted recently at a meeting at Congroy, and when it was ascertained that Mr. Moreton would be present orders were given that the police should not take their rifles to the meeting, but only batons. The secret why this course was adopted is that Mr. Moreton had told on more than a hundred platforms in England of the atrocities which had before been witnessed at Congroy. The Government evidently desire that the English people shall believe that the atrocities are not so bad as they are represented to be. A large force of police was present at Mr. Moreton's meeting, but they did not, as they usually do on such occasions, interfere to break it up. They evidently had orders to exercise moderation.

The work of eviction recently effected at Liscattin, near Schull, was followed by the usual barbarous unroofing of the tenants' houses, which were thus rendered uninhabitable. Copies of the walls were also torn down. Mr. Thomas H. Morrison, the evictor, superintended the work of destruction, and was aided by a large force of policemen and emergency men. A circular has been issued from Dublin Castle with reference to the use of firearms by the constabulary. It states in cases of attacks, etc., on the police, in which it may become necessary for them to use their firearms, it is of the greatest importance that the officer in command should give all his attention to the supervision of the men acting under his orders. He should not, therefore, except in case of extreme necessity, fire himself, but should give deliberate word of command to one or more of his men to fire a specified number of rounds. Should the officer alone be armed, and the necessity for firing arise, he should over his weapon to a steady man of his party. These orders have been given in consequence of the reckless shooting which recently occurred at Congroy.

Lord Hartington spoke last week at a Union demonstration at York. He said he believed the exultations of the Gladstonians were wasted. The session recently closed could scarcely be paralleled in any period of English history, even during the bitterest party contests. He regarded the Gladstonians that contempt for or miscalculation of the strength of the Unionist party was likely to lead to disaster. It could not be denied that the success of the Parnellite tactics rendered Parliament impotent, and made the Irish party more formidable than it had ever been in the days of O'Connell or of Mitchell and Smith O'Brien. This success, he was convinced, had been the chief factor in the conversion of Sir William Harcourt, Mr. Morley, Sir George Trevelyan, and a majority of the Liberals to Home Rule. They did not think that Ireland with Home Rule would be better governed, but believed that it was useless longer to contend against the invidious poison that was sapping the life of Parliamentary government. He, however, was of the opinion that they ought not to succumb, but should resist to the last, as their predecessors had done, and he believed that public opinion would support the Unionists in so resisting.

Considering that the bettering of the condition of the people of Ireland is the last thing for which the British Parliament seems to care, the colonies with which His Lordship states that the country will not be better governed with Home Rule, is exceedingly refreshing. It cannot certainly be worse governed than it is at present. His Lordship does not see the signs of the time in the bye-elections which have so unmistakably demonstrated that Mr. Gladstone's Home Rule policy is sustained by public opinion, but which in the face of the facts he supposes to favor the continuance of alien rule. Ireland has been so perpetually marauded in the past that it is now settled by the best of statesmen that Home Rule alone will give redress.

Cork, Sept. 7.—Wm. O'Brien, speaking at Meelin, County Cork, said it would be Ireland's own fault if a single child of the tenantry should not be provided for. They had no business to make begging appeals to Irishmen abroad, but should look to Mr. Balfour and his subtle schemes. It would be perfectly within their right to demand that the Boards of Guardians compensate them for the loss of their crops. If the guardians had the courage to boldly relieve the people their Irish leaders would promise to hammer extra life out of the Government. In regard to one writ recently served upon him, Mr. O'Brien said that Lord Salisbury thought to prevent him from going to America by means of a bankruptcy notice. It remained to be seen whether he would be more successful than in the role of a runaway libeller and blackmailer.

CARDINAL McCABE.

A beautiful and elaborate altar tomb has been erected in Glasnevin cemetery over the grave of Cardinal McCabe. It has a life size image of the Cardinal resting on an altar, over which a canopy is spread. It is one of the finest monuments in the cemetery. The canopy is of fine stone, carved very richly with Celtic ornaments, many of them copied from the most celebrated of the old Irish ecclesiastical monuments. The Cardinal is represented in full pontificals, with crossed hands. The likeness is a very striking one, and the details have been carried out with the utmost fidelity. At the head and at the feet of the statue are two angels, which, like the principal figure, are in Carrara marble of a quality which is likely not to suffer from exposure to the weather.

ALWAYS FAITH FIRST.

Dr. Hettinger's magnificent "Defence of Christianity" has just been put at the service of English readers by the London oratorical Father Bowden, under the title of "Natural Religion." The book opens, says the *Lycium*, with a discussion on "Doubt's views as the type and author of saving faith, the Man of faith—Plato as the victim and the type of doubt. The apologist contends that the abused axiom of St. Anselm, "*Crede ut intellegas*," is the royal road to supererogatory knowledge; whereas the "*Dubito ut cognoscam*" of Descartes is not only unreasonnable, but an impossible position. "The theory," he holds with Kuhn—"that the mind must proceed from doubt to truth and certainty is unsound, repugnant to the nature of the intellect, and arbitrarily frustrates the craving for truth." "All epochs"—he affirms with Goethe—"in which faith is dominant, are brilliant, elevating, and pregnant for the present and future. Those, on the contrary, which are under the sway of a miserable scepticism dazzle for a moment, but are soon forgotten, because worthless is the knowledge which bears no fruit. "Unbelief belongs to shallow, retrograding and narrow minds." "Of the two"—to make choice with Cardinal Newman—"I would rather have to maintain that we ought to begin with believing everything that is offered to our acceptance than that it is our duty to doubt everything. In the first case we should at least go forwards, the truth being, the error falling from our minds, whereas in the last case we should make no advance at all." No word in the English language, when applied to religion, is so misunderstood as faith, though it seems at first sight simple enough. Human faith is the assent of the mind to the spoken word of a fellow man. Divine faith is assent to the word of God. This would seem plain enough, and yet there is a difficulty. We can assure ourselves of the fact that our friend has spoken, and be certain of his knowledge and veracity; but what is the ultimate criterion by which we know that God has spoken, and that this or that doctrine has been pronounced by Him? Thus the rational motives upon which we accept the existence of a revelation and determine its range, may be, and often are, capable of themselves of yielding only a high degree of probability, but in the act of faith certainty is perfected. This certainty does not originate in reflection; it is the spontaneous product of other influences, and is annexed to the direct act of the faculties of knowledge. If we are always to wait for proof—if we are to assume everything as doubtful until it is proved and proved to us, an act of faith would no longer be possible.

A paralytic man who has not moved his limbs for years is told to arise and walk, and that, on the authority of God. Previous to the act there was no evidence that he could walk, or that the word was the word of God; but in the act, when he finds himself walking, his certainty in that word, which had spoken to him with such healing power, is more than metaphysical, it is divine. On the other hand, if the paralytic man had refused to move until he had received some demonstrative proof—if he had guided himself by the principle "certainty prior to action"—he would assuredly never have arisen from the earth, nor entered into the temple of truth by the beautiful gate. The theory of scientific doubt is, furthermore, unsound when applied to matters much less elevated than Divine faith. Not only does the just man live his supernatural life by Divine faith; his daily human life also is founded upon human faith. Remove this, let him act upon the principle of doubt in social intercourse, and the whole social system would collapse. It is contrary to our nature, whether towards our fellow beings or towards our Maker, so to proceed. Why, then, are we so irrational as to contradict the bent of our whole nature if faith is nearer and easier to the mind than scepticism?

The apologist whom we are following answers: "A baloon, properly balanced, should rise of its own nature beyond the dark clouds into the region of purer light; we have but to let it go free and obey the impulse of its own condition. The captive baloon, however, is hindered from its natural ascent by the cords which binds it to the earth. The human intellect, receptive as it is of all truth, would expand of itself and ascend to the fullness of knowledge were it not for the bonds which hinder its flight. These are what we must remove in order to give perfect liberty to thought. Doubt checks the expansive power of the mind. The causes of doubt are partly intellectual and partly moral. They are false symptoms of philosophy leading to a misdirection of the passions and will, or moral defects tending to intellectual blindness and error. Inherited prejudice and false training are the fruitful sources of both. The apologist analyses these, and, concluding, insists that the earnest inquirer shall remove obstacles and seek to obey in freedom, the call of truth, and the tendency of his intellectual nature. Having thus discussed the question of faith and doubt, and inquired into the causes of the latter, the second chapter of "Natural Religion" passes on to speak of truth. Again, we find the same two principles confronting us. The sceptic, after the fashion of a spider, spins his philosophic system from such paltry materials as he finds within himself, and the result is a beggary fabric. The man of faith, on the other hand, gathers his mental possessions from every region of existence to which he has access. What, then, according to his manner of viewing the question, is Truth, and what is true? "I will give you my definition,"

says St. Augustine, "and I have no fear of its being rejected for its brevity: *Verum mihi videtur esse id quod est*. (Truth seems to me to be that which is.) "Falseness," he says again, "begins when that which is not is believed to be." As a thing is, so it is; the mind must not pervert it, but be conformed to it. Truth is the adaption or conformity of mind to thing. As the thing is, so must be the mind's picture of it. The attitude of the sceptic is a denial of this. His own limited reason and his own desires become to him the measure of what is true. To each individual so regarding the object, truth may be something different; in fact, to the same individual what is true to-day may be false to-morrow. Thus Certainty becomes a phantom, ever sought and ever mocking the seeker.

Truth, according to the apology, is then classified into three orders: sensible, intellectual, and religious—with their negations: scepticism, materialism, and rationalism; the whole discussion being made to find its issue in the three proofs of God's existence from history, nature, and mind.

CRIMES IN RELIGION'S NAME.

They have a somewhat notorious person in London who is engaged in the business of proselytism. He directs the operations of a bureau or society of his own establishment, the chief function of which is to pick up stray Catholic children, or children bereft of proper parental care, and to find homes for them in which they will be brought up in the Protestant religion. Barnardo is the name of the fellow. And he is known as the doctor. Besides, he is a fanatic of the first order, and like all fanatics and cranks, is indifferent to law, order, personal rights or anything that might interfere with his business.

Two cases have been reported by recently arrived London papers, in which the courts "sat down heavy" upon the pious doctor. The most notable was that in which the custody of a lad named William Murphy was involved. William was the son of a deceased Catholic who had been baptized in the Catholic Church, and who had been handed over by a cruel stepfather to the care and custody of Dr. Barnardo. The Earl of Denbigh offered to become security for the education of the boy, but the sleek old proselytizer refused to give him up. Mr. Justice Kay promptly made an order constituting the earl as the child's guardian, and the youth has been released.

An extraordinary incident was devalued during the hearing. An affidavit was introduced by Dr. Barnardo's solicitor, purporting to have been given to young Murphy, in which he is reported to have sworn that he did not wish to become a Catholic or to be educated in that faith. The judge, however, took the boy into his private room and questioned him, and, coming back to court, said that the boy had told him that he was not happy and comfortable in Dr. Barnardo's "home," that he wished to be sent to a Catholic school, and had no objection to be brought up in the Catholic religion. As the judge very justly said, the affidavit was not made by the boy, but for him. That was a nice foundation for a Christian life. A lad of tender years is taught at the very threshold of his religious experiences to commit perjury in the name of Christianity. What sort of an impression must this awful crime make upon a tender and receptive mind!

Fanaticism, when it is directed against the Catholic Church, is capable of committing the most heinous of crimes. Lying, slander, perjury, forgery and fraud are its most potent weapons. And it expects to get accessions to Protestantism, by these methods, from the ranks of the Catholic body, when all the teachings of the Catholic Church are opposed to false swearing, to lying and to deceit. If Dr. Barnardo were in Boston he would be an honored guest at Mass Hall, and would be promptly voted in as a member of the committee on one hundred—*Boston Re public*.

MR. CURRAN, M. P.

At the annual outing of the Corn Exchange, one of the most powerful organizations in the Dominion, the president, Mr. Edsall, speaking of the member for Montreal Centre, said: "Mr. J. J. Curran, our distinguished representative in the House of Commons, was always the friend of the merchants of Montreal. He was always on hand when the duties of his constituency required his presence; he was indefatigable for their interests at Ottawa, and the people would not forget his services. He hoped the day was not far distant when Mr. Curran would have a seat in the cabinet. Sir John Macdonald could not make a more popular selection." And this was not unreasonably received with what the reporters described as "loud cheers."

So far as popularity is concerned Mr. Curran is singularly fortunate. All classes of the community recognize his ability, his integrity and his zeal. He has won the good will of all races and creeds and stands *facile princeps* in the hearts of his own people. We hope with the president of the Corn Exchange that he may soon occupy the position in the Cabinet he has so well earned.—*True Witness*.

The officers of the Austrian warship *Minerva*, while visiting Rome last week sought an audience with the Pope before calling officially on the ministry. This has given great offence to Premier Crispien and the Government journals denounce the act loudly as a significant act of disrespect to the Italian Government.

The Turkish soldiers at Jerusalem have expelled the Franciscan Fathers from the city, in spite of the protest of the French consul. The Fathers have flourishing missions in the city and throughout Asia Minor.

The Old Field Hawk.

Not far from old Kiavara, in the merry month of May...

KNOCKNAGOW

THE HOMES OF TIPPERARY.

BY CHARLES J. KICKHAM.

CHAPTER LIV.—CONTINUED.

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Mrs. Kearney thought of all this as she watched the bearing of Bob Lloyd's chest, and his languishing looks across the table.

Whereupon Grace started up from her seat with her hands upon her knees, and then sat down again, as if she could scarcely resist lying across the room and repeating the strangling process over again.

The entrance of the Miss Hanlons in their new flounced dresses created quite a sensation, and even Grace acknowledged that Kathleen was gloriously handsome.

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them at a game of forfeits in a corner of the room. Rose Hanly and Eva fell in too, and after a while Hugh and Mr. Lloyd joined in the game.

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back to him, for he's over at Mather Kearney's, says I. 'Do you tell me so?' says Roddy, 'I'll go back an' tell Mather Sam.'

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was echoed from the opposite side of the fireplace, where Mr. Henry Lowe sat brooding over the thought that this was the "last night," and wondering would they have another set of quadrilles.

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SEEK HAD CHARGE OF THE HOSPITAL AND DISPENSARY; the former had fifty patients, and the dispensary came hundreds of the poor and needy daily for medicine and to have their sores bandaged.

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THE HEART'S CHRISTMAS. Give me a clasp of thy hand, old love, And a tender glance from thine eyes...

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A CHILD OF MARY. AN EXAMPLE OF HEROISM AND WOMANLY SWEETNESS IN HUMBLE LIFE.

By a Socially Perfect. Had I named the title "An Illiterate Child of Mary," instead of the one employed above, you would think this a strange character to give a Socialist, yet it was true so far as worldly knowledge goes.

Dr. Kearney had ever seen in her own father's house. The dinner was equal to anything that Mrs. Kearney had ever seen in her own father's house.

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The Heart's Christmas.

Give me a clasp of thy hand, old love,
And a tender glance from thine eyes;
I may not be sorry to-night, old love—
We have loved long enough to be weary
But the joy of others, though ringing afar,
Shall shake all my balls for one hour;
It is better to garner the light of a star
Than to blot its own ray in our tears.

We know there are dancers foot, old love,
Ah, thy foot was the lightest of all,
And the smallest, may I dare to say,
We were foolish enough at that ball,
Where our steps were the envy of many a
pair.
While our hearts beat a tumult of glee,
Can a waltz sing on the rocky air?

Without bringing that Christmas to me?
The "trees" and "cars" were our rhymes,
old love,
And our words flowed to many a tune,
Thou' they danced when "Diana" sought a
"ye," old love,
By the light of a horn-tipped moon;
But it came from your cool, sweet lips at
last;
Yes, I know they were sweet and cool,
He who warms not his heart at the fire of
the past.
Is not worthy of times of Yule.

Thy face was an angel's that night, old love,
As it dreamed at the window frame,
I saw it you know, from beneath, old love,
And I parted with a whole lot of tears;
'Tis thus we turn back to our best delights,
And that was my golden time;
I will fight for us ever to chime,
And call all the bells to chime.

—Joseph L. C. Clarke.

A CHILD OF MARY.

AN EXAMPLE OF HEROISM AND
WOMANLY SWEETNESS IN HUM-
BLE LIFE.

By a Socially Prefect.
Had I named the title "An Illiterate
Child of Mary," instead of the one em-
ployed above, you would think this a
strange character to give a Socialist, yet
it was true so far as worldly knowledge
went. She was not a graduate of a semi-
nary or college, but the Christian virtues
and duties of her religion had been
well learned and were regularly practiced.

Foreign languages and the formation of
her mother tongue may have been mys-
teries, but the loving, merciful words of
the Divine Heart she understood, and
endeavored to teach to others less in-
formed. Indeed, this Child of Mary could
not write her own name, nor did she know
the swiftest meaning of the "E. D. M." so
dear to the convent girl. But I will let
you judge if the title was ever bestowed on
a more worthy soul.

At the time I met Mary—she was a
member of the Socially attached to one
of our city churches. One would never
have taken a second glance at the slight
figure clad in shabby blue as it passed out
of the church quietly, so accustomed were
we to this meek and lowly class of God's
poor. I for one never suspected the
heroic qualities under the quiet garb.

On Sunday she was absent; only her
consulor knew it and wondered at the
cause. The next Sunday found her in the
usual place. After the Office she came
over to where I was seated, and asked if
she might show me a book she would like
to sell. I was astounded; but the wan
face, now crimson with sudden conscious-
ness, stopped all uncharitable thoughts in
my mind.

"I don't need the book, but I do need
the money," she said, opening the hand-
kerchief and displaying her treasure, an
"Imitation of Christ," "The children give it to
me about two years ago. I know it's fool-
ish, but I wouldn't feel so bad if you had
it," she said, looking at me with tearful
eyes.

I have the reputation of being easily
victimized by unworthy charity, but this
was a genuine necessity—a pressing bill
that must be paid. The children gave it to
me about two years ago. I know it's fool-
ish, but I wouldn't feel so bad if you had
it," she said, looking at me with tearful
eyes.

"Would that pay the bill?" I asked.
Again the sweet face crimsoned.
"It is too much—\$1.00 would do," and
it was all she would take.

In the midst of my daily occupations I
could not forget Mary L., and anxious
ly I awaited the coming Sunday. On the
forenoon of that day, just as the Litany
was started, a little girl in a dingy gray
shawl and zephyr cap approached me and
asked for the Prefect. I told her I was
the person.

"Here are Mary L.—'s dues," she said,
handing me 10 cents. Aunt Mary could
not come, because Mollie's sick." The
little one hid her face in her shawl and
cried bitterly.

I scouted her as much as possible and
asked the cause of Mollie's illness.
"She fell down the factory stairs and
the doctor says her spine is hurt. Sae
can't move, nor talk, nor do anything,
and we have to feed her with a spoon,"
she sobbed.

"How old is Mollie, and did she work
in the factory?"
"Yes, in the woolen mill with Aunt
Mary, and she was fourteen last Christ-
mas."

Well, I went home with the little one;
with a few questions, and the child will-
ing to talk, I learned something of Mary
L.—'s heroic life. The children's
mother, Mary Weston, died when Annie
my little companion, was a baby; a
month after this sad occurrence their
father was killed on the railroad. Six
months before this double misfortune
Mary had entered the novitiate of the
Sisters of Charity. Cheerfully she had
left her peaceful retreat to take up the
duties of a breadwinner for the young
orphans.

"She is so good," little Annie gravely
told me. "I believe she's a saint; she
only gets three dollars and a half a week,
and spends every cent on us; she never
thinks of herself! When Mollie went to
work with her, she sent me to school at
the Sisters, and I staid there all day until
they came for me. But now—"

Further information was interrupted
by a flood of tears and the fact that home
had been reached. This was two very
small rooms in a small tenement house,
and we found Mary bending over the
paralyzed child.

At my entrance a painful blush flash-
ed to her brow. She placed a wooden
chair for me, saying:
"It is so kind of you to come. You
have so many visits to make. Mollie,
poor child, cannot recover, but may
linger just the way you see her, for
many weeks; what worries me most is
she cannot speak a word to Father
Malley, or even make a sign.

I believe she feared my asking ques-
tions—real charity is different about
asserting itself, but, nevertheless,
I asked her if I might aid her in a financial
or any other way.

"A thousand thanks for the kind
offer!" she replied. "But I have a
little money saved for a rainy day, and
I am using that now. God will provide
for the orphan. As for myself I want
nothing."

In the face of such faith and cheer-
fulness in the midst of sorrow, what could
one do but partake of the contentment
which could exist where the stamp of
want and poverty was marked on the
pale, thin face and every article in the
room?

At Mary's request we recited the
Rosary and the Little Office for Mollie,
the three of us kneeling before a tiny
statue of the Blessed Virgin. I left,
promising to call the next day.

For two weeks I went daily to the
house, taking little delicacies for the sick
child, occasionally slipping in the neces-
sities, and receiving the good aunt's blus-
hing thanks and murmurs of "belong to
kind" when all the time I was learning
priceless lessons of true piety and ardent
devotion from this patient, loving child of
a sorrowing mother.

One morning little Annie brought me
news that Mollie was dying and that
Father Malley was coming. She asked
me if I would mind coming too. I went,
and on the threshold I met the good priest.
We found all prepared for the adminis-
tration of the Last Sacraments, and Mary,
on her knees by the bed praying earnestly
and aloud.

"Oh, Jesus!" she was saying, "through
the love You bore Your afflicted Mother,
grant that Mollie may speak—not for
our sake, dear Lord, who love her so
much, but that she may have absolution
and be pleasing to You."

Father Malley immediately anointed the
dying child, who was distrestly gasp-
ing in agony; then we all prayed ferv-
ently that our wish would be granted.
God was merciful. In a little while
Mollie breathed quietly, the eyes lost their
wild stare and rested on the Father's face;
then—shall I ever forget the joy of the
moment!—there was a faint whisper:
"Father Malley."

"Thank God!" said Mary, in a low
voice, and, after moistening the little
girl's lips, she withdrew.

In a few minutes Father Malley called
us. All the Sacraments had been given,
and Mollie was still conscious. On seeing
Mary, a weak cry escaped her, a sweet
smile passed over her sad face, and, while
still gazing on the loved countenance of
her aunt, death came, and heaven was
one soul the richer.

Friends urged Mary to sue the mill
company, or at least make them pay the
funeral expenses, but the patient girl,
with her steady faith that "God will pro-
vide," added that "all the money in the
world could not buy the happiness Mollie
was now enjoying."

So one little life ended; its purity and
goodness preserved from the corruption
surrounding it by the prayers and exer-
cises of the devoted Socialist, who in her
lowly and quiet sphere had been an ex-
ample of true heroism, womanly meekness
and practical piety—had been a Child of
Mary.—Pilgrim of our Lady of Martyrs.

CATHOLIC PRESS.

Ave Maria.

The Rev. H. L. D. Ryder, in his paper
read before the Catholic Conference at
Birmingham, England, spoke on "The
Controversy of the Future." Father
Ryder justly thinks that the time for
apologues is over, and that the Catholic
intellectual attitude should hereafter be
one of attack rather than defence. "I
assume," Father Ryder said, explaining
his attitude, "That Christianity and the
Catholic Church are synonymous, and
therefore I am not careful to distinguish
points on which non-Catholic Christians
will instinctively range themselves on the
Catholic side from those on which they
stand aloof." Father Ryder remarks that
the modern non-Catholic has a senti-
mental regard for purgatory, but unlike
his Calvinistic ancestors, will no tolerate
hell at all.

Baltimore Mirror.

The Irish members of the House of
Commons occasionally intersperse the
sombre proceedings with specimens of
wit that, while relieving the proceedings
from unwonted dullness, also illustrate
their opposition to the coercive legisla-
tion which has so often forced some of
them behind the bars of a prison.

Recently Mr. Balfour taunted the Irish
party leaders because they and their
adherents objected to wearing the pre-
scribed habit of the prison. "If,"
he said, boastfully, "I came in contact
with the laws of my country, I should
have no objection to prison dress." In
reply Mr. Dillon, who is always at his
best when a bit angry, said: "I should
like to see the right honorable gentleman
walking about a ring with the prison
clothes on. The right honorable gen-
tleman is greatly admired for his
personal appearance. (Loud laugh-
ter and cheers.) I remember the story of
an old lady in Ireland who was
looking at the marriage of a lady
who was not very handsome, but who
was beautifully dressed, and the old
woman exclaimed: "Well, glory be to
God, how much dress will do for a
woman!" (Shouts of laughter.) I have
often thought of the story of that old
woman when I saw the right honorable
gentleman walk up the floor of
the House of Commons, for I think
dress does a great deal for the right
honorable gentleman. I congratulate
him on his tailor; but I venture to think
if his admirers who sit behind him saw
the Chief Secretary walk up the floor
of the House of Commons in the prison
garb which he has put on Irish members they
would not think him half so fine a fellow
as they now believed him to be."
(Great laughter.)

Every unprejudiced person will allow
that the rites of the Catholic Church,
as administered to the sick, have a
decidedly beneficial and soothing effect
on the latter. Goethe, who had little if any
practical faith in the supernatural, has
left us a beautiful literary memorandum
entitled "Sacraments," in which he dwells
upon the wonderful power of the
sacramental rites in the Catholic Church
to raise man's aspirations, to strengthen
his purpose, and make him superior to

the ills of this life. The confession of
past sins, which haunts the sick man
in the sleepless hours of enforced
inaction, relieves his mind. The fear of
retribution, induced by the thought of
possible death, turns into hope after he
has received the assurance of pardon,
given, not in the form of friendly desires
or pious sentiment, but as an efficacious
remedy vouchsafed, to man by God
through the ministry of man, and always
sure of being obtained so long as the sin-
ner has a true sorrow for his offence.
Thus, too, in "Extreme Unction" the
prayers which the priest pronounces as he
anoints the different senses of the body
remind the patient that even now, though
his life is in jeopardy, he need not fear.
A special sacramental grace is given him
when earthly remedies have been pro-
nounced as no longer availing or greatly
doubtful. Then the sincere Catholic is
made to remember that, if the wisdom of
God deem it for his advantage to live, he
will recover in the strength of that last
sacramental prayer made in the name
and power of Christ; but if not, he is
fortified for the transit into eternity.
And the thought gives him peace, and the
last struggle is one of hope and not of
despair. If rightly understood, such dis-
position will be welcomed by every sensible
physician.—Am. Rev. Review for August.

NEW SCOTCH BISHOPS.

Glasgow, Aug. 12.—The Holy Father
has sanctioned the translation of the
Right Rev. Angus Macdonald, Bishop of
Argyle and the Isles, to Aberdeen, and the
Right Rev. James Smith, Professor of
Bial's College, and one of the Canons of
the cathedral of Edinburgh, has been
nominated Bishop-elect of Dunkeld.
The appointment of Bishop Macdonald
to Aberdeen leaves the See of Argyle and
the Isles vacant. The prelate is highly
esteemed by his own congregation, and
his loss to the west will be much
felt. He is an able Gaelic scholar, and
has ever been ready to preach in
that language to the Highlanders and
Islanders of the west and in the west of
Scotland. His appointment to Aberdeen
will be most acceptable. The See of
Aberdeen became vacant in August of last
year through the sad death of Bishop
Grant, six weeks after his consecration.
Dr. Smith, the Bishop-elect of Dunkeld,
was born in St. Mary's parish, Edin-
burgh, in 1841. He was educated in that
cathedral church. After receiving his ear-
ly education in his native city he en-
tered Welburn Academy, and from thence
went to Blair's College, and subsequently
to the Scots College, Rome. During the
twelve years of his classical, philosophical
course, he ever kept a foremost place in
his classes. He is a brilliant, classical
scholar, is an authority in Hebrew, and
one of the best theologians in his Church
in this country.
After his ordination, in 1866, he served
at St. Mary's, Dundee, for a short time,
and for twenty-five years has acted as
Professor at Blair's College. He is of a
quiet, retiring disposition, and has sel-
dom appeared in public. He was appoint-
ed by Archbishop Smith to be Canon
Theologian of the Edinburgh Chapter.
The See of Dunkeld became vacant in
1877. Since then it has been adminis-
tered first by Monsignor Clapperton, and
for the last two years by Archbishop
Smith. Financial difficulties of a serious
nature presented the appointment of a
successor to Bishop Ritchie, but through
the tact and happy administration of
Archbishop Smith, these
impediments have been removed, and the
appointment rendered possible. To fill
the vacancy of Argyle and the Isles the
Bishop of Scotland will meet and choose
three names, from which and send it on
to Rome. The Cardinals will in judg-
ment on the selected clergyman, and de-
mit their decision to the Pope, whose
choice will determine the new Bishop.
This generally takes four or five months.

SAVE PAYING BILLS.

Dr. Morse's Indian Root Pills.
They are the Remedy that the
bounteous hand of nature has
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from Impure Blood.

MORSE'S PILLS
are a sure cure for
RHEUMATISM, BRUISES, SLEIGHTS,
PAINFUL PERIODS, LIVER COMPLAINT, DIS-
TEMPERANCE, &c., &c.

FOR SALE BY ALL DEALERS.
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If you want to
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terms.—HAY BROTHERS Nursery,
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Opposite the Court House,
Has always in stock a large assortment of
every style of Carriages and Sleighs. This
is a well established business in the
work in the Dominion. None but first-class
work turned out. Prices always moderate.

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The object of this Agency is to supply, at
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The advantages and conveniences of this
Agency are many, a few of which are:
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sale trade of the metropolis, and has com-
pleted such arrangements with the leading
manufacturers and importers as enable it
to purchase in any quantity at the lowest
wholesale rates, thus getting its profits or
commissions from the importers or manu-
facturers, and not the consumer.
2nd. No extra commissions are charged its
patrons on purchases made for them, and
giving them besides the benefit of my ex-
perience and facilities in the actual prices
charged.
3rd. Should a patron want several different
articles, embracing as many separate trades
or lines of goods, the writing of only one
letter to this Agency will insure the prompt
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charge.
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may not know the address of houses selling
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all the same by sending to this Agency.
5th. Carriage and Religious Institutions
and the trade buying from this Agency are
allowed the regular or usual discount.
Any business matters, outside of buying
and selling goods, entrusted to the attention
or management of this Agency will be
strictly and conscientiously attended to by
your giving me authority to act as your
agent. Whenever you want to buy any-
thing see our orders to
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IS Nature's effort to expel foreign sub-
stances from the bronchial passages.
Frequently, this causes inflammation,
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expectorant or anodyne is equal to
Ayer's Cherry Pectoral. It assists
Nature in effecting the cure, allays
irritation, induces repose, and is the
most popular of all cough cures.
"Of the many preparations before the
public for the cure of colds, coughs,
bronchitis, and kindred diseases, there
is none, within the range of my experi-
ence, so reliable as Ayer's Cherry Pec-
toral. For years I was subject to colds,
followed by terrible coughs. About four
years ago, when so afflicted, I was ad-
vised to try Ayer's Cherry Pectoral and
to lay all other remedies aside. I did
so, and within a week was well of my
cough and cold. Since then I have
always kept this preparation in the
house, and feel comparatively secure."
—A. L. Brown, Denmark, Mass.
"A few years ago I took a severe cold
which affected my lungs. I had a ter-
rible cough, and passed night after
night without sleep. The doctors gave
me up. I tried Ayer's Cherry Pectoral,
which relieved my lungs, induced sleep,
and afforded the rest necessary for the
recovery of my strength. By the con-
stant use of the Pectoral, a permanent
cure was effected."—Horace Fairbrother,
Rockingham, Vt.

FARMERS AND MILL MEN,
McCOLL'S CELEBRATED
Lardine Machine Oil
Is the only Safe and Sure Oil for Self-binders, Threshing
Machines and Mill Machinery generally.
Try our FAMOUS CYLINDER OIL—Guaranteed Unequaled in Canada.
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(FROM THE MONTH OF JULY)
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Third Monthly Drawing, Sept. 10th, 1890.

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HOLLOWAY'S PILLS & OINTMENT
THE PILLS
Purify the Blood, correct all Disorders of the
LIVER, STOMACH, KIDNEYS AND BOWELS.
They invigorate and restore to health debilitated Constitutions, and are invaluable in all
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THE OINTMENT
Is an infallible remedy for Bad Legs, Bad Breasts, Old Wounds, Sores and Ulcers. It is
sovereign for Gout and Rheumatism. For Disorders of the Chest it has no equal.
Colds, Glandular Swellings and all Skin Diseases it cures. It draws and contracts
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Purchasers should look to the Label on the Pots and Boxes. If the address
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WHEN SOLID MEAT
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A PERFECT
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FLUID BEEF
It contains all the nutritious elements of Prime Beef in
a form that can be easily digested by the weakest stomach.

Worth their Weight in Gold
Cured of Gravel.
CHARLESORE, N.C., July 20, 1888.
SIR:—Five years I have been afflicted with gravel, and
after trying the best doctors in this locality with-
out receiving any benefit, I tried Dr. Morse's
Indian Root Pills with the result that I have
a new man, completely cured. I would not
without them; they are the best I ever used.
Yours, &c., Wm. JACKSON.

After 25 Years.
THORNTON, Ind., Aug. 24, 1888.
W. H. COMSTOCK:
DEAR SIR:—For twenty-five years I have been
afflicted with rheumatism of the lower limb. I gave up
all hopes of recovery: I was unable to stand upon my
foot at times and was compelled to sit and do my
housework. In 1883 your agent called at my house
and said that "he could cure me." I asked, "How?
By the use of Dr. Morse's Indian Root Pills?"
The result is that I am entirely cured and able to do my
own work. All the neighbors around here use your
Pills and say that they would not be without them.
Yours, &c., Celia JOHNSON.

Disease of the Kidneys.
GREEN GAP, Stokes Co., N.C., July 8, 1888.
DEAR SIR:—Your Dr. Morse's Indian Root
Pills have effected a most remarkable cure. My
mother was suffering from kidney difficulties. The
disease had got so firm a grip upon her that she could
not walk a step. I bought a box of your pills and
commenced giving her two pills every night. Before
she had taken all of one box she could walk about the
house. To-day she is perfectly well and says that
Morse's Pills saved her life.
Yours, &c., L. W. FENNORS.

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It contains all the nutritious elements of Prime Beef in
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Cured of Gravel.
CHARLESORE, N.C., July 20, 1888.
SIR:—Five years I have been afflicted with gravel, and
after trying the best doctors in this locality with-
out receiving any benefit, I tried Dr. Morse's
Indian Root Pills with the result that I have
a new man, completely cured. I would not
without them; they are the best I ever used.
Yours, &c., Wm. JACKSON.

After 25 Years.
THORNTON, Ind., Aug. 24, 1888.
W. H. COMSTOCK:
DEAR SIR:—For twenty-five years I have been
afflicted with rheumatism of the lower limb. I gave up
all hopes of recovery: I was unable to stand upon my
foot at times and was compelled to sit and do my
housework. In 1883 your agent called at my house
and said that "he could cure me." I asked, "How?
By the use of Dr. Morse's Indian Root Pills?"
The result is that I am entirely cured and able to do my
own work. All the neighbors around here use your
Pills and say that they would not be without them.
Yours, &c., Celia JOHNSON.

Disease of the Kidneys.
GREEN GAP, Stokes Co., N.C., July 8, 1888.
DEAR SIR:—Your Dr. Morse's Indian Root
Pills have effected a most remarkable cure. My
mother was suffering from kidney difficulties. The
disease had got so firm a grip upon her that she could
not walk a step. I bought a box of your pills and
commenced giving her two pills every night. Before
she had taken all of one box she could walk about the
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Catholic Record.
 London, Sat., Sept. 13th, 1890.

THE EQUAL RIGHTERS' LATEST EXHIBITION.

The bogus association, which delights to call itself by the name of "the Equal Rights Union," is laboring to revive the issue which predominated during the recent election campaign, and for this purpose a meeting was held in Richmond Hall, Toronto, on Monday, 1st September.

At the meeting there was but a small attendance, the hall presenting for the most part an array of empty seats, but those who were present undoubtedly exhibited considerable enthusiasm in the cause of fanaticism. It argues well for the peace and prosperity of the country, however, that though the meeting was one from which great things were expected, so little interest was taken in the proceedings, even in Toronto, which is for the Dominion the very hot bed of intolerance.

We have, on several occasions, called attention to the fact that the war-cry of the so-called Equal Righters is growing feeble through the land, and there is no doubt that its increasing feebleness is due, in great measure, to the results of the general and bye elections both in Ontario and Quebec. It has been discovered that, however potent may have been a No-Popery cry in Ontario in years long gone by, it can no longer influence the great bulk of the population even of this Province, while in Quebec the Protestants live in such harmony and peace with their Catholic neighbors, that all the frantic efforts of the Cavens, Carnans, Davidsons, and McVicars cannot excite discord. At the elections the Equal Righters, as such, were simply nowhere, and in most constituencies they did not even show their faces at the polls in either Province. Under such circumstances, it is somewhat farcical for Professor Goldwin Smith to assure his hearers, as he did at the recent Toronto meeting, that the movement "in favor of your principle was wonderfully strong for anything outside the party organizations. It was surprising to see how public interest was sustained in your meetings, which were crowded and enthusiastic to the last."

But the agile polemist is forced in spite of all this to acknowledge that on the actual electoral field they were really very weak.
 "The electoral field is the ground on which you and all who fight for a principle are weakest, because there party prevails. It prevails not only over principle, but over the plainest dictates of material interest. Appeals plausible, though fallacious, were made to the fear of what was represented as a conflict of race and religion, dangerous to the stability of Confederation."
 We do not forget the character assigned in Lethair by the late Lord Beaconsfield to this smooth-tongued professor. It is peculiar to "social parasites" to make "plausible though fallacious" appeals to prejudiced audiences; and Professor Smith is an adept at this kind of work. But it is somewhat amusing to hear him exaggerate the importance of the Equal Rights vote in this style:
 "If a vote could be taken on the clear issue of Equal Rights you would have a great majority of the Province in your favor. Nevertheless your candidate in Toronto, without regular organization or fund, polled four thousand five hundred votes, bringing him near the successful machine candidates. If the names of those four thousand five hundred could be known we may safely say they would form a list of independent intelligence and worth such as ought to make any man true to the cause. Such supporters do not fall away."
 The Professor is a very good illustration of Shakespeare's happy saying:
 "Many can brook the weather that love not the wind."

He is quite welcome to all the consolation he can draw from such a victory as his party obtained in Toronto. But it is rather a poor, and we think an undeserved, compliment which he pays to the city when he proclaims that the Bells and Armours, the Chamberlains and Goldwin Smiths are the best specimens it can produce of intelligence, independence and worth. His vaporizing resembles very strikingly the Falstaffian

description of the man in buckram whom the fat knight's valor put hors du combat. But we may say with Prince Henry: "Mark now how a plain tale shall put you down."

We never for a moment supposed that either Ontario or Quebec is entirely free from fanaticism, but we had confidence, and we so expressed ourselves in the CATHOLIC RECORD, that the good-will which prevails in both provinces between Catholic and Protestant neighbors would be a sufficient obstacle to the success of a cry which could only result in discord and ill feeling, and the result shows that our confidence was not misplaced.

Professor Smith's address was supposed to be the speech of the evening; but he and Dr. Caven were about equally lugubrious in lamenting the failure of their movement which was inaugurated with such a flourish of trumpets, though both endeavored to conceal their discomfiture by expressing confidence in the final triumph of the principles they maintain.

It would not be possible within the space at our disposal in this issue to follow up all the erroneous statements of the two Professors respecting Ultra-montanism and Jesuitism. Neither need we enter at present upon a review of the whole situation under which the Jesuit Estates Act was passed by the Quebec Legislature, though Professor Smith treats this subject at considerable length. While the matter was unsettled we discussed the subject very fully under its various aspects. It will suffice here to make a few remarks on some of the statements made on this subject.

Both Professors still assert in effect that the Act in question grants to the Pope the position in legislation which belongs only to the Queen. Mr. Smith says:

"The Pope's name was introduced as an authority in Canadian legislation." And of Mr. Mercier he states that his "object was to exhibit the Pope as Supreme in Quebec, not only over the spiritualities, but over the temporalities of the Church, and as the head of the French and Catholic nation. The object was to carry into execution the principles of the encyclical which claims for the Papacy all that it ever usurped. The framer of the Act is to be himself the lay viceroy of the sultan who sits at Rome."

Dr. Caven takes the same view, though he does not assert it quite so positively as Mr. Smith. He brings forward, however, evidently as unanswerable, the arguments which the *Globe* at one time put forward, that "the Pope's name was in the bill in such a relation as to give the Pope power which rightly belonged to the sovereign."

Such nonsense as this was swallowed eagerly enough by the "independent intelligence and worth" that were listening to the two professors; but we believe that there are both intelligence and worth and independence, too, to be found among the Protestant and Catholic members of the Quebec Legislature which unanimously passed the Act, and among the one hundred and ninety one members of the Dominion Parliament who refused to treat it as a dialoyal measure, as also among the members of the Imperial and Dominion Governments, the Queen and the Governor-General of Canada being included, all of whom were of opinion that it left the sovereignty of the Queen intact.

The two professors are not such legal luminaries as to be infallibly correct when they disagree with these authorities on a point of law.

It has been long since shown that the reason for the mention of the Pope's name is that his authority alone would avail in settling finally the division of the \$400,000 between the Jesuit order and the Bishops, who had done part of the work, for the performance of which the Jesuits had formerly held the property; and also because the Pope alone could in the name of the Catholic Church, agree to take part of the property as a final settlement for the whole amount.

The statement that Pope Leo XIII. has issued an encyclical which "claims for the Papacy all that it ever usurped," meaning, as it does in the connection in which it is employed, that he has claimed temporal sovereignty over the world, or at least, over the Christian world, is simply an unadulterated falsehood: unless it be truth to say what is capable of two or more different interpretations, with the evident intention of leading an audience to believe that interpretation which is contrary to fact. Perhaps, however, Mr. Goldwin Smith's theology permits him to use such unlawful means when the laudable purpose is to injure Catholics. This is just the kind of theology which is put into practice by such divines as Dr. Wild and Rev. Professor Austin. Probably Mr. Smith learned in the same school with these.

The Encyclical of Pope Leo XIII., to which we have no doubt the Professor refers, claims for the Church, and consequently for the Pope as its head, the supreme judicial authority in matters of faith and morals. Of the morality of an

act the Pope is judge, but his judgment is given, not as depending on his personal will, but on divine revelation. There is no Christian Church which does not declare that it is the duty of the State and of temporal princes as well as private individuals to act in conformity with God's law, so that in this respect all churches agree. The chief difference is that the Catholic Church believes her official decisions to be infallible, whereas those of other Churches are acknowledged to be liable to error. We think that a Church which believes in the prerogative of infallibility is more likely to issue decrees with care than one which is acknowledged to be fallible. The doctrinal and moral decrees of the Catholic Church will on this very account be kept within the limits of Christian doctrine as it has been taught for ages, while those of Protestant sects are apt to change according to the whims of individuals. It is easy to see that the former are more likely to be in accordance with the standard authority of the word of God. However, without debating this point here, we may say that the question is not the theoretical one, what may possibly be the teaching of the Church or the Pope at some future time; but what is the teaching of the Church now. We defy Mr. Smith to show that it in any way interferes with the lawful authority of the sovereign.

We would be glad to deal with the calumnies which Mr. Smith heaps up against the Jesuits in his address, but the space at our disposal prevents us from doing so in this issue. We shall, however, deal with them hereafter. We shall only say at present, first, that the professor's efforts to cast discredit on that learned, virtuous and zealous body of priests are evidence of a perverse mind; and, secondly, that his character of Ignatius Loyola, the illustrious founder of the society, is grossly distorted. He says:

"Loyola, the founder of their order, was a man of greedy ambition, which, being balked in the military line, took the life of religious leadership and intrigue. Not for a moment was that man's mind opened to the truth. Not a thought had he given to the great questions which then divided Christendom. He enlisted under the Pope against the Reformation, just as he had enlisted under Charles V. against the French, and thus putting truth behind him had become the miserable founder of the great criminal mission of usurers, of a brotherhood the very name of which has become synonymous with the deepest and deadliest falsehood."

This is invective bitter indeed, but it is contradicted by the facts of history. No doubt, while Ignatius Loyola was a man of the world, he was ambitious, but he never forgot to fulfill as a man of noble mind the duties which love of his native land required from him, and never has patriotism been more disinterested than his. It is a misrepresentation to say that his ambition was a greedy one. But when, being disabled by his wounds, he was unable to serve his country, he read the works of piety which were within his reach, he came to the resolution to devote himself solely to the service of God. It was for this purpose that the Jesuit order was instituted, and the few soldiers of Christ who constituted the original band of Jesuits were very lights of the age in which they lived: depositaries of learning, and filled with the spirit of self-sacrifice which made them models of Christian virtue for succeeding generations. One book alone, the work of Ignatius, namely, his *Spiritual Exercises*, has made more saints for heaven than it contains letters, according to the judgment of one who is himself scarcely surpassed by any one whom Christians recognize as enrolled in the saintly calendar. The work of Rodriguez on Christian Perfection is also unrivalled in the department of which it treats. Loyola, the Pope's theologian at the Council of Trent, in summing up the discussion on a certain question, quoted four hundred Christian Fathers, and casually stated that he had read and studied throughout works of every father whom he quoted. St. Francis Xavier, the apostle who established Christianity in India, Japan, and Africa, is another of these devoted men, and his work remains to this day, to attest his zeal in propagating the religion of Christ, notwithstanding the bitter persecutions by which Japanese heathens and Dutch Protestants attempted to obliterate it from Japan.

Such were the men who composed the original little band of Jesuits. Can either of their maligners exhibit such a record as every one of them has left on the page of history?

MR. STROSSMAYER, the Bishop of Diakovar, in Hungary, in a letter to Father Pierling, a Jesuit who is the author of a book entitled "The Pope and the Czars," expresses confidence that the time will soon come when the people of Russia and the South Slavonic nations will seek to return to the bosom of the Catholic Church. He points out that it is only by this course that the Russian people will become really religious, and that the permanent difficulties which Russia meets with in governing Poland will come to an end.

THE MANITOBA SCHOOL LAW.

The admirable pastoral letter which has been issued by His Grace the Archbishop of St. Boniface, and which appeared in the CATHOLIC RECORD of last week, states accurately and eloquently the grievous wrong which has been inflicted on the Catholic body of the Province of Manitoba by the recent school legislation. His Grace's pastoral is to be followed by a petition to the Governor General in Council to interfere, in accordance with the provisions of the British North America Act, to prevent the consummation of the grave injustice which has been perpetrated on the Catholic minority, so far as it is in the power of the Provincial Legislature to perpetrate it.

Hitherto both Catholics and Protestants were allowed to support their own schools, in the Province, and there was peace and harmony among all denominations, all being free to impart such religious education to their children as accorded with their sacred convictions; but the new school laws have changed all this. A Public school system has been established, which is really Protestant, or which may possibly be godless, and Catholic ratepayers will be called upon to support it, notwithstanding their conviction that the faith of their children will be endangered if they send the children to them.

We maintain that it is the inalienable right and duty of parents to take care that their children be instructed in the dogmas of religion, and such instruction is the only strong basis on which Christian morality can be successfully taught. It is, therefore, a grievous wrong to insist that Catholic children shall attend Protestant or godless schools, yet such is the wrong which the Manitoban Legislature has perpetrated.

The Toronto *Mail*, which is always to be found favoring the tyranny of the Protestant majority, when Catholics are the object thereof, expresses the fear that the petition of the Manitoban Catholics to the Dominion Government for redress may be successful, with the aid of their "friends in Ontario and Quebec;" and it complains that it is possible they may succeed in the reversal of "the will of the majority as expressed in law."

The will of the majority as expressed by law is not always just, and in the present case the majority is attempting to enforce a manifest injustice. No majority has the right, though they have undoubtedly the might, to inflict a glaring injustice on the minority. The parental rights over the education of their children cannot be rightly assumed by the majority, and the latter have no right to enforce their views against the religious convictions of the minority.

We willingly admit that the State has the right to insist that children shall be educated, but it has no right to eliminate religious education as long as parents are willing to bear the burden of imparting such an education. The Catholics of Manitoba are quite willing to bear the expense, and it is unjust to impose upon them a tax for the education of other people's children while they are educating their own.

The *Mail* of the 4th inst. says: "Their rights prior to the union have not been infringed upon. That is to say, they have not been deprived of the privilege they previously enjoyed of establishing private denominational schools." Of course they can and will continue to support Catholic schools, but it is a mockery to say that they preserve their rights, if they are to be taxed for a second school system, while they are supporting their own schools out of their own pockets.

It is precisely to prevent the majority in each province from inflicting such injustice that the provision was inserted in the British North America Act that the educational privileges enjoyed by the minority of each province should remain intact, and that in case of neglect on the part of any provincial legislature to provide suitable machinery for the carrying out of the intention of the Act, the Dominion Parliament should have the power to supply the want. This is precisely what is needed now. We fully believe that the Manitoba Legislature has gone beyond its powers in passing the late School Act, but at all events the occasion has arisen which calls for a veto by the Dominion Government, or for such legislation as will remedy the grievance.

The perpetuation of Catholic rights is a matter which could do no injury to any one, and the Catholic minority are as deserving of protection as would be the Protestant minority in Quebec, if any effort were made to interfere with their rights which are guaranteed by the Constitution. The *Mail* would not be so anxious in such an event to insist that the will of the provincial majority in Quebec should prevail.

The Public schools established in Manitoba are really Protestant schools, notwithstanding that they are euphemistically called national and non-sectarian. Archbishop Tache points out that the school laws have been "framed with a

deep seated hostility to Catholicism, and that the whole system will work according to Protestant ideas." All that is Catholic has been eliminated, and all that is Protestant has been retained, even to transforming the Protestant schools at once into Public schools.

Mr. Dalton McCarthy had influence enough to induce the Manitoba Government to inflict this gross injustice on the peaceable and law-abiding Catholics of the Province, but we are convinced that the better feelings of those Protestants who love fair play will in the end prevail, and that there will be a reaction against the injustice even in Manitoba. At all events, it is the duty of the Dominion Government to interfere in the preservation of the rights of the minority, and we have no doubt that the prayer of the petition, which is being very largely signed in the Province, will be acceded to.

FRANCOPHOBISM.

The *Mail* gives from Mons. Rameau the figures denoting the "expansion" of the French race in Canada, and calls it startling. The following are the figures for four Provinces:

	1851.	1861.	1881.
Ontario.....	26,417	38,287	102,743
Quebec.....	669,528	847,615	1,073,820
New Brunswick.....	24,949	39,650	48,535
Nova Scotia.....	23,470	25,000	40,219

Commenting on this the *Francophobe* journal adds:
 "It will be observed that the increase of the French in Ontario is much more rapid than in New Brunswick or Nova Scotia. No doubt the census of 1891 will exhibit more startling figures than these."

The most startling thing about the matter is the complete lack of understanding displayed by the *Mail* in regard to the lesson which the figures tell. The increase of population of French origin in the four provinces indicated is 349 per cent, in twenty years, which, mathematically calculated, amounts to less than 11.7 per cent. for each decade separately taken, whereas the increase of total population in the four provinces named was over 16 per cent. during the latter of the two decades; and, if the North West, Manitoba and British Columbia be taken into the account, the disproportion in the French increase will appear still more manifest.

Of course the actual state of the case is to be attributed in great measure to two causes: one, the large emigration of French-Canadians to the United States, the other, the immigration of other nationalities into Canada, and particularly into the English speaking provinces, but, contrary to the *Mail*'s alarming or startling inference, the fact remains that the French-Canadians are not gaining, nor are they at all likely to gain a preponderance in the Dominion, nor even in the province of Ontario, notwithstanding the very large percentage of increase which the above figures show that they have gained in this province. The wonderful and startling expansion of the race is simply one of the *Mail*'s many myths, invented for the purpose of creating alarm among the extremely Francophobic fraction of the population of Ontario.

It does not appear from the figures that even in Quebec the population of French origin are increasing on a par with the general population of the Province. The population increased over 14 per cent. during the decade from 1871 to 1881, whereas the figures given above show that the increase of population of French origin during the two decades was only 26.7 per cent. This indicates during each decade an increase of less than 11.3 per cent. in the population of French origin.

But it is true that the figures show a large increase of French-Canadians in Ontario. This is undoubtedly owing to the fact that many French-Canadians think they will better themselves by moving into this Province. Still it cannot occur that French-Canadians will preponderate in Ontario. This would not be the case even if the whole French-Canadian population of Quebec were to move into Ontario, which is an impossible hypothesis.

Whatever may be the extent to which French-Canadians may settle in Ontario, at the present time, they certainly cannot come in such numbers as to justify the fear that they will in time outnumber the English speaking population. There may be temporarily a large increase in the French Canadian population of the Province, but such increase can only be temporary, and it must necessarily be limited by the proportion in which the French and English-speaking populations stand towards each other in the two Provinces.

In the conviction that an increase in the population of our Province benefits the Province generally, we hold out inducements to foreigners to settle here. It would be very childish if while we invite Icelanders, Russian and German, Jews and Mennonites, and Holigolanders to settle in the Dominion, we were to throw obstacles in the way of our own fellow citizens, Canadians by birth, from moving from one Province to the other if they see fit.

We do not write this for the purpose of

agreeing with the *Mail* that it would be an evil if French-Canadians would settle in Ontario in large numbers. They are peaceful, industrious, and law-abiding citizens, and we ought to welcome them to the Province more heartily than we would welcome foreigners. But it is absurd to entertain a fear that they may in time preponderate over the rest of the population. The 102,743 persons of French origin living in Ontario in 1881 were but slightly over five per cent. of the population. There are, in fact, more Germans in the Province than persons of French origin, yet we do not for a moment entertain the idea that Canada will soon become a colony of the Kaiser Wilhelm.

The *Mail*'s fears are preposterous, and the expression of them can only have the effect of embittering against each other the different nationalities of the Dominion, to the injury of the country.

A CHILDREN'S RIOT.

A sad effect of religious rancor was witnessed in Toronto last week, culminating on Thursday. We clip from the *Globe* the following account of the occurrence.

A somewhat serious row occurred yesterday between the children attending the new Public school at the corner of Caer Howell street and those enrolled as pupils of St. Patrick's Separate school, William street. The conflict between the children goes to demonstrate that party and religious feeling in the city runs pretty high when it is shared in by children of tender age such as those who figured in yesterday's disturbance. In close proximity to the new McCaul school is St. Patrick's Separate school. The children go to school at the same hour, adjourn for recreation at a like time and are dismissed at 4 o'clock. They consequently meet at least three times per day, and that the meetings are not friendly past incidents as well as the present occurrence go to show. The children attending the Separate school are designated "Dogs" by those attending the Public school, while "Protestant Brats" is the name given to the Public school pupils. Yesterday, as is usual, the doubtful compliments were exchanged as some of the boys left for lunch, at noon, and a fight ensued, during which fists, stones, and school-bags were freely used. It was renewed at 1 o'clock, when the use of stones became more general. The "Protestant Brats" outcries the "Dogs," and followed them to the school-house, where several windows were smashed in by the stones, and it was found, when studies were resumed, that the various classes were minus their more stalwart members. As matters looked serious and further trouble was anticipated the police were communicated with, and Inspector Ward, of Agnes Street Station, with two of his most active men were on hand by 4 o'clock, the hour at which school breaks up. Hearing that the windows had been broken in St. Patrick's School, they visited that building and found that very many of the pupils were detained lest the disagreeable performances of the noon should be repeated. There was, however, a sufficiently large number of pupils abroad to create a row, and a royal row it was for the time it lasted. Boys and girls shared in the combat, and a more excited crowd of youngsters no one need care to see. Those who did not take an active part had a brother, sister or companion who did and were loud in their cries for help. Hundreds of children took part, but, as might be supposed, when the police appeared the juvenile combatants decamped. It is quite possible that a number of summonses will be issued. Inspector Ward declares that if party feeling continues to grow with the children as it appears to be growing now, it may not be surprised to see a policeman preserving order at the school gates. This is the first occasion here on which mere children have shown bitter party animosity.

Further intelligence has developed the fact that the assailants were the Public school pupils, who attacked the St. Patrick's school children without any provocation. The *Mail* hints at this fact, putting upon it the following gloss:

Whether justly or not, all the blame in the recent fight between the scholars of the McCaul street Public school and the St. Patrick's Separate school is laid on the Protestant youths. P. O. Tripp went to the schools yesterday and secured the names of a dozen boys who took prominent parts in the fight. They will be summoned before Magistrate Denton for breaking windows. This seems to have been the extent of the damage, though what might have resulted had the police not opportunely arrived can only be conjectured.

But on Saturday the truth of the matter was made manifest when summonses were issued against four pupils of Caer-Howell school, namely, Henry Bennett, 176 Centre street, nine years of age; Wm. Myers, 182 Centre street, twelve years; Robert Forsyth, 264 Simcoe street, eleven years; and Frederick Charleston, 248 Simcoe street, twelve years. They are members of the Public School, and will be called upon to answer a charge of "riotous and disorderly conduct." A great deal of interest is centered in the case.

It has been frequently urged by the opponents of Catholic schools that Catholic or denominational teaching results in religious rancor. It will be seen from the events of last week that religious rancor is rather a result of the Protestant split in which the Public schools are conducted. The Catholic children are taught the golden rule of Christian morality, "to love their neighbors as themselves."

C. M. B. A. CONVENTION.

The Catholics of Montreal, essentially religious people much edified last week by their midst of delegates from the Dominion, who assembled for the purpose of promoting the Catholic Mutual Benefit Society. The quiet, solemn demeanor of five hundred men, who were seated on St. Patrick's church in the ranks of the processional thirty or forty priests, represented every diocese in Canada, elicited spectators fervid expressions and of thanksgiving to God and of thanksgiving to the genuine Catholicity existed in every city and in the most distant of our country. Every delegate presented a branch of the C. B. A. it was easy of calculation he hands were benefited and homes were blessed by the provisions of a society that lightened and practical Christian all its members, and insured comfort and independence made desolate by the death of a man. High Mass, at ten o'clock, was the prelude to the opening of the convention. A blessing of God was given every exercise and concluded with the benediction. A prayer was presented and closed with a benediction. The benediction was expected from such benediction was such hallowed surroundings were of the most and pleasing character. An acrimony or selfishness displayed tried to force himself or herself on the convention. Every allowed perfect liberty to convictions, and suggested improvements or amendments to the laws and constitution of the association. No doubt, clashing of opinions and views, and some hot debates occasionally enlivened by the playful wit of the Celtic element, but when a vote was taken by a majority declared, the most perfect subsidence of the best of good humor was present. The Archbishop of Montreal, who had presided at the council chamber was in endorsement of the aims of the C. M. B. A. received a most enthusiastic welcome from the members. He pronounced words of encouragement and paternal direction that was treasured up by the delegates, repeated on their home branches. It should be noted that Archbishop Walsh, like able Bishop Ryan, of Buffalo, always an ardent promoter and aim of the Catholic Mutual Association. At its very inception eleven years ago, in London, a charter member, and initiated as the Grand Spirit of the Association. Under his direction, and while attending to his duties, based on wide experience, the inspirations of our Divine next to impossible that fairer triumph should ever destroy. Indeed, there is no possibility it should not go on widening its sphere of influence every home in Canada is a humane and charitable presence.

DR. MACCABE
 The election of Dr. MacCabe as President of the Grand C. M. B. A. is an augury of prosperity to that admirable association. Dr. MacCabe has been before the public as President of the Normal School in Ottawa, and graduated under his masterly direction are his praise they bestow on him of manner, his clear, lucid intellect and his goodness of heart are found in every broad Dominion. His participation in the various professions to which they are which by his assiduity prepared, and now they are of merit and trust in many cities. Among them MacCabe's name is always heard with a blessing pronounced on the occasion in saying that he had done himself honor by the Grand President of a well-known and so universal. We congratulate the association and happy choice and trust that the grand his predecessor, Brother MacCabe, be continued by Dr. MacCabe, and given to the ever-increasing and blessedness of the C.

Mr. J. J. Hill, the Grand Railroad magnate, has given \$100,000 to establish a theological seminary in St. Paul, and is to be under the Archbishop Ireland.
 The Church of St. Ambrose, O., was entered by burnt and several valuable articles among which were a chalice valued at \$100.

C. M. B. A. CONVENTION.

The Catholics of Montreal, who are an essentially religious people, were very much edified last week by the presence in their midst of delegates from all parts of the Dominion, who assembled for the purpose of promoting the interests of the Catholic Mutual Benefit Association.

DR. MACCABE.

The election of Dr. MacCabe to the Presidency of the Grand Council of the C. M. B. A. is an augury of continued prosperity to that admirable association.

Mr. J. J. Hill, the Great Northern Railroad magnate, has given half a million dollars to establish a Catholic theological seminary in St. Paul.

The Church of St. Ambrose at Lorette, P. Q., was entered by burglars last week and several valuable articles were stolen, among which were a chalice and paten valued at \$100.

ELIZABETHAN IRISH IN SOHO.

WESLEY AND FATHER ARTHUR O'LEARY—A CHURCH WITH A HISTORY—LECTURE BY FATHER VERE.

On Sunday evening the Rev. L. G. Vere began the course of lectures announced by him at St. Patrick's, Soho, on Catholic work in that mission from 1792 to 1890, dealing with that period of the century.

A REMNANT OF ENGLISH CATHOLICS. Any man who had read the history of England for the three hundred years would see what a difficult thing it was for our Catholic forefathers to hold the faith.

THEY CALLED THEMSELVES PROTESTING CATHOLIC DISSENTERS. They protested against the interference of the Holy See. Things were in that terribly uncertain state when, in 1789, Father O'Leary came to London and opened St. Patrick's as one of the first public chapels in London which was not attached to an embassy.

A FAMOUS CONSTRUCTION CALLED THE CHINESE BRIDGE. In the year 1792 this building was leased by the Catholics of that day as a temple, as they called it, of Divine worship.

ON ST. MICHAEL'S DAY, IN 1792, St. Patrick's chapel was solemnly opened, the sermon being preached by Father O'Leary. They knew of Father O'Leary as a very great and able man, and also as a great wit.

IN 1778 an Act of Parliament was passed for relieving Her Majesty's subjects professing the English religion from certain penalties of disability on condition that they should subscribe to a certain oath of allegiance.

HATED POPERY WITH A GODLY HATRED, if he might use the expression. In Jan., 1780, he wrote a tract in defence of what was called the Protestant Association, to protest against that Act of Parliament which had been passed for the amelioration of the condition of Catholics in 1778.

THE TREMENDOUS ROTS COMMENCED. On Friday, the 2nd June, 1780, the members of the Protestant Association presented their petition to the House of Commons, nearly one hundred thousand of them going to the house, and demanding that the Relief Bill should be withdrawn.

that the Relief Bill should be withdrawn. At 10 at night the destruction commenced. Part of the mob wrecked and set on fire the St. Paul's Chapel, and were only dispersed by the Guards.

More Catholic chapels were burned as well as several houses belonging to Catholics. They may imagine what the effect of that riot must have been on the Catholic inhabitants of London.

THEY CALLED THEMSELVES PROTESTING CATHOLIC DISSENTERS. They protested against the interference of the Holy See. Things were in that terribly uncertain state when, in 1789, Father O'Leary came to London and opened St. Patrick's as one of the first public chapels in London which was not attached to an embassy.

A LONG DREARY PERIOD. Catholics had scarcely any places of worship, except in the chapels attached to certain foreign embassies in London. After the Gordon Riots, and when Father O'Leary had been for some time in London, he, with certain of the Catholic gentry, conceived the idea of opening a church or chapel in London.

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HIS RESPECT FOR VIRTUE AND HIS ADMIRATION FOR GENIUS.

In conclusion, he would ask each and every one of us to offer up an earnest prayer to Almighty God that the work they had in hand would be accomplished. Let them pray to God that when the last stone was placed upon their new church that it may be entirely free from debt, so that they might assemble there together to celebrate a feast which very few churches in London could celebrate, the feast of the dedication of the church, and to see upon it.

THE TOLERANCE OF THE CHURCH.

A correspondent of the Catholic Sentinel, who signs himself "Student," inquires "If the Catholic Church should get into power would it burn scientific men to the stake because they could not conscientiously accept its creed?"

It is not clear what "Student" means by the question, "If the Catholic Church gets into power again," but we assume he means if the Catholic Church becomes the dominant religious body in the State.

Young man, before you quit the total abstinence society, stop and think. Has not total abstinence been money in your pocket? Has it not meant health of body and clearness of mind for you?

DEAFNESS

ITS CAUSES AND CURE. Scientifically treated by a surdologist of world-wide reputation. Deafness eradicated and entirely cured, of from 20 to 30 years' standing.

BOOKS FRIEND BAKING POWDER.

Should be used, if it is desired to make the best quality of bread, biscuits, cakes, pastries, etc. Light, sweet, snow-white and highly nutritious.

SOLID GOLD FILLED.

For a \$2.00 Ring. Made of the finest quality of metal, and is warranted to wear and retain its color for years.

THE FRASER HOUSE, PORT STANLEY.

THIS FAVORITE SUMMER HOTEL has not passed out of the hands of Mr. William Fraser who has conducted it for 19 years, as has been rumored.

PHENIX FIRE INS. CO'Y. Established 1854. Cash Assets \$5,395,604.23. Paid in losses over \$5,000,000.00.

ST. MARY'S COLLEGE MONTREAL.

Re-opened on September 4, 1890. Classes taught in English as well as in French. LOUIS DRUMMOND, S. J., Rector.

MOUNT ST. LOUIS, 444 SHERBROOKE, MONTREAL.

This Institution will resume its courses on TUESDAY, SEPT. 2nd. COURSES: Business and Scientific. Send for Prospectus.

ALBERT GAUTHIER IMPORTER OF BRONZES, CHURCH ORNAMENTS.

CHAISELLES, ALTAR WINE, Manufacturer of Statues, Stations of the Cross, Paintings, Decorations, Banners, Flags, Badges, etc., etc.

BENZIGER BROS' NEW PUBLICATIONS.

ONE AND THIRTY DAYS with Blessed Margaret Mary. 32mo, cloth, net, 25c. REVELATIONS OF THE SACRED HEART. 32mo, cloth, net, 25c.

WESTERN FAIR LONDON ONTARIO, SEPT. 18 TO 27, 1890.

Large Increase in Prices. MACHINERY IN MOTION IN THE MAIN BUILDING. Manufacturing goods in view of public. Best speed programs ever offered.

SPECIAL EXHIBIT

Of the Southern States. Cotton, figs, rice, peanuts and wild nuts each being grown in the South; carpets made from the leaves of the pine and other woods of the South.

BOOKS FRIEND BAKING POWDER.

Should be used, if it is desired to make the best quality of bread, biscuits, cakes, pastries, etc. Light, sweet, snow-white and highly nutritious.

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AGRICULTURAL INS. CO'Y.

Established 1854. Cash Assets \$2,083,109.15. Paid in losses over \$3,343,377.24.

NOTICE is hereby given, that under Order in Council certain Timber Berths in the Rainy River and Thunder Bay Districts, and a Berth composed of part of the Township of Aweres, in the District of Algoma, will be offered for sale by Public Auction, on Wednesday, the First Day of October Next.

INTERESTING MISCELLANY.

We in later days are lower. When a mild stroke is made we must raise our heads to pay it—making ourselves as we are.

Head, and the big heart, was then amusing himself, in the intervals of more serious literary labor, with the composition of the rollicking verses of his "Lyra Hibernalis."

He who has once stood beside the grave, to look upon the companion which has been forever closed, feeling how important there are the wild love or the deep sorrow to give one instant's pleasure to the pale heart.

We CAN MAKE OTHERS HAPPY. Happiness is one of those gifts which one can bestow without being conscious that he possesses it himself.

A FRIEND OF THE WORKINGMEN. A zealous priest in France, the Abbe Garbler, devotes himself to a special mission that is a noble one: to make French workingmen practical Catholics.

MOTHERS AND DAUGHTERS. He has founded many co-operative societies among workingmen, to all of whom he has given a single watchword, which each member is to repeat each day.

PRAYERS FOR THE DEAD. One of the strangest things in history is the rejection of prayers for the dead by the so-called reformers.

THE ABBEY OF MOUNT ST. BERNARD. Mount St. Bernard is the only mitred abbey in Great Britain. It will give as briefly as possible the history of the building.

EASY TO BE ENTREATED. DON'T BE CHURLISH IN GRANTING FAVORS—GIVE WITH TRUE NOBILITY OF HEART.

NEWMAN, McCOSH, THACKERAY. There is a man in this country—an old man now; more's the pity—whose name was associated with the late Cardinal Newman's name once upon a time in a way he can hardly be forgotten.

JUSTIN MCCARTHY

DELIVERS AN ADMIRABLE SPEECH—FULL OF PATRIOTISM AND GOOD SENSE.

Mr. Justin McCarthy, replying to the toast of his health, which was proposed by Mr. Parsell, at the recent banquet given in honor of the Irish leader, said: I can assure you that I could have no higher possible gratification and no higher reward than the words of our great tonight and the applause of you, my friends.

Let me remind you that we were not in those days of '48 the utter idiots that some people are now pleased to regard us (hear, hear).

DAYS OF '48. But let me remind you that we were not in those days of '48 the utter idiots that some people are now pleased to regard us (hear, hear).

Heaven to many weak and weary souls that there is satisfaction, and that it will be enough to get the English democracy to come over to our side.

FATHER MACKAY TO THE NEGROES. Father Mackey's address before the late convention of colored Catholics in Cincinnati was a revelation to many people of that race.

CATHOLIC HOMES. Bishops, clergy and laity are straining every nerve to give Catholic children in schools and colleges and academies a knowledge of their religion.

A Mossie Story. I have used your Burdock Blood Bitters and Pills and found them everything to me. I had dyspepsia with bad breath and bad appetite.

Unbearable Agony. For three days I suffered severely from summer complaint, nothing gave me relief and I kept getting worse until the pain was almost unbearable.

JURY PACKING.

The following description of jury packing as it takes place regularly in Ireland under the present system of Government ought to suffice to convince the most ardent Unionist of the necessity of a radical change in the method of governing the country.

W. H. STROUD, Mossie, Ont. I have used your Burdock Blood Bitters and Pills and found them everything to me. I had dyspepsia with bad breath and bad appetite.

Right actions spring from right principles. In cases of diarrhoea, dysentery, cholera, etc., the right remedy is Fowler's Extract of Wild Strawberry.

Messrs. Bell Foundry. Messrs. Bell Foundry, of Toronto, have just issued a circular regarding the security of their works.

THE DOMINION Savings and Investment Society. To Farmers, Mechanics and others wishing to borrow money upon the security of their Real Estate.

A Letter From Emerson. "I have used Dr. Fowler's Extract of Wild Strawberry and I think it the best remedy for summer complaint. It has done a great deal of good to myself and children."

The Sambre Lighthouse. It is at Sambre, N. S., whence Mr. R. E. Hart, writes as follows:—"Without a doubt Burdock Blood Bitters has done me a lot of good. I was sick and weak and had no appetite.

Minaud's Liniment cures Colds, etc. Minaud's Liniment is the best.

NATIONAL COLONIZATION LOTTERY

Under the patronage of the Hon. Mr. L. A. AUBERT, Secretary.

Established in 1881, under the Act of Quebec, 21 Vict., Chap. 56, for the benefit of the Diocesan Societies of Colonization of the Province of Quebec.

CLASS D. The 8th Monthly Drawing will take place on WEDNESDAY, SEPT. 17, 1890, at 8 o'clock p. m.

Table with 2 columns: LIST OF PRIZES and Amount. Includes 1 Real Estate worth \$5,000.00, 20 Gold Watches worth \$200.00, etc.

It is offered to redeem a prize in cash, less a commission of 10 p. c.

BENNET FURNISHING COMPANY, LONDON, ONTARIO. Manufacturers of CHURCH, SCHOOL AND HALL FURNITURE.

P. J. WATT, 131 DUNDAS ST. & 12 MARKET SQ. GROCER, IMPORTER OF WINES & LIQUORS Wholesale and Retail.

HIRSH'S PAIN EXPELLER. WILL POSITIVELY CURE COLIC, PAINS IN THE STOMACH, BOWEL COMPLAINTS, DIARRHOEA.

THE KEY TO HEALTH. BURDOCK'S BLOOD BITTERS. Unlocks all the closed arteries of the Bowels, Kidneys and Liver.

SPICED GRASS. BRILLIANT CUT, REVEALS SILVERED, BENT, PLATE. THE SECURITY OF THE HEART.

Messrs. Bell Foundry. Finest Grade of Bell Foundry, of Toronto, have just issued a circular regarding the security of their works.

What Lacks Our Age?

What lacks our age? With all its glorious gifts of human thought, inventions manifold; of hidden earth-store clear unrolled; of hidden earth-store clear unrolled.

BY THE PAULIST FATHERS. Preaching at the Church of St. Paul the Apostle, Fifty-ninth street and Ninth avenue, New York City.

However these words may be rounded in the ears of the Galatians, to whom they were first written, I am afraid that among us they have a strangely, perhaps, unwelcome sound.

Now what does the Apostle mean by these words? Does he mean that they are only true Christians who forsake the world and fast continually and scourge themselves?

After all, that is not so very hard. It does not differ from what we have learned elsewhere to be a Christian's duty. But what the Apostle wants to do is to remove the deceit or the hypocrisy of those who profess to be Christians in words but do not want to do the works of Christ or live His life.

Brethren, how is it with us? We hear the name of Christ, we call ourselves Christians, but is it only in name? Are we deceiving ourselves and thinking that because we have the name of Christ we can do as we please?

I am afraid that this is often the case with so-called Christians. They seem to think that as long as they have the name that they are all right. In their lives they differ little if any from the men and women of the world. They want to have the things of the world, its riches, its pleasures, not simply those that are allowable, but those that are sinful as well.

They want to be in with the world and have a good time, and at the same time they expect to make all right hereafter because they bear the name of Christ. These are they who live in sin and yet come to church and listen to sermons, and offer what they call prayers to God, but make no effort to get out of their sins. These are they who are a source of scandal to the Church, of whom it is often said, such a one goes to church, yet he is just as bad as his neighbor.

What Lacks Our Age?

What lacks our age? With all its glorious gifts of human thought, inventions manifold; its crowd of hidden earth-love clear unrolled; its science compassing each star that drifts...

OUR BOYS AND GIRLS.

"AD MAJOREM DEI GLORIAM." Brothers, who toil with pencil or pen, With chisel or brush, for the praise of men, Do you never consider, at twilight's close...

A BORN LAWYER.

A lawyer advertised for a clerk. The next morning his office was crowded with applicants, all bright and many suitable. He bade them wait until all should arrive...

"A certain farmer," began the lawyer, "was troubled with a red squirrel that got through a hole in his barn and stole his seed corn. He resolved to kill the squirrel at the first opportunity..."

"The lawyer, without answering, went on: "Seeing the barn on fire, the farmer seized a pail of water, and ran to put the flames out."

"Did he put them out?" asked another. "As he passed inside, the door shut to and the barn was soon in flames. The hired girl rushed out with more water..."

"There, that will do; you have all shown great interest in the story," the lawyer said. He turned toward one bright-eyed little fellow who had maintained a deep silence...

"You'll do—do you say so?" he claimed the lawyer. You have not been so switched off by confusion of hired girls and water pail; you have kept your eye on that squirrel..."

"After all, that is not very hard. It does not differ from what we learned elsewhere to be a Christian's duty. But what the Apostle wants to do is to remove the deceit or the hypocrisy of those who profess to be Christians in words but do not want to do the works of Christ..."

"FATHER TO THE MAN. You are boys now, but you will soon be men; then you will have your own way to make in the world. Do you mean to do idle and trifling, and give people a bad opinion of you..."

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Above all things, let them never shrink from the performance of plain, everyday duty. Let their ambition aim for this point, and the world will never look upon them as failures in the battle of life.

Two boys were in a school-room alone together, when some fireworks, contrary to the master's prohibition, exploded. The one boy denied it; the other, Bennie Christie, would neither admit nor deny it, and was severely flogged for his obstinacy.

"Why didn't you deny it?" asked the delinquent. "Because there were only two, and one of us must have told a falsehood," said Bennie.

"Then why did you not say that I did it?" "Because you said you didn't, and I wouldn't share the falsehood." The boy's heart melted; Bennie's moral gallantry subdued him.

"Please, sir, I can't bear to be a liar—I let off the squibs," and burst into tears. The master's eye glinted on the self-accused, and the unmerited punishment he had inflicted on his schoolmate smote his conscience.

"Bennie! Bennie! lad, he said I beg your pardon—we are both to blame!" The school was hushed, and still—older scholars are apt to be wiser something true and noble is being done—so still they might have heard Bennie's big boy tears drop proudly on his book as he sat enjoying the moral triumph which subdued himself as well as filled all the rest, and then, for want of something else to say, he gently cried: "Master forgive!"

The glorious shout of the children filled the old man's eyes with something behind his spectacles which made him wipe them before he resumed the chair.

I was one of a small party of tourists who left the Hospice of Mount St. Bernard early in the morning for Mount Verd. The road was difficult and dangerous, owing to drifting ice and slides the night before, which blocked up the old hamlet path.

For some moments we were stunned and unconscious of our situation. Slowly we began to realize the situation. The whirling, dizzy height, to which we passed away with its terrific gloom and grandeur. The dreadful prospect of our hopeless fate was intensified by the huge bastions of ice that surrounded us, and the cold, gray sky, with a chequer of snow.

While thus imbedded in the cold, deep snow, every move of hands or body gave me pain. We dare not move lest a false step or change of posture would plunge us out of sight. In the agony of despair I cried out, but my kindred, who was an old traveller and hurtled to danger as more composed, and bumbled himself in crushing the snow about him to secure a firmer footing.

Hours had passed in dreadful suspense, and the afternoon began to wane. My limbs were numb from inertness and a drowsy feeling crept over me. By this time my cousin had cleared himself from the surrounding crust and was beside me, rubbing my limbs and endeavoring to infuse a spirit of hope in me.

"We are doomed!" I cried. "The hours of day are waning, and night will soon fall. Then there will be no hope!" The last words had scarcely died away when my cousin observed the outline of a dog above us. The poor animal seemed glad to have discovered us, endeavored in every way to reach us, but that was impossible. Knowing the characteristic sagacity of these dogs, and their daily mission on those icy mountains, my cousin shouted: "Back, Rover, for help!"

The dog understood the command, wagged his tail, gave a sniff, and started a peculiar howl, like a bound on the scent. This was an unerring sign of having discovered some traveler in distress, and this way he communicated the news to the straggling dogs within hearing and to the inmates of the hospice.

The sun lingered on the distant hills, and we thought every moment a year. Our eyes were strained in the direction of the rock from which we expected succor. At length the barking of dogs drawing nearer infused some hope. The sound was sweet and comforting to our ears. A chorus of quick yelps now broke forth as four powerful specimens of the breed stood abreast looking down upon us, and the fifth soon re-joined the others and carried a coil of rope. While they kept up their incessant yelping, we heard human voices drawing near, and soon four of our party, with a monk in the lead,

stood by the rock, unclogging the rope and fixing the trap for our rescue. The rope was let down, my kinsman adjusted the straps around me, and soon we were with our companions, stiff and cold, but alive and thankful.

The rest of my story is soon told. A fever set in and two weeks those kind and benevolent monks, in turn, watched and prayed, and attended to my wants like comforting angels, till I was perfectly restored to health. Ever since that time the mention of St. Bernard Hospice or the dogs awakens in me a feeling of love for one and of admiration and friendliness for the other.—The Cork Examiner.

It has apparently come to stay. The Vigor is evidently a great aid to nature. —J. B. Williams, Floresville, Texas.

"I have used Ayer's Hair Vigor for the past four or five years and find it a most satisfactory dressing for the hair. It is all I could desire, being harmless, causing the hair to retain its natural color, and requiring but a small quantity to render the hair easy to arrange."

"I have been using Ayer's Hair Vigor for several years, and believe that it has caused my hair to retain its natural color."—Mrs. H. J. King, Dealer in Dry Goods, &c., Bishopville, Md.

MAURICE FRANCIS EGAN, in Ave Marie. Truth is held by the Protestant English to be their inheritance. Queen Elizabeth, the most successful and accomplished liar of her time, according to Green, the historian, preserved it to them when she defeated the Spanish Armada.

The doctrine that it is as great "a sin to steal a pig" as to defraud the widow and the orphan was cherished by these fierce truth-tellers, and sanctified by them in the face of the lax Papist, who held that some sins were greater than others.

Experience has shown that the truth in the hands of people who consider themselves to be entirely truthful, is a weapon more destructive than a knife controlled by a Malay running-a-knock.

To love truth is a precious virtue; to speak it in season and out of season is a detestable vice. To say, "It is truth," after one has ruined a neighbor's reputation, is as noisy as a siren.

"I have used Ayer's Hair Vigor for the past four or five years and find it a most satisfactory dressing for the hair. It is all I could desire, being harmless, causing the hair to retain its natural color, and requiring but a small quantity to render the hair easy to arrange."

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The studies embrace the Classical and Commercial Courses, French, including ordinary expenses, \$150 per annum. For particulars apply to the REV. DENIS O'CONNOR, President.

Complete Classical, Philosophical and Commercial Courses, and Shorthand and Typewriting.

Under the direction of the Sisters of the Holy Names of Jesus and Mary, Amherstburg, Ontario. This educational establishment highly recommends itself to the favor of parents, as giving their daughters a solid and useful education.

The studies embrace the Classical and Commercial Courses, French, including ordinary expenses, \$150 per annum. For particulars apply to the REV. DENIS O'CONNOR, President.

Under the patronage of His Grace the Archbishop of Toronto, and directed by the Basilian Fathers. Full Classical, Scientific and Commercial Courses. Special courses for students preparing for University, articulation and non-professional certificates.

This institution offers every advantage to young ladies who wish to receive a solid, practical and refined education. Particular attention is paid to vocal and instrumental music. Board and tuition per annum, \$100. For further particulars apply to the Mother Superior, Box 303.

This institution is pleasantly located in the town of Windsor, opposite Detroit, and combines in its system of education great facilities for acquiring the French language, with thoroughness in the rudimental as well as the higher English branches.

The Messrs. Ernest Girardot & Co., 187, Sandwich, being good practical Catholics, and their wine they sell for use in the altar. We, therefore, by these words, and with the approval of the Holy See, recommend it for altar use to the clergy of our diocese.

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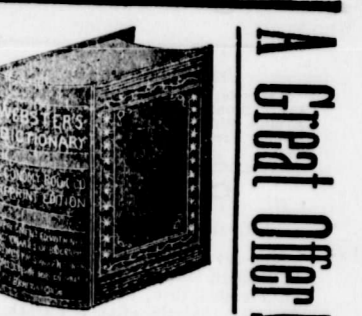
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Catholic Record

London, Sat., Sept. 20th, 1890.

VOLUME XIII.

EDITORIAL NOTES.

In glancing over the prospectuses of some of our colleges we were greatly surprised at the number of branches taught. All the learned oliges were to be stowed away in the intellects of the pupils. Now a college course can aim only at systematizing our thoughts and at helping us to use our reasoning faculties to the best advantage. But is not this end frustrated by a multiplicity of subjects? Is it not reasonable to suppose that a smattering of various sciences will paralyze brain action and condemn the student to intellectual starvation—to prevent him forming independent opinion? Pupils are taught everything they know nothing. So said that great master of English prose, Cardinal Newman, in 1852. "I will tell you," says he, "what has been the practical error of the last twenty years: not to load the memory with a mass of undigested knowledge, but to force upon him so much that he has rejected all. It has been the error of distracting and enfeebling the mind by an unmeaning profusion of subjects; of implying that a smattering in a dozen branches of study is not shal-

lowness, which it really is, but enlargement, which it is not of considering an acquaintance with the learned names of the distinguished and persons in progress and not disspatition of minds." These caustic words of the distinguished Cardinal have a truer meaning than in 1852. Give a student full liberty to follow the natural bent of his talent, without, however, neglecting to round his intelligence by supplementary knowledge. Teach him to concentrate his faculties upon a given subject, and he will be more educated than if he could repeat Homer and Sappho from memory. Ald him to understand, in the words of the eccentric Thoreau, that "our stock in life, our real estate, is that amount of thought which we have had, which we have thought out. If he has ever done some work with those finest tools, the Imagination and Fancy and Reason, it is a new creation, independent of the world, and a possession forever."

The session of the English parliament just ended has been at best more like the tinkering of village politicians than deliberations befitting a body of progressive statesmen. Bits of unimportant bills about the army, the police, the cattle disease have secured the undivided attention of both Houses, but no debate has been held by these flashes of wit and oratory oflines bordering on genius with which Macaulay and Gladstone, Lytton and O'Connell electrified their auditors. Mr. Goschen has proved himself an "ignis fatuus," leading his party into the quagmire of unpopularity and defeat. His motion to devote the surplus of revenue from temperance to the buying out of the publicans aroused the ire of the growing temperance party and caused the defeat of three important party measures. The truth is, that the impo-

sition and remission of taxes is a more difficult problem than Mr. Goschen has the ability to solve. It requires, as the American justly says, that a man shall be as closely in touch with the moral instincts as the economic abilities of the people who are to pay. This was the secret of the success of Peel and Gladstone as Chancellors of the Exchequer. Mr. Goschen apprehends the merely economic sides of the question as well as Mr. Gladstone; but there is his apprehension stops.

ACCORDING to Macaulay, Gladstone's mind is of large grasp; nor is he deficient in dialectical skill; but he does not give his intellect full play. His style bears a remarkable analogy to his mode of thinking. He has one gift most dangerous to a speculator—a vast command of a kind of language, grave and majestic, but of vague import—a kind of language which affects us much the same way as the lofty diction of the choros of the clouds affected the simple-hearted Athenian.

The Toronto Presbyterian Review says the poet Swinburne is wrong in advocating religio as a cure for Russia's ills. "The remedy does not lie in that way, but in the spread of the principles of Christianity." Verily times are changed! But how will these principles of Christianity be spread among the Russians? If Luther were alive he would direct the Czar in the application of these principles to his subjects. Perchance the royal despot may take Calvin as model, and inaugurate the conversion of Saratov on a grand scale. Better still, John Knox, who was a master in his own peculiar style of diffusing Christianity, may enlighten his mind. The remark of our contemporary was well meant, but shrouded in

Messrs. C. C. RICHARDS & Co.

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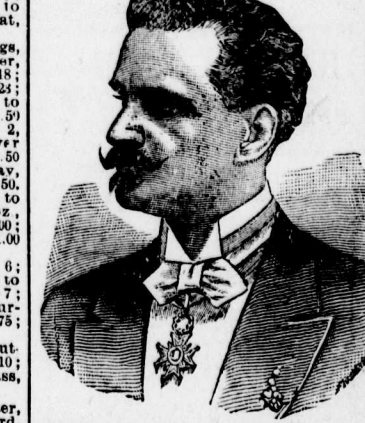
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SCOTT'S EMULSION OF PURE COD LIVER OIL AND HYPOPHOSPHITES OF LIME AND SODA is without a rival. Many have gained a pound a day by the use of it. It cures



St. Vitus Dance Cured! My boy, 13 years old, was so affected by it, that he could not go to school for 3 years. Two bottles of Pastor Koening's Nerve Tonic restored his natural health, and he is now attending school again.



SOLE AGENTS, W. E. SAUNDERS & CO., DRUGGISTS, LONDON, ONTARIO.

Advertisement for Strassman's Cough Cure. THE BEST COUGH MEDICINE. SOLD BY DRUGGISTS EVERYWHERE.

Advertisement for Smith Brothers, Plumbers, Gas and Steam Fitters.

Branch 139 of the above association at Fort Erie, with thirteen members. Seventeen candidates had been passed for entrance, but some were unavoidably absent the evening of organizing. Special haste was displayed in getting the branch started, as the Grand Council session opened on last Tuesday at Montreal, and the branch representatives had to start as early as possible to be in time for the convention. Several other candidates will be admitted in the course of a few weeks, and the branch will no doubt become a prosperous one. The Deputy fully explained to the new members the duties and responsibilities of its members and officers, urging them to be prompt in the payment of all assessments. A hearty vote of thanks was tendered the Rev. President, and also to Deputy Quillman, which were appropriately acknowledged. The following is the list of officers:

President, Rev. James Trailling; First Vice-President, Joseph J. Kelly; Second Vice-President, C. P. Cavanaugh; Treasurer, J. J. Kavanagh; Recording Secretary, W. E. Edwards; Corresponding Secretary, Joseph Heardon; Financial Secretary, J. G. Sullivan; Marshal, Thomas Quillman; Trustees, for one year, J. Kelly, B. Connolly, A. Phelan, J. Rosen; for two years, Thomas Quillman and Heardon.

Resolutions of Condolence. At a meeting of Branch 57, Orillia, Sept. 3, 1890, the following resolution was passed unanimously: Moved by Brother Gunn, seconded by Brother Broderick, that the members of Branch 57, while bowing submissively to the will of an all-wise Providence, beg to extend to the family of Michael McCabe, their cordial condolence in their great affliction.

Death of Brother M. McCabe, of Branch 16, Hamilton. Another brother has been called away in the person of our late brother, Michael McCabe. He was one of the best and truest members of the Emerald Association of the city of Hamilton. He was born in the County Cavan, Ireland, and came to this country about ten years ago and settled in this city. He was one of the oldest members of our branch; he was kind, affectionate and generous and ready at all times to assist a brother in distress.

Resolved, That, while bowing to the will of Divine Providence, we mourn the loss of our late brother, for in his death this branch has lost a true and able member, his father a loving and obedient son, his brothers a loving brother.

LATEST MARKET REPORTS. London, Sept. 11.—GRAIN.—Red winter, 1.55; white, 1.52; spring, 1.58; corn, 92 to 1.00; rye, 1.10; barley, 80 to 90; peas, 1.05 to 1.15; peas, 1.00 to 1.05; beans, 1.00 to 1.05; buckwheat, 1.00 to 1.05.

Advertisements for various services including printing, real estate, and legal services.

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tion of Catholic interests. Hitherto there was a strong temptation to Catholicism to join other benefit societies of doubtful and questionable morality. I do not mean that the members were not of good character, moral and respectable, but the principles of these societies and their rules of life and conduct were not those of the Catholic Church, and exposed to danger the faith and morals of our people. Your association is in harmony with the church, and I believe it is good from a religious point. You join on your members the observance of Easter duties and others, and a body conscientiously and fearlessly attending to their religious duties is a good example both in the home and in the parish. Financially, too, it is a good thing; it has been a comfort to many a desolate home; it has wiped away the widow's tear and enabled many a Christian mother to rear her children in respectability and give them a useful education. These convictions led me to join it and to promote its interests wherever I can. I am delighted with the spirit of harmony that has prevailed throughout your meetings. I trust that you may continue to prosper until the C. M. B. A. becomes cotermious with the Dominion of Canada, and that its name be blessed by widows and orphans for all time.

The business of the association was then proceeded with. The election of officers was concluded at 2 o'clock, after which the installation of the following gentlemen took place:—John A. McCabe, of Ottawa, president; W. P. Killackey, of Chatham, Ont., first vice-president; Judge Dixon, of Sherbrooke, second vice-president; W. J. McKee, of Windsor, Ont., treasurer; Saml. K. Brown, of London, Grand Recorder; J. E. Martineau, of St. Roch, mar-shal; Joseph Reaume, of Amherstburg, Gaard; trustees, O. K. Fraser, of Brockville; Rev. M. J. Tierney, of London; and T. P. Tansey, of Montreal. A committee on Laws—J. K. Barrett, of Winnipeg; Thomas Coffey, of London; and R. J. Dowdall, of Almonte. Finance Committee—Thos. O'Neil, of Paris; Jas. Quillman, of Niagara Falls, and John Ross, of Hamilton. Representatives to the Supreme Council—T. J. Finn, of Montreal; D. J. O'Connor, of Stratford, and Rev. Father Molloy.

Translation.—The Catholic Mutual Benefit society, now united in convention, are prostrated at the feet of their Holy Father, and very humbly ask that he will deign to give his apostolic benediction.

Archbishop of Toronto. The following telegrams were then exchanged:—Binghamton, N. Y., Sept. 3, 1890. S. R. Brown, Grand Secretary, Canada Grand Council.

New York Grand Council in convention assembled sends fraternal greetings to Canada Grand Council, praying that wise council may govern your deliberation and God may bless your council and your work.

The evening of the Montreal branches of the C. M. B. A. gave the visiting brothers a grand banquet in the Victoria Rifles armory. Mr. J. J. Kane was in the chair, and on his right sat the Rev. Father Flannery and on his left Mr. O'Connor, the retiring president.

Assessments Nos. 12 and 13 have been issued. They call for the payment of 35 beneficiaries of deceased members: 6 in Canada; 30 in New York; 4 in Michigan; 4 in Pennsylvania; and 1 in Ohio.

membership of 3190 in Canada, and that combined with the United States they had a membership of 19,000, but in the last two years they had increased the number of branches to one hundred and forty and the membership to 5,700 and united with the United States their membership numbered thirty thousand. The president further stated that their reserve fund was \$11,000, and that the amount of insurance incurred up to July 1, 1890, was \$9,896,000. The society, since Feb. 1890, had paid out \$308,000 to heirs of deceased members. During the meeting several other gentlemen spoke, and amendments to the laws discussed, after which the meeting closed.

IN THE QUEEN'S HALL. Under the auspices of Branch 50 the public of Montreal were afforded a decided treat in being afforded an opportunity of listening to the Queen's hall, to the famous American orator, Hon. Daniel Dougherty, who delivered a lecture on "Oratory" in the evening.

Mr. F. McCabe, President of Branch 50, presided, and supporting him on the platform were Rev. Father Donnelly, Brother Arnold, Father Strubbe, Father Flannery, St. Thomas, Ont.; Father Molloy, Ingersoll, Ont.; Father Tiernan, London, Ont.; Father Jones, S. J., Father Connolly, S. J., Acting mayor Hurteau, Judge Doherty, Messrs J. J. Curran, M. P., James McShane, M. P., P. H. Coffey, president St. Patrick's society; J. O'Leary, proprietor of London CATHO-LIC RECORD; Grand President O'Connor, C. M. B. A. Presidents Dandelion, Finn, Duclos, C. O'Brien, etc. His Grace Archbishop Walsh, and his secretary, Rev. Father Walsh, occupied seats in one private box. There was a large audience present, and for an hour and a half they listened attentively as the glowing words fell from the lips of the speaker, now applauding as the hon-orable gentleman, warning to his subject and demonstrating some particular point in words almost endowed with life, roused the enthusiasm of his hearers, and the next moment they would be waiting almost breathlessly for the words yet to be uttered, and then again he would carry the audience with him and plunge them into rous of laughter, as he recited, with due mimicry and elocutionary power, some mirth-provoking incident. In every sense the lecture was indeed an intellectual treat.

A vote of thanks having been accorded the lecturer, on the motion of the Acting Mayor, seconded by Mr. J. J. Curran, M. P., the gathering dispersed.

On Thursday morning His Grace Archbishop Walsh, accompanied by Rev. F. Flannery, of St. Thomas, and Mr. T. J. Finn, of Montreal, entered the room, all the members lining to their feet, as a mark of respect for the distinguished prelate. He took a seat on the platform, surrounded by the chief officers of the society.

Grand President O'Connor rose and delivered a very appropriate address of welcome to His Grace, in which he said: "The organization of which I have the honor to be president has reason to entertain particular feelings of gratitude to the distinguished Archbishop of Toronto. Before his elevation to that seat, when Bishop of London, he encouraged the society in every manner, not alone speaking of its kind encouragement thus extended to its praiseworthy progress, but becoming an active member himself, thus giving an example to those who might be found to waver in their faith as to its character and its promise of a prosperous future."

The Archbishop said: "I am glad to be here and proud to see so many representative members of the association assembled for the promotion of its better organization and efficiency. I believe your association is a good thing for the protection of homes and Catholic interests. It does good in a social sense by bringing Catholics to know each other better and strengthening the bonds of fraternal love and neighborly spirit. Before the days of this association Catholic men in many parts of the country were as items, scattered amongst a non-Catholic population and almost absorbed. It has almost brought together Catholic toilers and artisan, professional and business men from all quarters of Ontario and Quebec, and cemented them together in a common bond for the pro-

Branch No. 4, London. Meets on the 2nd and 4th Thursday of every month, at 8 o'clock, at their hall, Albion Block, Richmond St., N.W.

C. M. B. A.

Grand Council Convention.

The seventh convention of the Grand Council of Canada was formally opened on the 2nd inst, at the Seminary Hall, Montreal, shortly after 8 o'clock. The procession was formed in the following order: Grand Marshal, Mr. C. O'Brien, Branch 87; President, J. E. H. Howison, Branch 84; President, Mr. O. Dandelion, Branch 83; President, Mr. J. A. U. Baudry, Branch 74; President, Mr. James Taylor, Branch 54; President, Mr. R. Byrne, Branch 50; President, Mr. F. E. McCabe, Branch 41; President, Mr. P. O'Reilly, Branch 20; President, Mr. John F. Nugent, Delegate to Grand Council, Grand Council Officers and Acting Mayor Hurteau.

There were between six and seven hundred members in line. The route taken was by way of Place d'Armes, St. James street, Victoria square, Radegonde and Leguachette streets to St. Patrick's church. The association was received at the church by a number of distinguished citizens of Montreal. On entering the sacred edifice the organ pealed forth St. Patrick's day and other inspiring airs. The church was most profusely and handsomely decorated. Colored streamers and banners were suspended from the ceiling and the pulpit gallery and pillars were draped with flags, mottoes, etc. The altars were also most beautifully adorned with streamers, flags, plants and lights. Seated in the sanctuary were His Grace Archbishop Walsh, of Toronto, spiritual adviser of the association; Rev. Father Dowd, Rev. Father Toupin, Rev. J. Quinlan, Rev. Louis Callaghan, Rev. Father Hogan, of the Catholic university, Washington, D. C.; Rev. Father Traggesser, and others. The celebrant of the Mass was the Rev. Father Flannery, of St. Thomas, Ont.; Deacon, Rev. James Walsh, Toronto; Sub-deacon, Rev. P. O'Donnell, St. Mary's Montreal; Celebrant of ceremonies, Rev. M. J. Tierney, of London, Ont. The sermon was preached by the Rev. Father Drummond, S. J., rector of St. Mary's College. During the course of his eloquent discourse, the Rev. Father dwelt upon the aims and objects of the association, and showed how they tended to improve the moral, mental and social condition of its members. He also traced the history of the association from its inception in July, 1876, to the present, and gave the reasons why its course had been one of progress and prosperity. The musical portion of the service was under the direction of Prof. J. A. Fowler, and was very grand and effective.

After Mass the procession reformed and returned to the hall, where a brief reception was held. Mr. D. J. O'Connor, of Stratford, presided at the table, and seated on his right was Acting Mayor Hurteau, and on the platform were S. R. Brown, of London, Grand Recorder, and J. J. Kane, of Montreal. After the long line of members had found seats, Acting Mayor Hurteau briefly addressed the convention in French and English. In French he occupied the chair, and in English he occupied the seat on his right was Acting Mayor Hurteau, and on the platform were S. R. Brown, of London, Grand Recorder, and J. J. Kane, of Montreal. After the long line of members had found seats, Acting Mayor Hurteau briefly addressed the convention in French and English.

The President, D. J. O'Connor, responded, thanking the Acting Mayor for his hearty welcome and kind words and also for the honor he had done them by walking in their procession to the morning service.

Mr. J. J. Kane, chairman of the reception committee, read the following address of welcome on behalf of the Montreal Branches of the association: To the President, Officers and Members of the Grand Council of Canada, C. M. B. A. Brothers:—On behalf of the eight branches of our association here in Montreal, we bid you a hearty and cordial welcome on this auspicious occasion of your first Grand Council meeting in the metropolis of the Dominion.

Gentlemen, we beg to assure you that we feel highly honored by your presence here and we hope that your deliberations will not only result in much that is beneficial to our association, but be also a source of enjoyment and good fellowship to yourselves. The gratifying increase in the increased members to our ranks, which we are able to announce to-day, as well as the progress, development and prosperity which mark our movement since its inception, are not only a source of the most lively satisfaction to us, but are a happy augury for the future of our Association throughout the length and breadth of our Dominion. Gentlemen, once more we bid you a hearty welcome to Montreal, and we beg to assure you that we shall be always most happy to do anything in our power to make your visit a pleasant one, and we hope you will be able to carry home with you many pleasing recollections of this, our seventh biennial convention of the Grand Council of Canada.