he Catholic Record.

"Christiands mini nomen ast, Catholicus vero cognomen."—"Christian is my Name, but Catholic my Surname."—St. Pacian, 4th Century.

VOLUME 9.

LONDON, ONTARIO, SATURDAY. OCT. 8, 1887.

sion, and a great cloud arose and for weeks hung, dark and threatening, over the land. It was a tremendous crisis,

and perhaps only the memories of recent war averted disastrous strife. We hall it with satisfaction, that a more

has been reached innumerable delays generally stay the execution. The many grounds of exception allowed to counsel, the appeals from one court to another, with final application to the Governor, and the facility with which eignatures for pardon are obtained, have combined to throw around culprits an extravagant protective extension of the country of

trial of its substance and efficacy. A prompt execution of the law's sentence after a fair trial had, is that which strikes terror into evil doers and satisfies the

public conscience. The reverse of this among us has brought reproach upon the administration of justice and given plausible grounds for the application of

FATHER LAMBERT'S NEW BOOK.

+ JAMES CARDINAL GIBBONS.

NO. 468.

NICHOLAS WILSON & CO HAVE REMOVED

TO

112 DUNDAS St.

NEAR TALBOT.

The Benediction.

From the French of Francois Coppee, in Macmillan's Magasine.

It was in eighteen hundred—yes—and nine, That we took Sarsgossa. What a day Of untold horrors! I was Sergeant then, The city carried, we laid seige to house, All shut up close and with a treacherous look

Raining down shots upon us from the windows. dows.
"'Tis the priests' doing!" was the word
passed round,
So that although since daybreak under eyes with powder smarting, and our mouths
Bitter with kissing cartridge ends-piff! paff!
Rattled the musketry with ready aim,
If shoyel-hat and long black cloak were

seen Flying in the distance. Up a narrow street My company worked on. I kept an eye On every house top right and set, and saw From many a roof flames suddenly burst Coloring the sky, as from the chimney-tope Among the forges. Low our fellows stooped. Entering the low-pitched dens. When they came out With bayonets dripping red, their bloody Signed crosses on the wall; for we were bound bound
In such a dangerous defile not te leave
Foes lurking in our rear. There was no
drum-beat,
No ordered march. Our officers looked grave; The rank and file uneasy, jogging elbows As do recruits when flinching.

All at once, Rounding a corner, we are hatled in French With ories for help. At double-quick we jein Our hard pressed comrades. They were grenadiers, A gallant company, but beaten back Inglorious from the raised and flag paved Fronting a convent. Twenty stalwart monks
Defended it—black demons with shaved The cross in white embroider'd on their frocks,
Barefoot, their sleeves tucked up, their only weapons
Enormous crucifixes, so well brandished
Our men went gown before them. By
platoons
Firing, we swept the place; in fact, we slaughtered
This terrible group of teroes, no more soul
Being in us than in executioners.

The foul deed done—deliberately done— And the thick smokerolling away, we noted Under the huddled masses of the dead Rivulets of blood run trickling down the While in the background solemnly the Loomed up, its doors wide open. We went in
It was a desert. Lighted tapers starred
The inner gloom with points of gold. The
incense
General taperfame. At the apper and,
Turned to the siter as though unconcerned
In the fierce battle that had raged, a priest,
white-haired and tail of stature, to a close
Was bringing tranquilly the Mass. So
stamped

stamped
Upon my memory is that thrilling scene,
That, as I speak, it comes before me now
The convent built in old time by the Moors
The huge brown corpses of the monks; the Making the red blood on the pavement And there, framed in by the low porch, the And there the eltar, brilliant as a ahrine; And here ourselves, all halting, hesitating, Almost afraid, I. certes, in those days Was a confirmed blasphemer. 'I's on re-

cord
That once, by way of sacrllegious joke,
A chapel being sacked, I lit my pipe
Ata wax candle burning on the sitar,
This time, however, I was awed—so blanched
Was that old mani.

"Shoot him!" our Captain cried.

Not a soul budged. The priest beyond all doubt
Heard; but, as though he heard not, turning round, He faced us, with the elevated host, Having that period of the service reached When on the faithful benediction falls. His lifted arms seemed as the spread

wings;
And as he raised the pyx, and in the air
With it described the cross, each man of us
Fell back. aware the priest no more was
trembling
Than if before him the devout were ranged.
But when intoned with clear and mellow
voice. voice,
The words came to us,
"Vos benedicat

Dans Omninotens!" Rang out again and sharply, "Shoot hi Or I shall swear!" Then one of ours, a das-

Leveled nis gun, and fired. Upstanding still,
The priest changed colour, though with
steadfast look
Set upward, and indomitable stern,
"Pater et Filius!"
Came the words. What frenzy,
What maddeuing thirst for blood, sent from
our ranks
Another shot, I know not; but 'twas dene. The monk, with the one hand on the altar' Helde dimeself up; and, strenuous to complete His benediction, in the other raised The consecrated host. For the third time Tracing in the air the symbol of forgiveness With eyes closed, and in tones exceeding

But in the general hush distinctly heard, "Et Banctus Eniritus!" "Et Sanctus Spiritus!"
He said; and, ending
His service, fell down dead.

The gelden pyx Rolled bounding on the floor. Then, as we Even the old troopers, with our muskets grounded,
And choking horror in our hearts at sight of such a shameless murder and at sight of such a martyr, with a chuckling laugh,
"Amen!"

Drawled out a drummer-boy.

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EAL.

Don't Blame the School.

The neglected lessons of the first part of a school session are seldom, if ever, learned. The careless and idle student imagines that there will be plenty of time during the year to make up all deficien-cies, but that time never comes. The consequence is that valuable time is Wasted sequence is that valuable time is wasted, parents are deceived and offended, and the atudent ends the school year as he began it, knowing very little or nothing at all. Indulgent parents will not fail to blame the school for these results, and circulate the old and wearied accusation: "The brothers and sisters only know how to teach children their prayers, and our child could not learn anything from them."

The moral is for every student to take advantage of every moment for study from the first of the school year to its close,—Catholic Youth,

N. Y. Freeman's Journal.

Extracts From "Some Dangers o American Civilization.

BY CARDINAL GIBBONS

(By Special Permission from the October North American Revino.)

American Revine.)

We want our children to receive an education which will make them not only learned, but plous men. We want them to be not only polished members of society, but also conscientious Christians. We desire for them a training that will form their heart, as well as expand their mind. We wish them to be not only men of the world, but, above all, men of God.

A knowledge of history is most useful and important for the student. He should be acquainted with the lives of those illustrious heroes that founded empires—of those men of genius that enlightened the world by their wisdom and learning, and embellished it by their works of art.

But is it not more important to learn

We hail it with satisfaction, that a more healthy public opinion in this quarter seems developing, that reputable citizens appear more disposed to bear an active part in practical politics, and that "reform," "a free ballot," "a fair count," are becoming, under the pressure, more and more party watchwords. It is a purifying tendency in a vital direction. Yet another crying evil is the wide interval that so often interposes between a criminal's conviction and the execution of the sentence, and the frequent defeat

embellished it by their works of art.

But is it not more important to learn something of the King of kings who created all these kingdoms and by whom kings reign? Is it not more important to study that uncreated Wisdom before whom all earthly wisdom is folly, and to admire the works of the Divine Artist when the works of the Divine Artist a criminal's conviction and the execution of the sentence, and the frequent defeat of justice by the delay. Human life is, indeed, sacred, but the landable effort to guard it has gone beyond bounds. Of late years the difficulty to convict (in murder trials, especially) has greatly increased from the widened application of the pleas in bar—notably, that of insanity. When a conviction has been reached innumerable delays generally stay the execution. The many who paints the lily and who gilds the cloud?

The religious and secular education of The religious and secular education of our children cannot be divorced from each other without inflicting a fatal wound upon the soul. The usual consequence of such a separation is to paralyze the moral faculties and so foment a spirit of indifference in matters of faith. Education is to the soul what food is to the body. The milk with which the infant is nourished at its mother's breast, feeds not only its head, but permeates at the same time the heart and other bodily organs. In like manner the intellectual and moral growth of our children must go hand in hand; of our children must go hand in hand otherwise their education is shallow and otherwise their education fragmentary, and often proves a curse instead of a blessing.

How many social blessings are obtained by the due observance of the Lord's Day? The institution of the Christian Sabbath has contributed more to the peace and good order of nations than could be accomgood order of nations than could be accom-plished by standing armies and the best organized police force. The officers of the law are a terror, indeed, to evil doers, and arrest them for overt acts, while the ministers of religion, by the lessons they inculcate, prevent crime by appealing to the conscience, and promote peace in the kingdom of the soul.

The cause of charity and mutual be-perclance is greatly fostered by the sancti-

nevolence is greatly fostered by the sancti-fication of the Sunday. When we assem-ble at church on the Lord's Day we are admonished, by that very fact, that we are all members of the same social body, and that we should have for one another the same lively sympathy and spirit of co-operation which the members of the human body entertain towards each other. We are reminded that we are all enlivened and sanctified by the same spirit; "There are diversities of graces," says the Apostle, "but the same spirit; and there are diversities of ministries, but the same Lord; and there are diversities of operations, but the same God, Who worketh all in all." We have and that we should have for one anoth all divers pursuits and avocations; we occupy different grades of society; but in the house of God all these distinctions are levelled and the same spirit that enters the heart of the most exalted citizen does not disdain to descend also into the soul of the humblest peasant.

If, indeed, the observance of the Sunday

If, indeed, the observance of the Sunday were irksome and difficult, there would be some excuse for neglecting this ordinance. But it is a duty which, so far from involving labor and self-denial, contributes to herith of body as well as to contentment of mind. The Christian Sunday is not to be confounded with the Jewish or the old Puritan Sabbath. It prescribes the golden mean between rigid Sabbatarianism on the one hand, and lax indulgence on the other.

ianism on the one hand, and lex indulgence on the other.

The Lord's Day should always be regarded as a day of joy. We should be cheerful, without being dissipated; grave and religious, without being sad or melancholy. Christianity forbids, indeed, sll unnecessary servile work on that day; but, as "the Sabbath was made for man, and not man for the Sabbath," she allows such work whenever charity or necessity such work whenever charity or necessity may demand it. And as it is a day, not only of religion, but also of relaxation of mind and body, she permits us to spend a portion of it in innocent recreation. In a portion of it in innocent recreation. In a word, the true conception of the Lord's Day is expressed in the words of the Pealmist: "This is the day which the Lord hath made, let us be glad and rejoice thousan."

A word must be added on two other A word must be added on two other pregnant evils: The ballot is the expres-sion of the will of a people, and its purity should be guarded with the utmost jeal-ousy. To violate that purity is to wound the State in its tenderest point. The repeated cry of "election frauds"

The repeated cry of "election frauds" is one full of warning. In many instances, undoubtedly, it is the empty charge of defeated partisans against the victors; yet enough remains, of a substantial character, to be continuous. enough remains, of a substantial character, to be ominous. In every possible way—by tickets insidiously printed, by "stuffing" the box, by "tissue ballots," and "repeating" and "personation"—frauds are attempted, and too often successfully, upon the ballot. It is the gravest menace to free institutions.

to free institutions.

Defective registration laws and neglipence to secure the ballot box by careful legal enactments, in part account for such a state of affairs, but a prime cause is that the better class of citizens so often stand aloof from practical politics and the conduct of campaigns, It is one like conduct.—St Catherine of Siena.

IRISH NEWS BY CABLE.

result of universal suffrage that elec-tions very frequently turn upon the votes of that large class mede up of the rough and baser sort. To influence and organize this vote is the "dirty work" of politics. Gentlemen naturally shrink from it. Hence it has gotten, for the most part, with the general political machinery, into unreputable hands; and from these hands issue the election frauds, which thicken in the great cities, and gravely endanger our institutions. Dublin, Oct 3.—Several branches of the Irish National Land League held meetings on Sunday in the Mitchels-town district. In one case hundreds of people evaded the police and went to a fortified bouse outside the town, where a meeting took place. Mr. Manville, who was tried with Mr. O'Brien for using seditious language, and sentenced to two and gravely endanger our institutions. The ballot is the ready and potent instrumonths' imprisonment but released on bail, presided and made a speech, in which he declared that it was impossible The ballot is the ready and potent instru-ment which registers the will of a free people for their own government, and the violation of its purity leads directly to the point where there is either loss of liberty or revolution to restore it. We all remember what happened in 1876, when alleged tampering with election returns affected the Presidential succes-sion, and a great cloud arose and for value in a declared that it was impossible to destroy the league. Resolutions were passed strongly condemning the Government's interference with public meetings and the freedom of speech.

Dublin, Oct. 3.—Wm. O'Brien has

written a public letter, in which he says.
"On the day of my conviction at Mitchelstown the Solicitor General telegraphed in cipher to the Crown counsel 'Mistake-O'Brien will beat us. Harring ton will be debarred at our next meet ing. This explains why I received thre summonses. The plot for ruining Mr. Harrington is here disclosed with brutal

In an interview Mr. Harrington says Interestown inquest were too strong tor some of our English friends, but nothing else could elicit the facts from the police. It was only by breaking down the evidence of the earlier witnesses that I could change the story told by the police. I was informed that the policy had previously been determined upon to give me all the insolence possible in the witness chair. Sergt, Dyder pledged himself to his companions to strike me. This was borne out by his demeanor in the witness chair. The Inspector, however, restrained him. Regarding Mr. O'Brien's letter, I would be surprised if the Benchers were all such fools, as the Solicitor-General thinks. I would not be surprised if Dublin Castle finds itself in an awkward fix when all the facts regarding the refusal to parmit Constable. an awawaid nx when all the lacts re-garding the refusal to permit Constable Sullivan's report in evidence are placed before the English people. I attribute the serving of summonses upon Mr. O'Brien and Mayor Sullivan to a desire on the part of the civil authorities to summers the evidences of their defeat by on the part of the civil authorities to suppress the evidences of their defeat by the proclaimed branches of the National League, whose meetings continue as before. The Government will doubtless prosecute other journalists than those named. Should Mr. O'Brien and Mr. Sullivan be thrown into prison, it will be a strong plank in our platform through its effect in England, where the greatest jealousy is felt regarding the rights of the press."

THE IRISH UNION.

GLADSTONE'S CRITICISM OF AN UNWORTHY

sent to the Duke of Portland, he says : "The stench or the shameful record is too foul for the public even after two

generations have passed away. Not only corruption but flagrant intimidation and

He contends that the methods taken to

this system a reign of the people previ-ously distinguished for loyalty, driven into rebellion under circumstances which warrant the belief that such rebellion was

fostered by the government in order to promote a system of ferocious repression.

In conclusion Gladstone argues that the

Irish Parliament was not constitutionally competent to surrender its powers, and

Father Lambert's new book, "Tactics of Infidels," published by Peter Paul & Bro., of Buffalo, N. Y., is—thousands will be glad to hear—now ready. The first edition of 5,000 will not, however, HISTORY. first edition of 5,000 will not, however, be sufficient for the advance orders, which amount to fully 7,000. This book, like its predecessor, the "Notes on Ingersoll," is written in a popular style, and will be read with pleasure and interest. Ingersoll's war record will be found especially amusing. About a year ago the Montor gave its readers an item stating the occasion of the new work. Briefly, it is as follows: At the end of the "Notes" Father Lambert issued a challenge for any infield to step forward who Mr. Gladstone has a critique, in the lenge for any infidel to step forward who thought he could rehabilitate Ingersoll, B. W. Lacy, a Philadelphia lawyer, thought he could do so and brought out a work in the attempt. Particularly in reply to Lacy, Father Lambert wrote the "Tactics." It was first published by weekly contributions in the Seneca Falls of the Irish Union, who has not yet mounted above the horizon. Inquiry into the facts presents unusual difficulties. The records of the Irish Government for over secret. Further, there has been something approaching systematic extinction of documents by individuals concerned. The inference is that the history of the union is so black that it must be hidden from the eyes of men. Giadatone proceeds to show that charges of corruption brought against Lord Cornwallis were true. Referring to the list of promises to support.

All admit that in his victory ove scoffing infidel, Father Lambert has done invaluable service to the cause of Christian truth. The little book "Notes on Ingersoll," which for keenness of thought and force of diction a Protestant critic compares to the Letters of Junius, has had a sale of more than 150,000 copies in the United States. Eight editions have been brought out by the Catholic Publication Company of Buffalo. The book has been published in Canada and in London, while editions have also been made in other languages The "Notes" is a production that is gaining new readers and new admirers every day.

It was by chance that Father Lambert conceived the purpose of writing a reply to Ingersoll. When Ingersoll's second article appeared in the Noth American Review and the publishers refused Judge Black, as they actually did, the privilege of accompanying the article with a reply, a gentleman in Waterloo, N. Y., knowing the ability of the Rev. Louis A. Lambert, gave him a copy of the objectionable article and asked him to make some marginal notes as he read it. Father Lambert soon found the margin too narrow for the criticism of the infidel's false, illogical, and calumnious charges. But, from the "marginal notes," Father But, from the "marginal notes," Father Lambert hit upon the happy scheme of bringing out a reply in the form of a dialogue in which Ingersoll speaks for himself, and Father Lambert shows, each time, how many falsehoods Ingersoll is able to put into two or three lines.

It must be remembered that the "Notes" is a reply only to the article in

It must be remembered that the "Notes" is a reply only to the article in the Review. Father Lambert was asked to answer Ingersoll's other malicious effusions, but found upon investigation that each of Ingersoll's attempts is only a rehash of the same stuff, and that his "several lectures" was fully answered in the "Notes." Ingersollism is vanquished. The "Tactics" will destroy it completely.

—N. Y. Freeman's Journal.

The work can be procured by address-

The work can be procured by address ing Thos. Coffey, CATHOLIC RECORD Office, London. Price 30 cents.

N. Y. Catholic Review.

N. Y. Catholic Review.

There is a vast amount of Socialism in the air in these times of ours. It rises like a mist from all civilized lands, darkening the earth and obscuring the face of Heaven. It takes on all sorts of vague and threatening forms, shapeless in the mass, yet one in the spirit and essence of its generation. Men look with dread upon it, impending over all and menacing the established orders of law and civilized social life. No man is found strong enough to seize and control and work to a good end the strong forces that are generating and hidden away in the womb of this moral and social cloudland.

One power, and one power alone, aan

One power, and one power alone, can meet and combat, or direct, what we call Socialism, that is to say, the modern gospel of unrest and discontent, and that power is the Church and the organization wh Christ planted in the world to be the everlasting teacher and guide of all nations everlasting teacher and guide of all nations and peoples, as well as of every individual man. To the Church of Christ was committed the deposit of truth and the commission to teach and propagate that truth through all the world until the end. All that is good in every human movement will find the principle by which it is actuated clearly defined, openly taught and fully developed in Catholic doctrine. To the Church is given the knowledge and fully developed in Catholic doctrine. To
the Church is given the knowledge and
the power which enables it to sift the
wheat from the chaff Social Utopias
may be all well and good in dreamland;
but the world of man is made up of a
complex system of checks and weights and
balances and measurements, which absolutely precludes anything like a dead level
in human affairs. It should be the purpose and the duty of the wise and good
men to aim at the better regulation of this
system so as best to apply it to the needs
and changes of time and circumstance.
It may be taken as an axiom that no hard
and fast law can bind human society in all
its various relations. Our world is a moving and a changing world. Principles live ing and a changing world. Principles live forever, but the ways and methods of working out principles are manifold. Men who would reduce all human society to one level are fanatics or fools. No Men who would reduce all human society to one level are fanatics or fools. No tyranny would be so awful as the tyranny of universal leveling. In these days, then, when multitudes of every class and kind in human society are looking eagerly for light and guidance, it is well to turn to that light of the world which shines forever from the Rock on which Christ built His Church. There is a constant attempt on the part of the misleading and the misled to antagonize and raise au inseparable barrier between the Church and the laboring and working classes, who from able parrier between the Chotes and the laboring and working classes, who from various causes are the most inclined to follow the will-o'-the-wisp guides who set themselves up as the leading light of modern Socialism. That attempt is mali-

and the social control of the social constant of the can only be one true and lasting social organization in the world, the Socialism inspired by Christianity and built upon the Ten Commandments.

No man is more alive to the movements of the time than our Holy Father, Leo Mr. Gladstone has a critique, in the Nineteenth Century on Ingram's history of the Irish Union. He says the work is not history at all. It offers no inquiry into grave charges against the authors of the Union it does not show even rudimentary knowledge of leading facts in Irish affairs. Gladstone says he himself, after long striving to obtain an acquaint ance with the experience of unhappy Ireland, now knows just enough to be aware that his knowledge of it is imperfect and to have an inkling of the magnitude and complexity of the task of the Thucydides of the Irish Union, who has not yet

its concerted action with eminent Catholics from Belgium and from foreign lands,
to study and discuss questions bearing on
the condition and the wants of society.

"As the results achieved in your first
Congress," writes the Holy Father, "have
won the eulogiums of clear-sighted men,
and as there still remain a great number
of grave subjects to be treated in the same
line, we highly approve of your resoluline, we highly approve of your resolu-tion, we assure you of our good wishes, and we join in your labors with all our

"Furthermore, we understand perfectly ferring to the list of promises to supporters of the union which Lord Cornwallis "Furthermore, we understand perfectly well that the questions which come up for discussion at these reunions are not only worthy of exercising the powers of serious and wise men, but that they ought to attract the attention and the special solicitude of Catholics, whom the charity of Christ urges to contribute with all their force to the common safety, and principally to carry assistance and comfort to that class of men who are constrained to corruption but figrant intimidation and savage repression were used to obtain the union. Cornwallis declared in July, 1799, that the forces in Ireland sufficed to preserve peace, but not to meet foreign inva-sion. What a picture of that unhappy country, a force of 125,000 men necessary to keep peace among a disarmed people of 4,500,000." that class of men who are constrained to live a life of poverty in the fatigue of

aily labor.
"Such in effect is the object which it is "Such in effect is the object which are the fittest means, having regard to local circumstances, to relieve the evils which press upon the workmen, and to avert the dangers which their numbers and the misery of their condition create for governments and for the charity of their fellowed the conditions. In the property of the conditions of the charity of their fellowed the conditions. promote the union stopped the tendency towards the growth of religious harmony and replaced the Protestant clique in power, arrested the good dispositions of the Irish Parliament, reversed the balance labors may not be entirely of the formal labors may not be without results—to apply resolutely and actively the remedies which shall be recognized as the most suitable to meet this double evil.

"But these remedies cannot be thoroughts though the applied the British and Castle influences to the union side. In order to sustain this policy religious passions were let loose. Orangeism was founded to inflame those passions, and the party of United Irishmen eredriven into disaffection and taught to depend upon foreign aid. Through a continuance of this system a reign of terror was established and a porting of the people previ-

oughly known, they cannot be applied with love and with zeal, save by those who appreciate the sovereign importance of the help which the Christian religion furnishes, who are illuminated by the light which comes from on High, and who arm themselves with the force which is

trated by these sentiments, we have the firm hope that your deliberations and labors will produce salutary and abundant promote a system of feroctous repression.

After the rebellion was repressed the system of intimidation was actively upheld by robbery, devastation, rape, terture and murder, which were practiced continually, the government shielding the perpetra-

routs.

"Follow, then, with confidence and courage the work which you have undertaken; may the Spirit of the Lord preside over your meetings; may He enlighten your intelligence with the rays of His wisdom, and unite your wills in one holy accord. As a cause of these divine that the opposition of the country at the time, as shown by the petition of 700,000 Irishmen, was never invalidated by any subsequent change of national opinion. accord! As a gauge of these divine favors, receive the Apostolic Benediction, place as an illustration of our heart; on you, venerable on this continent.

THE POPE ON THE SOCIAL QUES- brother, as on all your dear children who will take part in the labors of the coming

"Given at St. Peter's, Rome, July 30, 1887, in the tenth year of our Pontificate. Let XIII., Pope."

Labor and social congresses which meet for such aims and under such sanction can hardly fail to be productive of much good, both to themselves and others. Over here one might learn a useful lesson from them. It is the province of the Catholic Church and the will of its head not to repel, but to win Socialism into right paths, to justice to all, and to good works.

PERSONAL.

Dr. David O'Brien, for fourteen years a respected resident and leading medical practitioner of Renfrew, Opt, has, in response to repeated urgent calls from prominent citizens of Ottawa, removed to the Dominion Capital. The Dr. is a gentleman of more than marked ability and has in his profession schematics. and has in his profession achieved a truly enviable success. We can readily understand the regret felt by all classes understand the regret felt by all classes in Renfrew at his departure, and feel safe in saying that the City of Ottawa has in the person of Dr. O'Brien gained a citizen whose worth will soon be as highly prized as it was by those amongst whom he spent the first fourteen years of his professional life. We bespeak for Dr. O'Brien the hearty support especially of the Irish Catholte population of Ottawa, and wish him long years of unqualified success in that city.

The Ottawa Free Press of Sept. 26, has the following reference to Dr. O'Brien:

the following reference to Dr. O'Brien:
"In addition to Dr. O'Brien's high
professional standing he seems to have
endeared himself to those who knew him valuable citizen in the Capital. The Renfrew Mercury contains the following report of the farewell banquet given in his bonor on the eve of his departure for Ottawa:—Dr. O'Brien, who compand a practice here as a physician menced practice here as a physic menced practice here as a physician some 14 years ago as the successor of the late Dr. Lynn, has followed the example of his predecessor by removing to Ottawa city. He has succeeded, with the growth of Renfrew and the surrounding district, during that period, in gaining a lucrative practice; but a favorable opening having presented itself in Ottawa he has been prevailed upon by friends there to accept it. In addition to the friends acquired professionally he had a numeracquired professionally he had a numer-ous circle on personal, social and public considerations; and these were not willing that his change of residence should be accomplished without some public expression of their feelings of g towards him. The grand banquet was held in Gravelle's hall on the 15th at which about seventy-five prominent persons from Renfrew and vicinity sat down.
Dr. Craig occupied the chair and Mr. P.
Divine the vice-chair. The Renfrew band escorted Dr. O'Brien to the train at midnight and played appropriate airs as the train moved out for Ottawa."

THE JESUITS AS FOREIGN MISSION-

On a former occasion we briefly reviewed the earlier foreign missionary work of the society of Jesus. It therefore now only remains for us to show the after development and the present state of the Jesuit apostolate by placing our readers in possession of the latest missionary

are 86 Jesuit priests, 14 scholastics, and 45 lay-brothers working in the vicariate of Aleppo, and at Beirut directing two semi-naries, a university, and a flourishing school of medicine. Traveling still further east, and entering India by the great sea-port of Bombay, we come at once into the jurisdiction of a Jesuit archbishop, Dr. Porter, who, with 31 Jesuit missioners evangelizes the vast archdiocese of Bom bay. Whilst in the archdiocese of another great port, Calcutta. we meet a second Jesuit archbishop. Dr. Goethels, with a staff of 52 Jesuit pricets; 31 scholastics and 17 lay brothers engaged in the conversion of the heathen. The ancient diocese of of the heathen. The ancient diocese of Madura, again, stands under a Jesuit bishop, Dr. Canos, with 81 priests of the society, 24 scholastics and 6 lav brothers; whilst another Jesuit bishop, Dr. Pagani, aided by 24 Jesuit priests, 9 scholastics and 6 lay brothers, administers the diocese of Mangalore; and a third bishop of the society. Dr. Baidarlinday with same 30 society. Dr. Beiderlinden, with some 30 Jesuit missioners, has charge of the diocese of Poona committed to the society in 1854. Leaving India and crossing over to China, we discover that the Society of Jesus is there strongly represented. The vicariate of Nankin, with 203,813 Catho-lics has no fewer than 83 Jesuit priests

lice has no fewer than 83 Jesuit priests under Bishop Garnier, S. J., whilst in the vicariate of Tche-Ly, with its 34,535 Catholios, there is another Jesuit Vicar Apostolic, Bishop Balte, and 43 Jesuit missioners.

The Dark Continent, too, falls within the missionary field of the Society of Jesus; and in the Zumbesi, Father Weld, S. J., assisted by 20 of his fellow priests, 34 scholastics and 24 lay brothers, propagates the faith among the Africans. Off gates the faith among the Africans. Off the coast of Africa lies Madagascar, and there again is a Jesuit Vicar Apostolic Bishop Cazet, and 60 apostles

society.

In British North America the sons of St. In British North America the sons of St. Ignatius are actively at work. The archdiocese of Quebec has given them a home, the atchdiocese of St. Boniface has claimed their aid in the cause of education, the diocese of Peterborough employs 12 of their missioners, and the archdiocese of Montreal has several more.

ILLUSTRATED LONDON NEWS .received the American edition of the Illus-trated London News. The paper holds first place as an illustrated weekly, and is far in advance of any publication of the kind

Only a Song.

She sang of the wondrous giory
That touches the woods in spring,
Of the strange, soni-stirring voices
When "the hills break forth and sing,"
Of the happy birds low warbling
The requiem of the day,
And the quiet hush of the valleys
In the dusk of the gloaming gray.

and one in a distant corner— A woman worn with strife— leard in that song a message From the springtime of her life, 'air forms rose up before her From the mist of vanished years; he sat in happy bindness Her eyes were velied in tears.

hen when the song was ended, And hushed the last sweet ton he listener rose up softly And went on her way alone, noe more to her life of labor she passed; but her heart was strong and she prayed "God bless the singer!
And, oh, thank God for the song!"

OBLATES OF MARY.

IN THE BLEAK NORTHWEST WITH THE SAVAGES.

THE RESOLVE OF THE TWO YOUNG MIS-SIONARIES. IV.

The post from which he started lies perhaps three or four hundred miles away, he may have to pass two or three days without food (one Oblate father, Father Lacomb, was on one occasion six days without tasting food.) He breaks the ice which covers some lake over which he is travelling in search of fish, which he may or may not succeed in catching. He aims his rifle at the passing bird or beast. He may be a good marksman or he may fail—failure means hunger perhaps for days to come. Sometimes bird, beast and fish seem mysteriously to disappear from air, earth and water, and nothing gives sign of life; all around, everything seems dead or petrified in the black polar frost.

Sometimes the missionary and his team lose themselves, and keep straying for a whole day and night over the frozen surface of some ocean lake, a wilderness of ice spreading out from horizon to horizon. No land-mark is there to guide him out of the frozen labyrinth, no friendly voice to direct him. No shelter can be found there by night; no fire can there be kindled; cold, hunger, thirst, the darkness and the storm, all assail him at the one time, and hope there seems to be none, save in God. But in God the hope of his faithful servant in that supreme hour burns brightly.

A feeling rises up within him that he is then more in the divine presence than he ever was before. He knows that if he is in such straits it is because he has gone forth at God's bidding to do God's work and to save souls; therefore does he count with full assurance upon God's help. He does not count thus in vain, as is abundantly proved by the providential succors that have come repeatedly in marvellous ways to the rescue of Oblate missionaries at most critical moments.

On July, 1848, Father Tache was joined at L'lle a la Crosse by Father Farand, who was afterwards to become a true apostle in the lone north of America. For two years Father Tache had not met an Oblate father, His time was spent either with the Indians in the places of their encampents, or in journeying from p

pations. On the commencement of January, 1849, they were both at Arthabaska, where disquieting news reached them from St. Boniface.

from St. Boniface.

They were informed by their superior, Father Aubert, that owing to the decrease in the receipts of the "Work of Propagation of the Faith" in France caused by the revolution of the preceding year, it was probable that their missions would have to be abandoned in consequence of there being no means of supporting them. The thought of having to forsake the work they had undertaken in behalf of the poor red men of taken in behalf of the poor red men of the wilderness was insupportable, espec-ially at a time when the harvest fields of islly at a time when the harvest helds of souls which they had been cultivating amidst so many personal sacrifices, now seemed to be ripening for the sickle. With common accord they wrote a joint letter to their superior, couched in the following noble and heroic words:

"The news which your letter brings us which you necessary was acquired to the property was cannot recommend."

afflicts us profoundly, we cannot reconcile ourselves to the thought of abandon ing our dear Neophytes and our numer ous Catechumens. We will confine our demands upon your assistance to the narrowest limits. We hope that you will always be able to provide us at least with altar breads and wine for the holy with altar breads and wine for the holy sacrifice. We ask only one further favor, which is that we be allowed to continue our present labors. The fishes of the lake will supply us with the food we shall require, and the wild beasts of the forests will furnish us with clothing. Again we beg of you, Reverend Father, not to call us away from a work to which our hearts are so much attached."

At that hour, in their distant homes fond hearts would beat quickly with joy at the news of their return. Mothers with delighted welcome would hail the coming back of their sons from their distant missions after an absence of years. All

ing back of their sons from their distant missions after an absence of years. All this the two young Oblate missionaries knew and felt. And were they to yield to their human feelings, they themselves would also rejoice at the prospect of being restored to civilized life, to the embraces of fond parents, and to the society of early friends. But they had made their sacrifice. They had at God's interior bidding given up father and mother, houses and lands and all things for the gospels sake. They are not now for the gospels sake. They are not now going to retract holy promises made to God. Nay, they renew their choice of the savage wilderness, with all its, perils and privations as the place of their hab-

itual abode; and they declare their continued preference for the society of those poor wild children of nature, whom they are seeking to reclaim from ignorance and vice, to all the endearments of home and to every prospect of earthly pleasure and emolument. Happily the dreaded evil was averted, and Fathers Tache and Farand were allowed to continue their work of seal in favor of the Indian tribes of the Red River forests and prairies.

FR. TACHE MADE BISHOP OF THE DIOCESE OF ST. BONIFACE. OF ST. BONIFACE.

of the Red River forests and prairies.

FR. TACHE MADE BISHOP OF THE DIOCESE
OF 87, BONIFACE.

V.

The position of Father Tache is about to undergo an important change, his virtues and merit mark him out as the fitting co-adjutor to Mgr. Provencher, vicar apostolic of the North Western district. A letter of obedience from Monseigneur Mazenod invites him to Marseilles. Thither he proceeds. His first meeting with the holy founder was marked by signs of their mutual and deepest appreciation of one another. He beholds for the first time that father whom he had been loving and venerating in the far distance, with a filial devoted ness not surpassed by that of any of his sons, who had been privileged to grow up like "olive branches around his table" in their native France. And Monseigneur de Mazenod rejoiced in clasping for the first time to his breast the young apostle who had borne the standard of the cross into far regions whither it had not till then penetrated, and into the midst of people to whom he was the first to proclaim the glad tidings of redemption. Their minds and their hearts had already been in close and loving intercourse, and the spirit of De Mazenod had found its way beyond the seas and reappeared in the life and deeds of Alexander Tache. When Monseigneur de Mazenod unfolded to Father Tache the intentions of the Holy See to create him coadjutor bishop to Monseigneur Provencher, with right of succession, the humble missionary was startled at the proposal. He pleaded many reasons for not accepting the proferred dignity, and said moreover he wished to remain always an Oblate. "It is that precisely," said Monseigneur de Mazenod, "Is vit to be supposed that the plentitude of the priesthood excludes the perfection to which the religious man is called?" Then assuming that lofty bearing and sacree dignity which distinguished him on fitting occasion, he said, "Nobody is more an Oblate." He further intimated to him that his acceptance of the proposed dignity would help powerfully to consolidate and to develo distant region.

distant region.

Monseigneur Tache would willingly have prolonged his stay in Europe had it not been for an engagement which he had entered into with some Indian tribes, to meet them at L'lle a la Crosse early in the following September. He shortened his visits to Rome and to Marseilles, and spent only a few days with his mother and family in Canada, in order not to fail in his appointment with his Indian neophytes. He travelled from Europe in company with Father from Europe in company with Father Grollier, of whom we shall speak later on. In Canada he was joined by Father Lacomb, a young and learned priest, who was soon to become an Oblate of Mary Immaculate, and one of the mainstays of the North American missions. Monseigneur Provencher's first intention on the arrival of his coadiuster. Monseigneur Tache, hishon of jutor, Monseigneur Tache, bishop of Arath, was to retain him at St. Boniface; but he readily yielded to the strong reasons adduced by the young missionary for his fixing his residence at L'Isle a la

Monseigneur Tache, on taking his departure for his far distant home in the midst of the Indian tribes of L'Isle a la midst of the Indian tribes of L'Isle a la Crosse knelt to receive the blessing of Monseigneur Provencher. The latter aged and saintly prelate gave expression to the following prophetic words: "Oh, it is not customary for a bishop to ask for another bishop's blessing, but as I am soon to die and we shall never again meet in this world, I will bless you once more on this earth, whilst awaiting the happiness of embracing you in heaven." Monseigneur Provencher breathed his last at St. Boniface, on the 7th of July, 1853, when he was succeeded by his cosojutor, Monseigneur Tache. At the request of the latter when in Rome, the Holy Father gave to the whole of the North-western diocese the title of St. Boniface. Monseigneur Tache continued to reside for some years after his conseto reside for some years after his conse-cration at L'Isle a la Crosse. From this

to reside for some years after his consecration at L'Isle a la Crosse. From this
point he made frequent and distant
missionary excursions to visit different
tribes at certain places of rendezvous.

The privations which he habitually had
to endure, not only when journeying
through his own vast diocese but also
when at home in his episcopal residence
at L'Ise a la Crosse, are in some measure
revealed to us in the following playful
but truthful description of his dwelling
place and of his mode of travelling: "My
episcopal palace is thirty feet in length,
twenty feet in width and seven in height,
It is built of mud, which, however, is not
impermeable, for the wind and the rain
and other atmospheric annoyances find
easy access through its walls. A tew
panes of glass and some pieces of parchment constitute its luminary system. In
this palace, though at first glance, everything looks mean and diminutive, a
character of real grandeur nevertheless,
pervades the whole establishment. For
instance, my secretary is no less a personage than a bishop—my valet is also a

hop—my cock himself is a bishop, less illustrious employes have count-is defects, but as they are all so much voted to me personally, I quietly dure their shortcomings. When they ow tired of their domestic employments

less defects, but as they are all so much devoted to me personally, I quietly endure their shortcomings. When they grow tired of their domestic employments I give them some work to do out of doors, and I give orders for the whole establishment of Monseigneur to get ready for a journey of some months in the wilderness. The travelling party consists of his lordship, two Indians, and a half breed, who conducts a team of four dogs. The team is laden with cooking utensils, bedding, a wardrobe, a portable altar and its fittings, a food basket and other odds and ends. Instead of ordinary episcopal shoes, his lordship puts on a pair of rackets, or snow shoes, which are from three to four feet in length; laced in these his feet glide without sinking into the snow surfaces over which he advances at first very painfully at the side of his baggage team.

"At the approach of evening the strength of the whole party, dogs, Indians and bisbop, being exhausted they halt for the night. An hour's labor suffices to prepare a mansion wherein his lordship will repose till the next morning. The snow is carefully removed, branches of trees are spread over the cleared ground; these form the ornamental flooring of the new palace, the sky is its lofty roof, the moon and stars are its brilliant lamps, the dark pine forests or the boundless horizon its sumptuous wainscotting. The four dogs of the team are its sentinels, the wolves and the owls preside over the musical orchestra, hunger and cold give zest to the joy experienced at the sight of the preparations which are being made for the evening banquet and the night's repose. The chilled and stiffened limbs bless the merciful warmth of the kindred pile to which the giants of the forest have supplied abundant fuel.

"Having taken possessien of their mansion, the proprietors partake of a common repast; the dogs are the first served, then comes his lordship's turn, his table is his knees, the table service consists of a pocket-knife, a bowl, a tin plate and a five-pronged fork which his an o

bomini Dminio Is pronounced before the reparts begins. Nature is too grand and beautiful in the minist even of all its the reparts begins. Nature is too grand and beautiful in the minist even of all its the reparts begins. Author is too grand and beautiful in the minist even of all its the reparts begins. Author is to the companion of the property not, rejoined Father Tache, "the episcopal dignity incompatible with religious life?" "What," replied Monseigneur de Mazenod, "is it to be supposed that the plentitude of the priesthood excludes the perfection to which the religious man is called?" Then assuming that lofty bearing and sacred dignity which distinguished him on fitting occasion, he said, "Nobody is more an Oblate." He further intimated to him that his acceptance of the proposed dignity would help powerfully to consolidate and to develope the newly founded missions of the Red river; in fact, that the very existence of those missions depended in a great measure upon such compliance on his part. Moved by these words of his yenerated superior, Father Tache yielded his consent to what was proposed in his regard. He received the Episcopal consecration at the hands of Monseigneur de Mezenod, who was assisted in that function by another Oblate Bishop, Monseigneur Gilbert, who was bishop of Viviers. Monseigneur de Mezenod, who was assisted in that function by another Oblate Bishop, Monseigneur Gilbert, who was bishop of Viviers. Monseigneur de Mezenod, who was assisted in that function by another Oblate Bishop, Monseigneur Gilbert, who was bishop of Viviers. Monseigneur fathers to prepare to take their departure for that distant region.

Monseigneur Tache would willingly

brother missionaries, according as the requirements of their ministry demanded. It is no uncommon thing for an Oblate missionary in the Arctic regions to sleep every night successively for two or three months in the open air, line upon a rig appear of the force.

Allegiance to ancestral religion, so tar as it is in any way due, ought to be given to the original Christianity of our Catholic forefathers in England, who were converted from heathenism by the missionaries of the Roman Church.

I never felt any sympathy with Purifor two or three months in the open air, lying upon a rug spread upon the frozen ground on a spot from which the snow has been just removed. On such occasions the whole party, priests, Indians and even the poor dogs, will group together in one spot instinctively to maintain vital heat under the appalling cold of those worse than Siberian nights. Monseigneur Tache had not yet taken possession of his cathedral; he preferre possession of his cathedral; he preferred to remain for some further period at L'Ile a la Crosse, from which place he could visit with greater facility the missionary posts in the north of his immense dio cese. He thus describes his visit to Lac la Biche, where Father Tissot and Maisonneuve had pitched their tent:

"A canvas tent in the midst of snow, aren though it a planted on Reitich

"A canvas tent in the midst of snow, even though it be planted on British soil, does not present a proper idea of English comfort. On the day of the arrival of their bishop they took possession of their poor cabin, which cost them much trouble to erect. They did not possess even a single chair; a log of wood had to serve as an episcopal seat. He to whom it was presented would have accepted it with still greater pleasure, if he thought that by doing so he could lessen the discomforts of those by whom it was offered to him. Hard work and auxieties were not the only trials of these anxieties were not the only trials of these two young fathers; hunger also contribu-ted its share to their sufferings. I was profoundly affected in finding those beloved conferers pale, emaciated and

The missionary has further to act as mason, and carpenter, and blacksmith, etc., according to circumstances. From Lac la Biche Monseigneur Tache set out for the mission of Our Lady of Victorles, Arthabaska. He launched his cance on the waters of the glant river, the Arthabaska, at a point which was considered unnavigable and full of dangers. It was important for the object proposed in the establishment of the mission of Our Lady of Victories, namely, that it should serve as a central depot for various other missions, to ascertain whether that river was navigable or not. To his great satisfaction he was able to assure himself, by personal experience, of its being navigable at those points where it was supposed to offer insuperable obstacles to The missionary has further to act as

progress on its waters. On the morning of the 2od of July, at 2 a. m., after a journey of ten days, he arrived at Our Lady of Victories. At the sound of their bishop's voice saking for admission in the early morning, Father Grolier and Grandin and Brother Alexis rose without delay to receive him. Tears of joy at the happy meeting were abundantly shed on both sides. When the news of the arrival of the "great man of prayer" reached the neighboring tribes, they flocked in crowds to the mission to do honor to him who had been the first to preach to them, seven years previously, the message of salvation. The arrival at the same time of Father Farand, and the good news he brought of the success of his mission at the great Slave Lake completed the joy of the missionaries of Arthabaska. They spent there one of those delicious weeks which one is rarely privileged to enjoy on earth. At last the morning of their separation came, and each had to return to his life of isolation in the vast solitude of the wilderness, where no other companions awaited him but the poor children of the forest and prairie. With heavy hearts they bade one another good bye, feeling the keenness of the separation the more, because of the fullness of the joy they had experienced in one another's society, during the period of their temporary reunion. "O, you, my brothers," exclaims Monseigneur Tache in referring to this incident, "who have the happiness of living always in community, have pity upon those who cannot enjoy that consolation; pray for your isolated brethren."

TO BE CONTINUED.

HOW FATHER HEWIT BECAME A CATHOLIC.

AN INTERESTING BIOGRAPHICAL SKETCH.

Since I began, with some reluctance, this piece of egotistical writing I have been consoled by some words of Cardinal Newman which have anew fallen under my notice. The substance of his remarks is, that when one brings his own religious experience to the common stock of psychological facts, egotism is true modesty, which permits him to state what are personally his own grounds for his belief, with such an assurance of their sufficiency that he thinks they should suffice for others also, unless there are impediments which may be invincible or not—a question which he has no call to meddle with.

It is, however, less than this which I propose to do in describing the process, without formally giving the reasons, of my becoming a Catholic, except in short and simple statements by way of explanation. AN INTERESTING BIOGRAPHICAL SKETCH

I never felt any sympathy with Puritanism. A spontaneous repugnance of mind and heart to this narrow, harsh, and dreary system of religion sprang up in me as soon as I began to have thoughts and sentiments of my own. This was fostered by my reading, which I began at a very early age, in history and general literature. Besides this I was frequently conversing with relatives and friends whose religion was of a milder and more genial type, particularly with frequently conversing with relatives and friends whose religion was of a milder and more genial type, particularly with Episcopalians. A thaw had set in among the orthodox Congregationalists, under which their Calvinism was melting away. This did not affect me much, except as it weakened the moral influence which is exerted by common consent and agreement in doctrine. I was attracted to the Episcopalian form of Protestantism from childhood, and to no other. I was familiar with it from reading English history and literature, often attending its services, and even perusing some of its able works of controversial divinity. I think that if I had been educated under the High Church discipline, or had even been permitted to exercise the right of private judgment by choosing my religion for myself, I might have been practically religious during all my boyhood and youth. As it was, I only made occasional and fitful efforts in that direction, under the influence of emotional excitement to which young people in the evangelical sects are at times liable, especially during what they call "revivals." At twelve I had finished in the evangelical sects are at times liable, especially during what they call "revivals." At twelve I had finished the course at Philips Academy, Andover, and before I was fitteen I was entered at Amherst College. I never made what is called a "profession of religion" until some months after my graduation. During my college life I was inclined to look for a philosophy purely rational and not specifically Christian, after the manner of Carlyle, I had no expectation of joining any kind of Church, much less of entering the clerical profession. I was looking forward to a secular profession, to gaining all honorable worldly advantages and enjoyments, to acquiring wealth and fame, and, in short, was building castles in Spain of great magnificence.

was certain.

From this time my respect for the Reformation as a general movement, and for all religious teachers and doctrines which were its legitimate offspring, was destroyed. I looked toward the church of the Fathers, to the successors of the Apostles, to that episcopal body which had inherited the divine commission of teaching and ruling, for the genuine and perfect form of Christianity in respect to doctrine and order. was certain.

oceance.

Notwithstanding passing clouds of kepticism and aberrations into the rich literature of the Oxford school

off from those foundations into infidelity.

It was during the first year after my graduation that a crisis occurred which I look upon as really my "conversion." I was shut up in solitude with my lawbooks, and looking forward to my worldly career. My thoughts and aspirations were irresistibly turned from this source I gained a much fuller knowledge of primitive and Catholic doctrines historically and logically conserved, which vanished like "a castle in the air," toward God and eternity. It was my most intense desire to be completely freed from sin, to be reconciled with God, to seek for him as the supreme good, to devote myself to his service, and to attain the true end of my being in the future life by an everlasting and perfect union with God. I believed firmly that this could only be accomplished through the grace of the Divine Redeemer and Mediator, Jesus Christ. It never occurred to me to imagine or to wish that there was any way of entering into or persevering into the state of grace except the one way of obedience to the law of God—obedience to the law are complished through the pastural conscience and the precepts of the Gospel. I determined firmly to follow the light of truth in my mind, and to obey all the dictates of conscience with the most perfect fielity possible, recognizing also the veracity of God as the absolute rule of right, I never since that time retracted this resolution. In virtue of it I became and I remain a Catholic. It produced a great and decisive change in my moral state and attitude toward God and the world which has not been succeeded by any similar change, and therefore I call it emphatically a "conversion."

There was one great practical difficulty in my way which my father removed by Catholic Caurch of England, although to a choice of the Gospel. The produced a great and decisive change in my moral state and attitude toward God and the world which has not been succeeded by any similar change,

version."

There was one great practical difficulty in my way which my father removed by a happy inconsistency. The transition from the state of death to the state of life, which I had been taught in childhood must be effected by an act of God under which the soul is passive, before one could begin to elicit any vital and salutary acts—how could I believe or hope that this had been or would be effected? Two or three times in my past life under the influence of religious excitement, I had fancied that certain emotions were an evidence that I had

grace which I needed in order to live as a Christian and persevere to the end. I think that probably I did recover at that time the grace which I had received in baptism, and that from this time forward I was united to the soul of the Catholic Church, by faith, hope, and charity, several years before I was received into her outward communion and formally absolved from all censures and sins which I had incurred since my baptism in infancy. tism in infancy.
As for difficulties and objections relat

tism in infancy.

As for difficulties and objections relating to particular doctrines, and the sympathies and antipathies which I have before mentioned, such as might seem to have reasonably made me pause and examine more carefully where I should find that genuine Christianity which would satisfy my mind and heart, they were in abeyance. Fulfillment of the obligations of baptism seemed to involve allegiance to the discipline and doctrine of my hereditary sect in which I had been baptized. I took it for granted that this foregone conclusion would be ratified and justified by my future study of theology and ecclesiastical history. At the seminary I carnestly endeavored to throw myself into the most thorough and logically coherent system of Calvanistic theology. As I was intellectually honest in this effort, and governed by a paramount love of truth, the result was that I found the whole system break to pieces under my feet, I did not waver in my belief of the truth of Christianity and of the chief articles of the Calvinistic doctrines as merely human and spurious additions to the faith, or travesties of genuine Christian doctrines.

Moreover, I was convinced by study

faith, or travesties of genuine Christian doctrines.

Moreover, I was convinced by study that the Protestant sects which had organized themselves on the Presbyterian basis had departed altogether from the apostolic and primitive order of episcopacy, so that their claim to be recognized as churches was questionable and the irregularity of their constitution was certain.

cotained a wide circulation among Episcopalians in this country. It obtained many adherents and advocates, and the so called Anglo-Catholic movement not only rose to a great importance in England, but attracted general attention and exerted great influence in America. From this source I gained a much fuller knowledge of primitive and Catholic doctrines historically and logically connected with the one specially emphasized by the High Church party—i.e, the apostolic succession through the episcopate. It is needless to specify doctrines generally well-known as taught in that Angelican school with more or less explicitaess and completeness—a sort of semi-Catholic system, in its highest degree approximating so nearly to genuine Catholiciem that its advocates were regarded by outside observers as "Romanising."

Some little time clapsed before I reached the conclusion that I must sever my connection with the ministry and communion of the Congregationalist sects. When I arrived at the conclusion I passed over to the communion, and in due time into the lowest order of the

branches; that it had been justly and lawfully reformed in some respects, and was the real continuation of the old Catholic Caurch of Eagland, although unfortunately estranged and separated, in respect to external communion, from its sister-churches and from the somewhat haughty and unkind mother-church of Rome.

of Rome.
I was loyal and true to my new allegi-

of controversy I read was Di.
"Letters to Ada from Her Brother inlaw," which I found and read in a bookstore with a strange kind of delight, controversy I read was Dr. Pise's store with a strange kind of delight, though it seemed to me more like romance than reality. Another was "The Controversy between Dr. Hughes and Dr. Breckenbridge," I was particularly struck with one sentence in which Dr. Hughes spoke of Catholicism as "a holy but calumniated religion," I thought to myself that very probably most of the evil things I had been taught and had taken for granted concerning that religion were calumnies, and I never changed my opinion afterwards. Wiseman's my opinion afterwards. Wiseman's "Lectures on Science and Revealed Re-

ion were calumnies, and I never changed my opinion afterwards. Wiseman's "Lectures on Science and Ravealed Religion," indirectly increased my respect for the Catholic Ohurch. The edition of which I had a copy was published at Andover under the auspices of some gentleman of the seminary, who thus did a great service by introducing the great future cardinal and his works to the American public.

Other writings by Protestants, however, which were very useful and instructive, by giving more correct and enlightened views of the Catholic Church and her great men than those which prejudice and calumny had made prevalent, were Ranke's "History of the Popes," Guizot's "History of European Civilization," review articles by Macaulay and Stephen, Dr. John Lord's lectures, etc. I remember also reading a very curious work by Salvador, a French Jew of the most extreme liberal sort, in which it is very strongly asserted that the Catholic religion is the original and genuine Caristianity, while Protestantian is only a huge blunder. I have heard other intelligent Jews say that if they were convinced that Jesus is the true Messiah they would not hesitate a moment to join the Catholic Church.

The first time I ever entered a Catholic church I was taken to the old St. Patrick's Cathedral of New York by my father. The first time I was a student of the Worship of Almighty God, and it reminded me of the pletures of Jewish cermonial in "Calmet's Dictionary," with which I had been familiar in childhood. This was in St. Patrick's Cathedral, New York. Father Starrs was the celebrant, and Dr. Huges, who was then in his prime, preached the sermon. The

next day I went to prayers at the General Theological Seminary and for the first time the service seemed flat an

A screp of Arabic poetry, quoted b Mr. Palgrave, runs thus: "Not by chance the currents flow: Error mezed yet truth directed, to their

errain goal they go."

It may seem strange to some that the currents did not bear me straight int the Catholic Church instead of by the bend of Anglicanism. Yet, strange sit is to the view of those who stand in position to see the bend, others who are in it do not perceive the curvature, did not regard the Anglican communicas a sect separated from the Catholic Church. Neither did I regard it as the entire Catholic Church, and therefor look on the Roman and Greek Church as sects in separation. If I may illustrate my concept of the Church by figure taken from a material temple, looked on the Roman Catholic Churcas the choir and nave, the Greek Churcas a great transept, and the Anglicas as the choir and nave, the Greek Churcas a great transept, and the Anglica Church as a side chapel with its porcopening on another street. As I wisorn, bred, and then dwelling on the street it was more natural and easy go by this side porch to the chapel that to go all the way around to the granfront entrance. If the chapel was serve by priests, and one could have the sacr ments and other privileges of the Churcin it, he would not need to pass throug into the nave or to distress himself because the passage was barred.

ments and other privileges of the Church in it, he would not need to pass throug into the nave or to distress himself because the passesge was barred.

So long as one holds such a vague at imperfect conception of the essence of the Catholic Church, he can approach ind finitely near to it in his other conception of doctrine and discipline without per ceiving any practical reasons for passin over to the Roman communion. The late Leonard Woods, Jr., D. D., and other have made a similar approximation, at have still remained—some for a long time some until death—in one of the various considers that intellectual, moral, as spiritual community in ideas, sentimen asympathies, together with the reception the sacraments of baptism and the Eucarist, in what he conceives to be a law and valid manner, make up the essent bonds of Catholic unity—i.e., that the which birds is invisible—he can agree with the Church of Rome very closely in faind love her devotedly without thinking stirring from his nock in the Prote and sect he belongs to. He may recognithe apostolic orgin of the limited princles of Alexandria and Anticch and universal primacy of Rome, and melment and condemn in great part the called Reformation. And yet he will readmit that he is a heretic or even a schematic, as he is held to be in the fore extenditual that he is a heretic or even a schematic, as he is held to be in the fore extenditual that he is a heretic or even a schematic, as he is held to be in the fore extenditual that he is a heretic or even a schematic, as he is held to be in the fore extenditual that he is a heretic or even a schematic, as he is held to be in the fore extenditual that he is a heretic or even a schematic, as he is held to be in the fore extenditual that he is a heretic or even a schematic, as he is held to be in the fore extenditual that he is a heretic or even a schematic, as he is held to be in the fore extenditual that he is a heretic or even a schematic, as he is held to be in the fore extenditual that he is a heretic or even a sc

are cutside the fold of Peter. But althout these are gathered into communities, a even though their doctrine may be great measure in accordance with Catholic faith, none of these community. Even on the supposition, therefore, the Protestant Episcopal Church, through the Church of England, had preserved spostolic succession and an external conection with the ancient Catholic Chu in England, and had retained the ess tials of the faith, this would not suffice tials of the faith, this would not suffice establish the claim which is made for it its so cailed Anglo-Catholic members. is not enough to profess the Catholic fato have received baptism, to be a mem of a religious society whose clergy h received a valid ordination. The law Christ receiver a received a training the control of the cont Christ requires, moreover, that we sho profess the faith and receive the sac ments in the one true church whose r tors have a lawful authority under supreme jurisdiction of the Chief Pasto the Universal Church, the successor of

Peter.
As I have said, I was about three ye regarded the Anglican branch, as esteemed it to be, of the Catholic Churs s being, in its ideal theory according the interpretation of the most advan High Churchmen, the nearest to primitive standard. Next to it was Greek Church, and the most removed human additions and alterations Roman. By a gradual change I came regard, first the Greek Church as nearest to the model of arcient Ch cianty, and afterwards the Roman. 'Anglican "branch," of course, fell affrom its high place in my estima more and more, as the most impersand anomalous of all the divisions and anomalous of all the division:
Catholic Christendom, just barely exable from the charge of schism heresy. The party with which I syn thized looked back to the epoch be the separation of East and West, looked forward to an epoch when s union would take place, by means of occumenical council, when Rome we abate her pretensions, modify and rect some points of her doctrine and cipline, and open the way to a unive reconciliation and reconstruction Christendom. Briefly, and in a mat of fact statement, this is a project bringing Rome down to a level of catantinople, and all the Eastern Western dissidents up to that level. A licans and other Protestants have on shown a hankering after fellowship. shown a hankering after fellowship the Greeks on account of their mic the Greeks on account of their mic position between Rome and Canterb One of the schemes for attaining fellowship was the location of a bis with a small staff of clergy in Consta nople to cultivate the friendship of Melchites and other Eastern sects. Southgate was appointed to this mis and he requested me to accompany which I consented to do; but appointment was not ratified by the catholic tendencies, who distrusted Catholic tendencies, While I expecting to go on this mission I has conversation on the subject with

Seabury. The doctor inquired whe we expected to persuade the Greel change any of their doctrines an conform in any respect to those of

ok, "Four Years of Irish History,"

bout their ears, the Irish gentry

might have had in the Parliament of the country the power for which they hunger and which they travel all the way from the Riviera to retain in even a local board of guardians. Farseeing men have

constituted according to Mr. Gladstone

that in an Irish Parliament

next day I went to prayers at the General Theological Seminary and for the first time the service seemed flat and A screp of Arabic poetry, quoted by

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It may seem strange to some that the currents did not bear me straight into the Catholic Church instead of by the bend of Anglicanism. Yet, strange as it is to the view of those who stand in a position to see the bend, others who are in it do not perceive the curvature. I did not regard the Anglican communion as a sect separated from the Catholic Church. Neither did I regard it as the entire Catholic Church, and therefore look on the Roman and Greek Churches as sects in separation. If I may illusing the converge to the strange said thages. Upon this the argued very strongly and conce the curvature that the same reasons which extends the commencial authority of the college of Lyons and Florence, and provide the Greeks, and a fortiori the Anglican communion as a sect separated from the Catholic Church, and therefore look on the Roman and Greek Churches as sects in separation. If I may illusing the control of Lyons and Florence, and provide the coumenical authority of the college of Lyons and Florence, and provide the Greeks, and a fortiori the Anglican communion as a sect separated from the Catholic Church. Neither did I regard it as the entire Catholic Church, and therefore look on the Roman and Greek Churches as sects in separation. If I may illusing the council of the commencial authority of the confidence of Lyons and Florence, and provide the council authority of the cou look on the Roman and Greek Churches as sects in separation. If I may illustrate my concept of the Church by a figure taken from a material temple, I looked on the Roman Catholic Church as the choir and nave, the Greek Church as a great transept, and the Anglican Church as a side chapel with its porch opening on another street. As I was born, bred, and then dwelling on that street it was more natural and easy to go by this side porch to the chapel than to go all the way around to the grand front entrance. If the chapel was served by priests, and one could have the sacraments and other privileges of the Church in it, he would not need to pass through into the nave or to distress himself because the passage was barred.

cause the passage was barred.
So long as one holds such a vague and imperfect conception of the essence of the Catholic Church, he can approach indefinitely near to it in his other conceptions of doctrine and discipline without per-ceiving any practical reasons for passing over to the Roman communion. The late Leonard Woods, Jr., D. D., and others have made a similar approximation, and have still remained—some for a long time, some until death—in one of the various Presbyterian churches. So long as one considers that intellectual, moral, and spiritual community in ideas, sentiments, approximation of sympathies, together with the reception of the sacraments of baptism and the Euch-arist, in what he conceives to be a lawful arist, in what he conceives to be a lawful and valid manner, make up the essential bonds of Catholic unity—i. e, that the tie which birds is invisible—he can agree with the Church of Rome very closely in faith and love her devotedly without thinking of stirring from his nock in the Protestant sect he belongs to. He may recognize the apostolic orgin of the limited primactes of Alexandria and Antich and the universal primacy of Rome, and may lament and cor demn in great part the so called Reformation. And yet he will not admit that he is a heretic or even a schismatic, as he is held to be in the foro externo of the Roman Church.

The one practical and decisive point

of the Roman Church.

The one practical and decisive point which is the pivot on which all turns is this: There is but one flock and one shepherd, the successor of Peter, and those bishops, priests, and people who are under his suprame pastoral episcopate. All who are not in this fold, whether they be genite a thought of the property and the property of the proper are not in this fold, whether they be gen-nine sheep and lambe, or wolves in sheep's clothing, are only scattered aliens and wanderers. There are bishops, priests and baptized Christians in great numbers who are cutside the fold of Peter. But although these are gathered into communities, an even though their doctrine may be in great measure in accordance with the Catholic faith, none of these communities are organic portions of the Catholic Church. Even on the supposition, therefore, that the Protestant Episcopal Church, through the Church of England, had preserved the spostolic succession and an external conthe Protestant Episcopal Church, through the Church of England, had preserved the apostolic succession and an external connection with the ancient Catholic Church in England, and had retained the essentials of the faith, this would not suffice to establish the claim which is made for it by its so called Anglo-Catholic members. It is not enough to profess the Catholic faith, to have received baptism, to be a member of a religious society whose clergy have of a religious society whose clergy have received a valid ordination. The law of Christ requires, moreover, that we should profess the faith and receive the sacraments in the one true church whose pas tors have a lawful authority under the supreme jurisdiction of the Chief Pastor of the Universal Church, the successor of St.

Peter.
As I have said, I was about three years in reaching this conclusion. At first, regarded the Anglican branch, as esteemed it to be, of the Catholic Church, ss being, in its ideal theory according to the interpretation of the most advanced High Churchmen, the most advanced High Churchmen, the nearest to the primitive standard. Next to it was the Greek Church, and the most removed by human additions and alterations the Roman. By a gradual change I came to regard, first the Greek Church as the pearest to the model of arcient Chrisnearest to the model of arcient Chriscianity, and afterwards the Roman. The Anglican "branch," of course, fell away from its high place in my estimation more and more, as the most imperfect and anomalous of all the divisions of and anomalous of all the divisions of Catholic Christendom, just barely excusable from the charge of schism and heresy. The party with which I sympathized looked back to the epoch before the separation of East and West, and looked forward to an epoch when a reunion would take place, by means of an ecumenical council, when Rome would that he preterious medify and convenients. abate her pretensions, modify and cor-rect some points of her doctrine and disrect some points of her doctrine and dis-cipline, and open the way to a universal reconciliation and reconstruction of Christendom. Briefly, and in a matter-of fact statement, this is a project of bringing Rome down to a level of Con stantinople, and all the Eastern and Western discidents up to that level. Ang-licans and other Protestants have offer licans and other Protestants have often shown a hankering after fellowship with the Greeks on account of their middle position between Rome and Canterbury. One of the schemes for attaining this fellowship was the location of a bishop with a small staff of clergy in Constanti-nople to cultivate the friendship of the Melchites and other Eastern sects. Dr. Southgate was appointed to this mission and he requested me to accompany him, which I consented to do; but my appointment was not ratified by the Missionary Committee, who distrusted my Catholic tendencies. While I was expecting to go on this mission I had a expecting to go on this mission I had a case of science of military defence and conversation on the subject with Dr. Seabury. The doctor inquired whether we expected to persuade the Greeks to change any of their doctrines and to case of science of military defence and less of their less; they fought for them. And I wonder which is the most likely to shed lustre upon or change any of their doctrines and to contorm in any respect to those of the within the terms of three theses.

Protestant Episcopal Church. I replied that I supposed the basis of agreement must be laid on the foundation of the first six councils, and that the Greeks would have to give up the seventh, and their doctrine and practice coucerning the caltus of the Virgin Mary, the saints, and images. Upon this the doct results of the virgin Mary the saints, and images. and images. Upon this the doct r argued very strongly and conclusively that the same reasons which establish the œcumenical authority of the councils of Lyons and Florence, and proves that the Greeks, and a fortiori the Anglicans,

There were other things said by Dr. Seabury which I cannot distinctly remember, the effect of his whole conversation being to set my mind on being to set my mind on a course of onward to the last position which I rested in, so long as it seemed to be tenable. It has been, and still is, a position occupied by a certain number of the so called Orthodox Orientals and Western Protestants—viz., that certain Christian com-munities separated from the communion of the Roman Church are in an irregular and anomalous condition, a state of seces-sion and revolt which is wrong and unsion and revolt which is wrong and un-justifiable, but not destructive of the essential Catholic unity, the organic identity of what they call the universal Church in all its parts and members, which, though severely wounded, are not severed. It is argued in this plea that individuals are not responsible, and not to blame for the misfortune which was caused by the sins of their ancestors. They may, and even ought to, remain where they are, desiring, promoting, and waiting for corporate reunion.

for corporate reunion.

Surely this notion that the Roman Catholic Church and the Protestant Episcopal are essentially one and the same is chimerical, and needs only an exercise of common sense to vanish like a bubble. However, we who were playing an ingenuous dramatic performance as Catholics were living in a visionary, and not in the real world. It needed time and hard blows to break the spell of illusion.

In my case experience proved that our

In my case experience proved that our Catholicism was an affair of books, of the imagination, of a certain set of individuals, and not the genuine religion of the Church of Eugland and the American sect which has chosen for itself the name "Protestant has chosen for itself the name "Protestant Episcopal." These communities are Protestant, although, along with extreme rationalism, they tolerate a kind of Catholicism. They are not only estranged from the Roman Church, but engaged in an "irrepressible conflict" with it. I soon perceived in my bishop (Dr. Whittingham) an intensity of animosity sgainst the Roman Church which was really violent. He, like many others of his kind, was auxious to make proselytes, and when was anxious to make proselytes, and when one fell into his hands he would re-confirm him. This is but one instance among a multitude of facts which proved that a cordial sympathy with the actual, inform-ing spirit of the Protestant Episcopal Church is in diametrical opposition to the Catholic spirit.

I will not analyze more minutely the process which wrought my total and final severance from the Protestant connection. John Henry Newman had just been received into the Catholic Church. I had been sent to a plantation in North Carolina, with symptoms which threatened a fatal issue within a few months. During that winter I had leisure to mature the results of study and thought of the several preceding years, and with the strongest possible motive to make a decision which would endure the test of the divine truth and justice. From the last spot of sand severance from the Protestant connection

the progress of my religious convictions from Protestant Christianity pure and from Protestant Christianity pure and simple, in the form commonly called "orthodox" and "evangelical," through the middle ground of "High Church" and "Anglo-Catholic" Episcopalianism to the perfect and integral Christianity of the Catholic, Apostolic, Roman Church. The justification of this process in a rational sense consists simply in this: that it is consequent and logical from the premises that God is; that the Godhead is in the Person of Christ: that Christ has pro-Person of Christ; that Christ has pro-claimed and established a religion of doctrines and precepts which is obliga-tory, universal, and perpetual in a manner which is certainly authenticated.

which is certainly authenticated.

In respect to these premises there was no process to be narrated, since I began with and from them as undoubted certainties. Neither does a formal justification of the process of concluding the logical result from the admission of the premises belong to a many place of premises belong to a mere piece of psychological history. I have not in view to prove the validity of the infer-ences which I draw from the assumed ences which I draw from the assumed premises any more than to prove the truth of these premises. I aim only at relating the manner in which the process went on in my own mind. And, in conclusion, I will sum up by a simple statement of my own religious convictions and beliefs as they are now, the result of nearly fifty years of study and thought, taking in the Theistic and Christian premises as well as the Catholic conclusion. I do not doubt my own ability to make a satisfactory justification of all these convictions by evidence and reason all these convictions by evide uce and reason all these convictions by evidence and reason ing, and I have heretofore written a great deal on several points of this argument of justification. But just now I merely intend to indicate the theses and order in which they are arranged in the general conspectus, which I should undertake to defend if I were writing a complete treatise of apologetics, and which I am convinced have been amply defended by many men of creatly superior intellect many men of greatly superior intellect and knowledge to my own moderate measure of these endowments. I mean this in respect to what is essential and substantial, for in respect to details and these relations which change with the varying conditions of times, there is always a new labor of progress and adaptation to be carried on, which is never act ually complete and finished; just as in the case of science of military defence and

First. Every rational and instructed nan ought to believe in God.

Second. One who believes in God the present head of the Geraldines, barricaded in his castle at Carton, composing Second. One who believes in God ought to believe in Christ and his

Third. Whosever believes in Christ and Christianity ought to believe in the Catholic Church, whose centre of unity and seat of sovereignty is the Roman See of Peter.—Augustine F. Hewit, in N. Y. Catholic World.

MR. WM. O'BRIEN'S LECTURE.

"The Lost Opportunities of the Irish

United Ireland, Sept. 7. Au immense assemblage of people gathered in the Leinster Hall, Dublin, on Thursday night week to hear Mr. O'Brien's lecture on behalf of the Sacred Heart Home, The chair was occupied by his Grace the Most Rev. Dr. Walsb, and on the platform were several Iris and English members of Parliament his Grace having opened the proceed-ings, Dr. Kenny, M. P., read a telegram from the Most Rev. Dr. Croke, "praying God to give all needful strength to the pure minded patriot who lectures this evening, so that he may come forth from his prison cell, now open to receive him, as sound in health as he is brave in heart

as sound in health as he is brave in heart and unflinching. God Save Ireland."

Mr. O'Brien as he rose was greeted with a tremendous outburst of applause, After some preliminary observations, he proceeded to say:—I remember not so very long ago "democracy" used to be thought an awful, almost a naughty word among genteel people in Ireland. Some of us had no more conception what sort of uncouth animal a democrat was than Mrs. Partington had of the attributes of of uncount animal a defluctat was than Mrs. Partington had of the attributes of the allegory on the Nile. Irishmen were supposed to be nothing if not adwere supposed to be nothing if not admirers of the old aristocracy. If you were to believe Charles Lever's novels, a man, if he were only one of ancient lineage, might, without detriment to his popularity, desolate a whole countryside he might beggar his tenants and mortage his property up to the eyes, he might get drunk every night of his life, and put a bullet through an unfortunate trade-man if he asked for payment of his bill. The Irish people were supposed rather to like that sort of thing from a gentleman of spirit, and the people put their hands to their hats for him, and voted for him and fought for him, as if it were the bes and fought for him, as if it were the best fun in the world to be evicted and swindled by one of the old stock. It is irony of fate that the very practices which the Irish gentry rebuke with a celestial grace in the Irish peasants of to-day as crimes of the blackest dye are only faint imitations of the pastimes of their own fathers and grandfathers. Tarring a batliff and making him swallow his own lattitats is a proceeding copied from the highest proceeding copied from the highest aristocratic precedents. Mr. George Robert Fitzgerald was by no means the only man who mounted cannon upon his castle to give the ministers of the law a castle to give the ministers of the law a hotter reception than they encountered at Bodyke and Coolgreany. It was the regular way of discharging honest debts in well-bred circles. The noble family of Kingston, who are at this moment so horrified by the people of Mitchels town barricading their homes and defending them, were themselves for many a day "Sunday men" and kept their castle provisioned for a siege. It is, indeed, because they did so, and left their debts unpaid—the debts they incurred to pamper their own bodies and fuddle their brains—that their noble descendant is now engaged in extermin

defending them, were themselves for many a day "Sunday men" and kept their castle provisioned for a siege. It is, indeed, because they did so, and left their debts unpaid—the debts they incurred to pamper their own bodies and fuddle their brains—that their noble descendant is now engaged in externinating the unfortunate tenantry of Mitchelstown, not for repudiating any honest debts, but because they will not surrender the homes in which their fathers lived and died, and the lands that are watered with their sweat to pay for the claret and the dissipations of those old "Wolves of the Galtees," But undoubtedly the people did not like the Irish gentry the less for their contempt for the law and their way of dealing with bailiffs. Aristocracy was respected almost to adoration point. I remember when we were young fellows long ago in the country of the law and they founded the Land League under Mr. Parnell's signature to such an offer under date of this present month when we were young fellows long ago in my native town of Mallow we used to think the Clubhouse there a kind of seventh heaven inhabited by beings of quit quite another order from mere people who worked for a living. It seemed as much a dispensation of Providence as that the sun should rise in the heavens every day that the gentry should lord it over us and look down on us. It seemed part of the order and arrangement of the universe. Well, I think we have somewhat moderated these

think we have somewhat moderated these gentlemen's estimate of their own importance. I can hardly ever pars that Olubhouse now without thinking that there is not a cabin in the poor suburb of Ballydaheen whose inmates have not as much influence upon the current of affairs as the whole galaxy of gentlemen, who assemble fluence upon the current of affairs as the whole galaxy of gentlemen who assemble on the Clubhouse steps put together. Now, what is the reason of this extraordinary transformation? I often think that one of the bitterest reflections of the Irish gentry in these days of humiliation and helplessness must be that it is all their own fault—that they had the country and people for hundreds of years like potter's clay in their hands. If they had chosen to be the people's chiefs and leaders instead of being their slave drivers the Irish aristocracy might have had a great career. Unquestionably, rank and brilliancy and chivalry, and all the qualities that appertain to a privileged, teisured class, have tain to a privileged, teleured class, have always had a fascination for the Irish people. Men of that class who, instead of standing apart in cold and haughty isolation, have given their hearts

naughty isolation, have given their hearts and lives to the rescue of their downtrodden nation are the heroes and idols of our history—men like Sarsfield, Grattan, Lord Edward Fitzgerald, Davis, Smith O'Brien, and Charles Stewart Parnell. Did the Irish people ever ask what was these men's religious faith, or in what century their ancestors came over? The Garaldines when they sattled long ago in cheme, a wise and capable and patriotic scheme, a wise and capable and patriolic Conservative party might not only have been a potential minority, but might have found their way to an Irish Treasury Bench. And all this upon the one simple condition of fasting their interests and sympathies with those of the body of their countrymen instead of forever fevering and distance in their country like an Geraldines when they settled long ago in Mallow Castle did not shut themselves up and distempering their country like an angry pustule or like a poisoned spearpoint. Did the Irish people look surly or naggle about the price? On the contrary, they pined and yearned for peace and brotherhood in the great task of building up a happy Irish nation. And the Irish gentry? With a few noble exceptions, and head Powersenut and Lord Crein a clubhouse, and give themselves airs. They fraternised with the people, they made themselves bone of their bone and flesh of their flesh; they fought for them and died with them. And I wonder which is the nobler field of ambition—which is gentry? With a few noble exceptions, such as Lord Powerscourt and Lord Gre-ville, their answer was to smite the hand

that was extended to them. Their answer was to summon the demons of religious bigotry from their dens, and to circulate the present head of the Geraldines, carri-caded in his castle at Carton, composing pamphiets for the I. L. P. U., and unable to return a Poor law guardian for his own electoral division? I venture to think that though the present Geraldine is a duke, and the old Geraldines used sometimes get eleven millions of scurrilous libels on their fellow-countrymen through the printingfellow-countrymen through the printing-press of the Irish Loyal and Patriotic Union. They complain a great deal now a-days of our setting class against class. It was they themselves, in their blind arrogance and folly, in spite of the prayers and the warnings and the entreatles of Irish Nationalists—it was they them-selves who first set class against class, or rather set up their own selfesh and year a head chopped off, most of us would prefer to take chance with the valiant old chiefs who died with their faces to the foe and with their clans around them, fighting for their God and for their native land. If rather set up their own selfish and pam-pered class against the interests and the sympathies and the aspirations of every for their God and for their native land. If ever men were petted as leaders, and besought to become leaders of the Irish people it was the Irish gentry. It was one of this foibles, perhaps one of the vices of the Irish people, their fondness and yearning for leaders of birth and station. The aristoctats who led the Volunteers of '82, with the glorious ex-ception of Grattan and half dozen others. other class in the nation. They never, as a class, established one idea in common with the people upon whose industry they lived. They remain to this day as dis-tinctly foreigners in face and language and sympathy as when their ancestor came over throat-cutting and psalm sing ing with Cromwell. They had three hun ception of Grattan and half dozen others were bigots and rack renters who had dred years of unbroken power to make history, and the history they made was a history of famines and rack rents and penal laws and misery—a history of mil-lions plundered and degraded in their own very little to recommend them except their volunteer uniform; yet their popu-larity knew no bounds. O'Connell tried to keep the Catholic lords and aristocrats in the van of the Emancipation movein the van of the Emancipation move-ment until his heart was sick of their land under the heel of a few thousand foreigners—a history during which the gentry of Ireland never did an act of justcowardice and meanness and sycophancy

they have never to this day been emancloated in their souls. The Young Ire
land movement was very largely a moveice that was not wrung from them, and never did one act of unadulterated grace never did one act of unadulterated grace so long as England gave them her bayonets to enable them to refuse it. Nemesis came at last in the shape of an Irish, democracy, and it is a singular fact that democracy is a Frankenstein of their own raising. Democracy has sprung from the two very sources which Eugland relied upon to rid her of the Irish difficulty—National education and emigration. The National system of education was founded for the express purpose of undermining the faith and destroying the nationality of the youth of Ireland. Men like Archbishop Whateley and Mr. Carlisle, who devised that system, and who composed the schoolbooks, were dead certain that they had discovered a machine for turning the ment with aristocratic aspirations.

Mitchel and Lalor, indeed, knew the stuff
the Irish gentry were made of, but most
of the generous-hearted young men who
sang and spoke in those days did not
despair of bringing the gentry into the
National ranks, and building up a nation
in which landlord and tenant would clasp
hands and blend as harmoniously as
orange and green. One of the most amazorange and green. One of the most amazing things we learn from Sir C. G. Duffy that up to the very eve of the revolt of '48 Smith O'Brien and some of his col-'48 Smith O'Brien and some of his col-leagues nourished the extraordinary delusion that the Irish gentry were medi-tating going over en masse to the young men who were counting their pikes and guns for an insurrection. It was O'Brien's noble fault to believe everyone to be as open-hearted and as chivalrous as himbooks, were dead certain that they had discovered a machine for turning the youth of Ireland into soupers in faith and West Britons in politics. Things have not turned out quite to their satisfaction. as open-hearted and as chivalrous as himself. He actually wrote letters anticipating that the gentry would be found heading the insurrection at the very moment
when these same gentry were entreating
Dublin Castle to suspend the Habeas
Corpus Act, and only a few weeks before
his own brother, Sir Lucius O'Brien, denounced and disowned him as a traitor on
the floor of the House of Commons. Every
opportunity the Irish aristocracy ever got
of identifying themselves with the people,
of winning their affections, of becoming
their leaders, they spurned with insult and
disdain. They repaid their popularity in
the Volunteer times by their murderings
and burnings and floggings in '98. Their
answers to all the melting appeals of the
orators and singers of Young Ireland was
to selze the crops for the rent while two Sir R. Peel relied upon two instruments to denationalise Ireland—the policemen and the schoolmaster. Whatever the constabulary system did to enchain the limbs of the Irish people his system of national education did still more to emanicate their minds and souls. The relies cipate their minds and souls. The police-man proved to be an efficient ally of England, but the school-master did not turn out so satisfactorily, and the sch master is the most potent man of the two when all is said and done. It is the young fellows whom the governing classes sent into the National schools to be turned into flunkeys and slaves—it is the young fellows who have broken the power of the privileged classes in Ireland, and pushed them from their thrones, and beared them at the Poor law to seize the crops for the rent while two millions of people were dying of famine, and then to exterminate a million more of them between 1848 and 1853, when all boards and the municipal boards, and even on the floor of the House of Commons. In the same way the Irish gentry believed that the policy of emigration was a stroke of genius to deliver them from a the country lay gasping and helpless at their feet. Even in our own day, in the midst of the angry rush and roar of the troublesome population. They believed that once the Irish peasant was embarked revolution which their own folly brought in a cofficient peasant was embarked in a cofficient property were done with him for evermore. But there came back from America a power more fatal to aristocracy and to privileged idleness than if these Irish emigrants had come back in line ofat least three separate opportunities of harmonizing their interests with those of the country of their birth and the people Irish emigrants had come back in line of-battle ships and armies—there came back the principles of democracy and freedom which the emigrants embibed in the great Republic of the West. Every American letter that came home was a lesson in de-mocracy. From the time that American principles took root here in the soil that was prepared for them by education, it was all over with the ascendancy of the Irish gentry for the moment free inquiry mocracy. From the time that American principles took root here in the soil that was prepared for them by education, it was all over with the ascendancy of the Irish gentry for the moment free inquiry began to be focussed upon them their pretensions melted away like wax before a fire. People began to ask themselves who were these gods who wranned themselves that time to win an Irish Parliament, and had flooded and dominated that Parliament with the people at that time to win an Irish Parliament, and had flooded and dominated that Parliament with the people of the provided that the pro were these gods who wrapped themselves up in cold and haughty majesty, and looked down upon the people whose industry gave them rents to squander, and purple and fine linen to bask in. To our surprise we found that they were not gods, but men, with blood very much the same colour as other men's, and with an offer under date of this present month of grace, September, 1887. I am afraid it is only an artist from the Times office who a by no means alarming preponderance of brains. The gods were, in fact, a squad is likely to furnish them with such a document. Again, several years ago, in a remarkable paper read before the Statistical Society, Lord Montagle suggested to the landlords of Ireland the two condiof Cromwellian troopers a few generations removed. As somebody remarked—I think it was O'Connell—the Irish gentry have nothing ancient about them but their prejudice, and nothing modern but their pedigrees. The so-called "old familtions, and the only conditions, on which they could still lead lives of comfort and but things of yesterday com pared with the ancient race they despised and lorded it over. The real old families of the land are to be found not in the landlords' mansions, but in the cabins of of honor and of usefulness to their native land—First, that they should cease to be landlords; second, that they should cease landfords; second, that they should cease to act as the English garrison. That is, of course, the landlord way of putting it. What acting as the English garrison really means is using the power of England to their serfs. To have remained rich and flourishing during a history such as ours s the greatest reproach a native family could incur. In a history like that of the garrison their own rent-offices and to make Irish race poverty is the best sign of nobil-ity, and rank is the best evidence of shame. When thoughts of this kind the name of England detestable, for I deny that the landlords of Ireland have ever been either loyal or an efficient garrison of England, when-ever their own interest or their own fears began to worry and burn in the minds of the young men of Ireland, their revolt against the supremacy of this alien caste npted them to be rebels or run-ys. Well, Lord Monteagle's warning was as sudden as their submissiveness had been complete. I remember even within my own time the first of the elected Poorfell on heedless ears. Mr. Gladstone's great Bills of last year came. They offered law guardians who were taken from the ranks of the people—how they used to slouch into the board room in a shamethe most splendid avenue to power an honor that ever opened its arms to a dethroned and fallen oligarchy. The Irish gentry might have had prices for their estates which, in a cheap country like Ireland, would have insured them effluence. faced, apologetic kind of way, how they used to slide into a seat as far away from

"the gentlemen" as possible, and sit on the edge of the chair and vote like sheep and

hardly ever venture a remark. I saw the new spirit of manhood and of self-respect that came into these men until they rose and measured themselves like men with these noble lords and gentlemen, and

routed them from their dignities, and told

than coronets or Norman blood. If you go into the Irish boardroom of an Irish Board of Guardians now you won't find the elected guardians trembling under the

bated breath because every second man who is listening to him has a title or a

million of money. I never will forget the

expression of a little old Western peasant at one of the Land League meetings, when some speaker was describing the oppression and the haughtiness of Irish land-agents and the haughtiness of Irish land-agents in the past, "Begob," says the old fellew, "we'll make them put their hands to their hats for us yet." That really only describes in a comically exaggerated way the change that has come over the face of the country; for though the Irish people are of too generous and forgiving and Chustian a character aver to desire to retent the same transfer aver to desire to retent the same transfer. character ever to desire to retort upon their opponents the indignities that were indicted upon themselves, still it was necessary to enforce the lesson—and I think the lesson is beginning to innecessary to enforce the lesson—and I think the lesson is beginning to impress itself upon the comprehension of the most forsilized old gentleman in the land—that a man's importance and his place in the esteem of his fellow countrymen will depend for the future in Ireland, not upon the length of his purse, nor the length of his pedigree, but upon his use-fulness to the community and his readiness to labour and to sacrifice himself for the benefit of his fellow countrymen. Up to the present, by an extraordinary per-version of the laws of nature, a man's consequence in Ireland was measured by the amount of misery he created; for the the amount of misery he created; for the tuture it will be measured by the smount of happiness he can confer—the smount of good he can do in protecting industry, rewarding toil, and raising up the poor and lowly. The Irish gentry tave, fortunately for human rights, left us no alternative but to be democrats and to draw our strength from the great heart alternative but to be democrats and to draw our strength from the great heart of the people. There is one thing upon which I think we may fairly congratulate ourselves in reference to the spread of democracy, and that is, that the democracy as it is rooted in Ireland to-day is almost alternative fees from the feetures. almost altogether free from the features of blood-thirstiness and rabid class hatred and irreligion which have sometimes made revolution a name of dread and horror in other lands. The Irish people have not the slightest dislike to a man merely because he has a good coat to his back, or because he comes of coat to his back, or because he comes of an ancient family. The objection to Mr., Parnell's class is that it produces only one Mr. Parnell to ten thousand aliens and enemies and oppressors of the people. If in the morning the Irish gentry proposed frankly to draw a wet sponge over the past, there is not a prominent politician in Ireland who would answer with a charlish greature. would answer with a churlish or contumelious word. Fney would be welcomed. They would be honored. The Irish nature has the softness of our own noneyed meads.

"There is dew at high noontide there and springs in the yellow sands On the fair hills of holy Ireland."

Irish forgiveness is to be had to this hour for the honest asking. A single Smith O'Brien redeems a whole pedigree of Murrough the Burners and Black Inchi-Murrough the Burners and Black Inchiquins. The change which the wizardry of one great old man has wrought in the course of a single year in the feelings of the most extreme of us towards the English people is an assurance that no prejudices are too ancient, no wrongs too cruel, no grudges to deep seated, to yield to the first appeal of genius and sincerity to the infinite tenderness of the Irish heart. There shall be false gods no more in Ireland; but for good men and capable men who have a heart for the miseries of their ireland; but for good men and capable men who have a heart for the miseries of their countrymen and the will to labour for their alleviation, there is still, and there will be always, welcome, honour, and gratitude, no matter what his class or from what race he may be sprung. But the longer the Irish gentry continue at enemity with the Irish people the barder will be the terms of their inevitable surrender when it comes. Forty years ago that Parliament with their own territorial influence, their rack rents unabridged for many a day, and the enforcement of pop-ular rights might have been indefinitely retarded. At present the Irish people can dispense with them as Nationalists, and are dispense with them as Nationalists, and are determined to dispense with them as landlords. I have claimed that Irish democracy is not bloodthirsty or vengeful. If those who are so fond of magnifying the deeds of violence which have blotted our history here and there for the last few years would once examine the dark story of revolution in other lands, and think of the seas of suffering and bloodehed which engulf the beaten side—if they will only remember how their own class used their victory when they tortured and trampled to death tens of thousands of the Wexford insurgents in '98—they will have to con-fees that there never was a revolution involving the overthrow of so rooted and so detested an oligarchy which was effected at so small a cost of bloodshed and crime as ours, and they will have to confess that whatever crime lurked in the train that great and memorable peaceful revolution was not the outgrowth of democracy, but was a remnant of the barbarism their own oppression had begotten. Finally, the revolutionary spirit in Ireland is not sullied by irreligion upon one side, or by sectarian bigorry on the other. It has a heart equally large and equally warm for Protestant and for Catholic—for every man who has a heart or a hand for Ireland. It is, and at the same time, in the highest and deep-est sense religious, spiritual, and above the ignoble empire of materialism, and con-tains no taint or germ of that crazy con-tinental fanaticism which assails the Altar as ferociously as the Bastile, which breaks up the very foundations of society, de-files the sanctity of the Christian house-hold, breaks down the glorious faith and hope that surrounds this fleeting world them to their faces that the day of aristo-cratic privilege was gone, and the power of the people, and the welfare of the people must benceforth be more important elements in the government of mankind with the wonders of eternity, and counts the very Author of the Universe among the enemies of man. From this bleak abyss we have been saved by the deep and yearning spirit which teaches the Irish people that, even when all has been done that human devotion can do to reward industry, to alleviate suffering, and brighten human life, there still remain in this wondrous spiritual nature of ours frown of the excellerors; it is rather the other way. If you listen to a debate in the House of Commons you won't find men of the people, like Mr. Healy or Mr. Sexton, grovelling at the feet of the King-Harmans or Saurdersons, or speaking with this wondrous spiritual nature of ours aspirations and capacities which will never be satisfied in this material works, and which will never consent to be stiffed in the grave. We have been saved, furthermore by the enlightened fortitude of some of those who have guided the religious life of Ireland, one of whom is not Continued on 7th page. THE CATHOLIC RECORD RICHMOND MN F. COFFEY, M. A., LL.D., EDITOR 194. COFFET, PUB. AND PROP.

GENERAL AGENTS: Meens. Donat Crowe and Luke King. OTTAWA AGENCY: P. J. Coffey, General Agent, 74 George St ples, \$7.50; Ten copies, \$15.00. Pay-every case in advance. of Advertising — Ten cents per line sertion, we dishop of London, and weddy by the Archbishop of St. e. the Bishops of Ottawa, Hamilton, a., and Peterboro, and leading Oathman, man dishoughout the Dominion.

Catholic Record.

London, Sat., Oct. 8th, 1887. THE MITCHELSTOWN MASSACRE.

The murder of the three unfortunate men at Mitchelstown has stamped with infamy the Salisbury Government, if indeed this act were needed to mark it as the worst Government which has for a long period misgoverned Ireland. Before now Princes have "waded through slaughter to a throne," but we have yet to learn that, whether before or since the duties as well as the rights of rulers have been recognized, a throne was ever really con-solidated by shedding the blood of the innocent. The passage of the Coercion Bill was, in the first place, a crime. Nothing could excuse the deprivation of a whole people of the right of free speech, unless the most glaring and criminal abuse of it by the bulk of the people. Even intemperate language made use of by a very limited number of hotheaded persons could in no case be an apology for so sweeping a measure; for such cases could be met by the common law, unless the government of the country be totally imbecile and incompetent. In the United States, it may be, that liberty of speech is allowed even to excess, but at all events in that enlightened and free land the rights of the people are fully recognized and respected. There even the Anarchists are permitted to air their theories, and to protest against the just government under which they live. It is true that there are at present seven Anarchists under sentence of death; but this is because they incited to crime, and the crime was committed; but the people of Illinois were not on that account gagged. The laws of the United States were quite sufficient to meet the case without the arbitrary suppression of liberty of speech against the whole community.

How different is the case of poor oppressed Ireland! Truly there is dissatis faction in the country against the way in which it is governed, and that dissatisfac tion is openly expressed. But what is the meaning, what the use of so-called "con stitutional Government" if the grievance of a whole people are not to be talked of It is not denied, it cannot be denied that by the legislation of seven centuries. Many of those grievances have been removed some of them in our own day; but the suffering of the oppressed nationality is still there, and till it be redressed fully the people ought to be discontented, and they have a perfect right to express their discontent in a way which cannot be misunderstood. If they ceased to do so they would not deserve the rights for which they have so long contended.

We have so frequently insisted upon this, that it might seem unnecessary to do so again, but while the battle of liberty is being fought it is imperative on us to refer from time to time to the principles at stake. The Coercion Bill, which is now law, sets at defiance all the principles of literty which have been the proud, and till now not altogether empty boast that under the British flag these principles are appreciated and enjoyed. It is now in the power of any magistrate to forbid the holding of any meeting in Ireland, if he suppose that it may lead to dis-Such power does not exist in England; and if it were attempted to be exercised there, it would lead to resist. ance. To secure freedom of speech and political action, the English barons took up arms against King John, and wrested from him the Magna Charta; but the provisions of that charter of liberties are not available in Ireland.

Regarding the doctrine on which the Coercion Act is based, Sir William Har-

"It is not the common law. It is not the constitution of this country. It is a flagrant breach of the fundamental principles of Government, or the rights of a free people."

The only answer which the advocates Gladstone's government had also deprived the Irish people of Free Speech. Two wrongs do not make one right. The 87 Coercion Bills which in as many years have been passed in the British Parliament, instead of justifying the government, kept in office by English

repair it. He now recognizes the fact that if the nationalities composing the British Empire are to be consolidated into a united, prosperous, and strong people, it is not by the exercise of a grinding oppression that this will be seen that the second property of the second is not by the exercise of a grinding oppres-tion that this will be attained. This policy has been sufficiently tried and has proved

The evils of alien Government in Ireland o not require to be proved at length here. They are too well known, and our readers have personally experienced them. The wholesale evictions, the periodical famines, the widespread poverty and distress, the universal discontent at English rule, speak in trumpet tones of the bad Government of her rulers; and for what a Government established, if not to make a people prosperous and happy? Surely, then, the people have an inalienable right to meet in peaceful assembly to assert the only remedy which can ensure good Government.. On what pretext is this right snatched from them? "To suppress crime," say the supporters of the Salisbury Government. "A general demoralization exists through the County of Wexford," said Colonel King-Harmon There is nothing in the new act which is not directed against crime, and crime only," said Mr. Evelyn Ashley at Glasgow, on July 29th.

As regards the assertion of Col. Harma the testimony of Justice Harrison at Wex-ford assizes is a sufficient refutation. He aid that "the number of cases for investigation of a criminal nature was fewer the he had known in any other County of the large extent of Wexford." To this may be added that the only agrarian offend reported in the assize returns from that County, presented to the House of Commons for the last six months was one, the writing of a threatening letter !

In the County of Dublin, which has also been proclaimed and deprived of the right of free speech, for nine months the record of crime was a blank, while for the six months previous only two crimes were reported: one, a threatening letter, another, an incendiary fire, which it is said never took place. In fact, the case throughout Ireland is similar; yet it is pretended that it was necessary to pass the Coercion Act "to prevent crime." The pretext is a palpable fraud. In Fermanagh, Mr. Justice Murphy said to the Grand Jury, "Nothing can exceed the peace and quiet prevailing in this, as I trust I may call it, your prosperous county. The bills to go before you are only two in number." In Kildare, Mr. Justice Harrison said : "There is nothing in the statistics of the county or in any of the returns that calls for any remark from me as reflecting on the peace and good order of this fine county of Kildare." Yet these counties, where almost no crime exists, are they which are terrorized by an iniquitous "Crimes Act."

The circumstances attending the Mitchelstown outrage are peculiarly atrocious. Even under the Crimes Act, a meeting is legal unless it be previously proclaimed. claimed : it was therefore a lawful assemblage, and there was not the semblance o an excuse for the authorities to interfere with it. Just as the meeting had begun, body of police endeavored to force their way through the crowd, escorting the same police reporter on whose testimony Mr. O'Brien and Mr. Mandeville had been arrested. It would seem that the object of this was precisely to exasperate the multitude, and provoke a conflict. This object was not thus attained; but as it is always difficult to open a passage through a dense throng, the police found themselves crushed, and began to use their clubs. This, of course, created a disturbance, in which the police, being worsted, took refuge in their barracks. and from the barrack windows, though there was no attack made upon the building, they began an indiscriminate fusilade upon the people, by which three persons have been murdered in cold blood. This is the unvarnished history of the conduct of the police, and it is this conduct which Mr. Balfour has formally justified in Parliament in the name of the Salisbury Gove ernment.

It is true, a police reporter has a right to attend a public meeting, but he has no right to interrupt a lawful meeting. Policemen have no more authority than private individuals to break the peace and excite to riot, and in doing this on the present occasion, they were evidently relying on the protection of the Government, and they have not been disappointed. Mr. Balfour has adjudicated by a declaration in Parliament that the reporter's escort were subjected to "an utterly unprovoked attack of the most violent and brutal character." That his representation of the case is false in every of Coercion can give to this is that Mr. respect is evident from the testimony of eye witnesses, among them the English members of Parliament who were present, as Mr. Labouchere and the Member for Nottingham .

The situation is this. The present

three kingdoms which is me three kingdoms which is marching to to raise against them a racertain victory, a party which acknowledges the justice of the Irish claim to Home Rule. The more intolerable the

SERIOUS SHOOTING AT THE FRANCO-GERMAN FRONTIER.

The many incidents occurring on the German and French frontier, annoying to France, are exciting great indignation, which may before long cause serious comelegram from Paris dated 26th September gives a new one which has excited the French people greatly. A lieutenant of dragoons, while shooting at Raon-Sur-Plaine, accompanied by a game-keeper and three others, was fired on by invisible marksmen in German territory, from which the Frenchmen were distant about seven yards. Three bullets were fired. The first did not strike any one. The second killed one of the beaters named Brignon, and the third killed a gentleman named Wanger, a pupil at the Saumer military school. The shots were fired by German soldier named Kauffman, whose luty was to assist the forest guards in preventing posching. He says he beieved the party were on German soil, and that he shouted three times for them to halt before he fired. The sportsmen did not hear him call hem. The matter has become the sub ject of diplomatic intercourse. Count Von Munster, the German Ambassador, in an interview with Foreign Minister Flourens expressed regret at the occurrence, and gave assurance that the German Govern-ment would do justice. The Temps says "Public opinion is not justified in giving way to a hasty impression regarding the frontier affair. At the same time & is impossible to refrain from reflecting that if the series of incidents on the frontier be not stopped, it will lead to the belief that Germany is really harboring inten-tions which her Government discouns. It may be that the occurrences are the result of excessive zeal, but it is incumbent upon both Governments to prevent such excesses by moderating the rigor of their instructions, and selecting prudent agenta."

It is worthy of remark that rentes have fallen, and that the money market became visibly affected by the incident. This indicates that the recurrence of such incidcome an explosion of wrath at any time. They may occur once too often for the preservation of peace between the two ountries.

A DIFFERENCE BETWEEN THE CASES.

The Mail of September 26th, says: "The nearest recent parallel to the case of Riel is furnished by the Chicago Anarchists. . . . The Anarchist leaders, seven in namber, are now, for their crime,

awaiting their execution. But they have no powerful race behind them. So no one pretends that they should get off one pretends that they should get off because they are insane, or that they were justified in killing the policemen. For aught the average Canadian or American cares, they cannot be hanged too soon, and even a Rielite organ in Canada is out with the statement that, considering their offence, 'the vindication of law and humanity seems tedious,' If there was such a thing as a strong Anarchist vote, these prisoners would not be long in want of friends."

This statement of the case is quite unfair. The Anarchists now under sentence of death committed murder which has no palliation. Living under a paternal infidel organ is loudly in favor of this.

ment. But as a matter of fact this justice

tutional agitation for the amelioration of the condition of its people. The Irish know this, but they have resolution enough not to be frightened by tyranny from the course which they are now peaceably pursuing, and we hope patience enough to keep them within the bounds of moderation and constitutional sgitation. The moderation they have hitherto displayed has gained for them golden opinions both in England and Scotland, and consolidated a party in the three kingdoms which is marching to raite against them a race prejudice, as correct, those who hold it are not to be considered as unpatriotic, and it is unfair to raise against them a race prejudice, as

The fact is, there is little doubt the Riel would have been pardoned if there tyranny of the Government may be, the more surely and quickly will come the day of retribution when it shall be ignominously overthrown, and a new regime shall to hang him, and bringing to bear every to have the same to hang him, and bringing to bear every to have the same that the ously overthrown, and a new regime shall to hang him, and bringing to bear every re-establish a Parliament in College Green.

"The star of the west shall yet rise in its is no wonder that a large body of French-And the land that was darkest, be brightest in story."

Canadians are indignant at even the suspicion that a half-fellow-countryman of theirs should suffer merely because an Association which hates them could move the Government to vergeance, where the circumstances of the case might reasonably have led them to show mercy. The Mail's innuendos do not surprise us; for does he rance, are exciting great indignation, thich may before long cause serious com-lications between the two countries. A lease of the series of legend as they, "Death to French-Canadians?"

MR. WILLIAM O'BRIEN, M. P.

As a matter of course, Mr. Wm. O'Brien has been found guilty of the charges on which he was arrested under the clauses of the Coercion Act. The charges brought against him are, let, That he "on the 9th bail is sufficient cause for a new prosecuday of August, 1887, at Mitchelstown, in the County of Cork, being a proclaimed to prosecute Messrs, O'Brien, and T. D. district, did incite certain persons to wil-fully and maliciously resist and obstruct certain sheriff's constables, bailiffs and other ministers of the law while in the It is hoped that by this means the execution of their duty, contrary to the

The second charge is similar to the above, with the exception of the date, 11th August, 1887. Being found guilty on both charges, he was sentenced to three nonths' imprisonment on each, the periods being concurrent. Mr. Mandeville, who was arrested at the same time, was sentenced to two months' imprison-

Appeal being made against these deciions, the prisoners were allowed bail.

The Mitchelstown tenants were so situ-

ated that they were shut out from the benefit of successive Land Acts, they being leaseholders. While it was possible they had paid their full rent under the old oppressive burdens, while the tenants all round them had their burdens diminished by the operation of the New Laws by which tenant rights have been recognized. The consequence was that they were on the verge of utter ruin and starvation. Under the "Plan of Campaign" they held out for the moderate reduction of twenty per cent, which was refused. The modera tion of their demand will be seen when it will be allowed 45 per cent at least. At the New Act was about to become law, the rack-renters and the Evecutive determined to denrive these tenants of its benefits by evicting them before the Act should receive the royal assent This was the plot which Mr. O'Brien checkmated. He advised the tenants to resist eviction, and their victory would be sure. They did so; the Land Act became law, and the tenants were saved. This is why the whole power of the Government and the landlords is brought into action to crush Mr. O'Brien. After his arrest, while he was being conducted to prison, his progress was more like the march of a conquering hero than of one of Salisbury's or Balfour's prisoners. Members of Parliament, the Lord Mayor of Dublin, Sir Thomas Esmonde and a host of distinguished gentlemen united in showing honor to the champion of the poor, and at every station between Dublin and Cork thousands assembled to wish him "God speed" and groan for "Balfour and his murderers."

The government are quite aware that their days are numbered. The more Government which gives equal rights to venom they exhibit in their persecution all, there was no shadow of a grievance of Irish patriots, the more surely and which could even remotely justify their quickly will the day of retribution come. taking up arms to make war upon the By the passing of the Land Act they United States Government. Yet even have themselves acknowledged the injusthey have a party in the United States | tice of the laws under which the people who claim mercy for them. The infidels have hitherto grouned. It follows, then, and anarchists are loud in claiming that that the prosecution of Mr. O'Brien is a they should be set free, or at least par- piece of spleen from the beginning; and the doned; not unanimously, it is true, but to | vindictiveness with which he was treated such an extent that their New York while in prison, as if he were a common felon or a malefactor is proved to be an Riel's case differs from this under every | ebullition of impotent rage which can only aspect. It is not denied that the poor Indians of the North-West were suffering The government have it in their power, of under many grievances, and that these course to treat as malefactors the hundreds, were not redressed. We do not seek to or rather the thousands, who for a while ustify their rebellion, for we believe that will probably be immured in their dunn time they would have obtained justice geons, under the Coercion Act, during the in the ordinary course of law, by persever- next few months, for loving their country; ingly placing their case before the Govern- and they have through Mr. Balfour declared their intention of doing so. Their they had not obtained when they broke followers, rendered insane by the prospect into rebellion. Riel threw himself into of the certain annihilation which awaits latest act of tyranny, heap up the votes, is determined to rule Ireland by into rebellion. Riel threw himself into of the certain annihilation which awaits measure of the wrongs from which brute force, and to crush out all consti-

encourage them in their course: but they will bring upon themselves and upon their country the condemnation and scorn of every civilized nationality. They seem lost, however, to all sense of shame. But not only are they now the seom of for-eigners: the people of England are look-ing at the matter; and every by election which is taking place shows the indignation which is being aroused in all liberty-loving people at the brutal conduct of an imbedie and despotic regime. These indications will grow more numerous till the next general election will bring its remedy by sweeping the real transgressor out of existence

LATEST PHASES OF THE LAND QUESTION.

While Mr. O'Brien was under arrest

he refused most absolutely to accede to any conditions offered him by the Government, so as to lighten the severity of the punishment inflicted on him. The Government seem to be afraid of him in England, so he was offered liberty if he would pass his parole not to go to Eng-land. He refused this humiliating condition. The severity of his imprison ment would have been relaxed if he had given his word that he would not address the people, but he refused to do this also. Hence on several occasions when the opportunity offered itself he made soul-stirring addresses urging them to firmness in the battle which is beginning to be fought for freedom of speech. Mr. Balfour endeavored to get an opinion from the Irish Crown Council that this speechmaking by a person out of prison on tion, but failed. It is now the intention Sullivan, I and Mayor of Dublin, for publishing the proceedings of the League pranches which have been suppressed speeches of such powerful orators will be effectually stopped by a long imprisonment, as the Government caunot stand to have their deeds brought to light before the public. Discussion must, therefore, be squelched. It is said, however, that if these prosecutions succeed, the newspaper organs of the League will be lished in England, where it is still lawful to discuss the acts of a bad Gov-

The proposals of Archbishop Walsh to submit the differences between the landlords and tenants to the arbitrament of a friendly conference are now attracting serious attention from both parties con-cerned. Mr. Villiers Stuart, on behalf of many landlords, has written to His Grace on the subject. His Grace indicates his willingness to be a mediator, if there be even a remote prospect of practical result from the conference. At all events a large number of landlords propose to hold a meeting immediately to consider the steps to be taken. Both parties have lost confidence in the capacity of the Government to effect a settlement is noted that under the New Act they of the burning question of the day, so will be allowed 45 per cent at least. If an agreement can be arrived at legislation will be asked for to confirm it.

> On Friday, 30th September, a large League meeting was held at Luggacurran, on the estate of the Marquis of Lansdowne, without the knowledge of the authorities, and, therefore without police interference. Mr. O'Brien made a vigorous speech in support of the principles of the Land League, and of the Plan of Campaign. The League re-fuses to be intimidated.

> > THE AMERICAN PARTY.

The American party is the title of a new party which has lately sprung into life in the United States. This party brings into life the principles of the long defunct Know Nothing party, which in bygone days declared war against all foreigners, but which aimed its shafts especially at the Irish in America, and the Catholic Church. They are opposed to the naturalization of foreigners, and advocate the restriction of immigration. It has been the policy of the United States to invite immigrants, and to give facilities to such to become "American citizens," and under this policy the country ha prospered more rapidly than any other the world. The naturalized foreigners and their children form, at the present day, the bone and sinew of the land, and are Americanis ipsis Americanior more American than the Americans

The New York organ of this new party, the American Flag thus sets forth some of its principles:

"The soil of America should belong to Americans. No alien non-resident should be permitted to own real estate in the United States, and the real estate posses-sions of the resident alien should be limited in value and area."

"An axchange asks if we intend to build

"An exchange and area."

"An exchange asks if we intend to build a Chinese wall around the United States. We do, friend, we do. The wall referred to was built to keep out the Tartars. We are building one to keep out the soum of Europea."

Europe."
"There is an axe to grind in the American party. It is a large one and will be

"We inform our correspondent that he cannot be a good Roman Catholic and a good American at one and the same time."

"The American party advocates the absolute prohibition of immigration, until we educate and regulate the ignorant aliens we already have."

A convention of this party met in Phil-adelphia Sept. '16th. Representatives were present from all parts of the United States, even from the Pacific coast. The platform adopted is confined to the prinaples we have indicated above. There is nothing of the other living issues of the day, Prohibition, Protection, etc. A Philadelphia paper says:

"Where would be the use of restricting iramigration, if we throw our ports open to the products of the labor whose competition on American soil we dreaded? Better bring the workman than his work; for in the former case he is a customer for American products to an extent far greater than in the latter."

THE LATE HON. WM. McMASTER.

The Honorable Senator William Mc-Master died at the age of 76 years, at his late residence, Toronto, Sept. 22nd, and was buried on Saturday afternoon, the 24th Sept. His career is one which shows what persevering energy and honest hard work can effect. He commenced his ousiness life as a clerk, and years of indonitable perseverance made him one of the merchant princes of Toronto. He was universally respected and his funeral brought together many mourners from distant parts of Canada and the United States. The funeral services took place at the Jarvis street Baptist Church.

Mr. McMaster's will leaves a large amount to purposes connected with Bap-tist and Methodist church and educational purposes, and the remainder to his heirs n the ordinary course. The total value of the estate is \$1,200,000. It is rumored that the religious and charitable bequests will cause the will to be contested, as they should have been made six months previously to the death of the testator to hold good in law.

EDITORIAL NOTES.

WE regret to learn of the death of Mrs. O'Brien, the mother of His Grace the Archbishop of Halifax. The sad event occurred at her late residence, Wheatly River, P. E. I., on Sunday, 20th inst. The funeral took place on Wednesday following, and was largely attended. The Archbishop assisted at the services. Deceased was about 73 years old. May her soul rest in

A MASS meeting of ten thousand persons was held on Sunday on Tower Hill. The police seized the placards and emblems of the assemblage and demanded the names of the promoters of the meeting. Speeches were made from six platforms condemning the action of the police and denouncing the government generally. The whole affair was carried on in an orderly manner.

THE election to the office of Lord Mayor of London of Polydore De Kuper, Alder genuine surprise. Mr. De Kuper is a Belgian by birth and a Catholic in religion. He is the proprietor of the Royal Hotel, Bridge street, Black Friars, and in the capacity of a Boniface is well known throughout England and the continent. He is the first Catholic to hold the office of Lord Mayor of London since the Reformation, and his elevation to the position is regarded by Catholics as a great victory.

IN THE course of his speech at Birmingham, Mr. Joseph Chamberlain blamed Mr. John Morley and Sir William Vernon Harcourt for not defining their Home Rule scheme, and he denied that a majority of the people of Ireland wanted Home Rule. Mr. Joseph Chamberlain has said and has done very many foolish things since he broke away from the Liberal party of Great Britain. We think, however, this latest utterance of his the most unaccountable of all. Such a reckless wrestling with a stubborn fact will serve to create hearty laughter at the expense of Mr. Joseph Chamberlain

THE Dublin Union asserts that since 1st January, 1887, the Irish National League received subscriptions amounting to £31,000, of which sum it has only doled out £4,700 to the entire tenantry of Ireland, leaving the balance unaccounted for. If the Coercionists could only succeed in making the people of Ireland lose confidence in the League, their task of oppressing would be much easier, as the organization by which Ireland will finally gain her liberty would be broken up. The Coercionists will therefore not omit to lie squarely and roundly, if thereby they have any hope of effecting their purpose. This is the plan of the Times, and the Union is following suit.

Even the Tories are obliged to admit that Mr. John Morley's speech at Templecombe Saturday evening was a brilliant effort. The Tories are in fact nearly as well pleased as the Liberals

ndled Mr. Chamberlain. The Birming ham politician is well nigh an Ishmaelit g statesmen at present. He is pay ing the natural penalty of being al things by turn and nothing long. Ever man's hand is against him. The passag in Mr. Morley's speech which receives most approval was that in which he declared that a policy of blind, indiscrim inate, blundering farce must fail as i would not be permitted by the justice loving people of England. There were 20,000 people present at the meeting and they displayed much enthusiasm.

In concluding his speech on the Man quis of Lansdowne's estate the other day Mr. Wm. O'Brien had this to say the future of the Canadian Governor General: "He never will receive on pound of rent in comfort from this estat atil every hearth that he has quenche in Luggacurran shall be kindled again and until every tenant that he ha evicted shall be reinstated, and until th old race of ours shall be free to dwe and to thrive and to rule in the lan that has been watered by the blood an the tears of our fathers."

DIOCESE OF KINGSTON.

HIS LORDSHIP, THE RIGHT REV. DI CLEARY, ADMINISTERS CONFIRMATIO AND LAYS THE CORNER-STONE OF NEW CHURCH AT TWEED.

NEW CHURCH AT TWEED.

His Lordship, Most Rev. Dr. Clear arrived in Tweed on Sunday, Sept. 18t in company with Rev. Father Davi pastor of Madoc, and Father Kelly, secretary, for the purpose of laying the corne stone of the new church now in cour of erection, and administering the hosacrament of Confirmation to the children of the parish. His Lordship having confrom Madoc by Bridgewater, was met that village a distance of five miles from Tweed and the boundary line of the parish by Father Fleming, pastor of Twee Father Quinn, Madoc, and a large gathering of the people of the surroundity. ing of the people of the surrounding country, Protestant and Catholic, wh country, Protestant and Catholic, where the country is country. Protestant and Catholic, where the country is country to miles in length, numbering over two hundred and fifty carriages, headed the brass band discoursing appropriation airs under the management of Mr. Sill His Lordship having blessed the people as the carriage slowly moved through twest crowd, proceeded to Tweed to ble and lay the corner stone of the necture. As the carriage conveying the Bishop crossed over the bridge, the extrance to the town, a beautiful arch we erected with the appropriate mot "Cead Mille Failthe" neatly worked letters of white and gold, thus presenting a very striking appearance to the grap procession following. In the center Main st. and crossing from side to sid was auspended a beautiful white si

Main st. and crossing from side to side was suspended a beautiful white sistetching, floating in the air, bearing tinscription, "Welcome to our Belov Dishop," at the end side of which was beautiful flag with the harp and shamro neatly worked, greeting His Lordshi. The other flags raised in honor of the Bishop's visit were: Messrs. Stewart as Spalding, Stafford and Huyck Brothers.

Having arrived at the Preebytery, I Lordship, although not feeling well for the previous week, and the fatigue of the congride, made as little delay as possible and in company with Father Fleming, sesteemed and energetic pastor; Fatt Davis, Madoc; Father McCarthy, Ref Father O'Gorman, Belleville and Fatt Quinn, Madoc, proceeded in procession order to the elevated site overlooking town and commanding a magnificet. town and commanding a msgnificative of the beautiful lake and surroundicountry, on which is to be erected the neturch. Here were gathered an immer crowd, through which His Lordship country being never before witnessed in tiparish, and the announcement that suclearned and illustrious prelate of thurch, was to have addressed the peopon such a joyful and memorable occasionated not to attract an immense audien Church, was to have addressed the peop on such a joyful and memorable occasion failed not to attract an immense audien interest as their Catholic fellow town people in the solemn rite. Everythin being carried out according to the rite of the Church, the pealms and pray being recited by the Bishop and element of the corrections of the corrections having being gone through, the Kenter Kelly, at the request of His Localip, who regretted he was too ill address the people at any great leng eloquently thanked them for their attence in such large numbers, as ance in such large numbers, a for their generosity of heart in lay their united offerings on the cor-stone of the new church, on such was very large. His Lordship promit to visit the people of Tweed often duri the erection of their beautiful new chur which speaks well for priest and people. the conclusion Father Kelly announced t Confirmation would take place at Twinstead of Hungerford. Accordingly 10 o'clock on Monday over 115 candidates.

10 o'clock on Monday over 115 candida presented themselves to receive the h Sacrament of Confirmation. An add of welcome on behalf of the congregat was read by Mr. Stafford, to which Lordship briefly, but feelingly repl thanking the people for their loyal (Catholic sentiments of welcome to h self as their Bishop and chief pas After Confirmation the Blahop sploving words of counsel to the child and parents.—Canadian Freeman, COMPLIMENTARY.

Dundas, Sept. 29th, 188 DEAR SIR,—Enclosed please find sum of two dollars for the year's subsction to the CATHOLIC RECORD. I wish tion to the CATHOLIC RECORD. I wish RECORD every success. I would like see it in every Protestant home as well patholic. It would do good there, ame that it has done for me, for it wo had them to the true faith.

Yours truly, JESE RANGE!

Beaverton, Sept. 27th, 188:

BEAR SIR.—Enclosed find \$2.00

REORD, I am well pleased with paper, and you may send it for anolysm.

edled Mr. Chamberlain. The Birmingham politician is well nigh an Ishmaelite ig statesmen at present. He is paying the natural penalty of being all things by turn and nothing long. Every man's hand is against him. The passage in Mr. Morley's speech which receives most approval was that in which he declared that a policy of blind, indiscriminate, blundering farce must fail as it would not be permitted by the justice-loving people of England. There were 20,000 people present at the meeting and they displayed much enthusiasm.

In concluding his speech on the Marquis of Lansdowne's estate the other day Mr. Wm. O'Brien had this to say of the future of the Canadian Governor-General: "He never will receive one pound of rent in comfort from this estate until every hearth that he has quenched in Luggacurran shall be kindled again, and until every tenant that he has evicted shall be reinstated, and until this old race of ours shall be free to dwell and to thrive and to rule in the land that has been watered by the blood and the tears of our fathers."

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HIS LORDSHIP, THE RIGHT REV. DR. CLEARY, ADMINISTERS CONFIRMATION AND LAYS THE CORNER-STONE OF A NEW CHURCH AT TWEED.

His Lordship, Most Rev. Dr. Cleary, arrived in Tweed on Sunday, Sept. 18th, in company with Rev. Father Davis, pastor of Madoc, and Father Kelly, secretary, for the purpose of laying the cornerstone of the new church now in course of erection, and administering the holy sacrament of Confirmation to the children of the parish. His Lordship having come of the parish. His Lordship naving come from Msdoc by Bridgewater, was met at that village a distance of five miles from Tweed and the boundary line of the parish, by Father Fleming, pastor of Tweed; Father Quinn, Madoc, and a large gather-

country, Protestant and Catholic, who formed a grand procession, nearly two miles in length, numbering over two hundred and fifty carriages, headed by the brass band discoursing appropriate airs under the management of Mr. Sills.

His Lordship having blessed the people, as the carriage slowly moved through the vast crowd, proceeded to Tweed to bless and lay the corner stone of the new church. As the carriage conveying the Bishop crossed over the bridge, the entrance to the town, a beautiful arch was erected with the appropriate motto, "Cead Mille Failthe" neatly worked in letters of white and gold, thus presenting a very striking appearance to the grand procession following. In the center of Main st. and crossing from side to side, was suspended a beautiful white silk

town and commanding a msgnificent view of the beautiful lake and surrounding country, on which is to be erected the new church. Here were gathered an immense crowd, through which His Lordship could with difficulty pass. The imposing ceremony being never before witnessed in this parish, and the announcement that such a learned and illustrious prelate of the Church, was to have addressed the people on such a joyful and memorable occasion, failed not to attract an immense audience, the Protestants manifesting as much interest as their Catholic fellow townspeople in the solemn rite. Everything interest as their Catholic fellow townspeople in the solemn rite. Everything being carried out according to the ritual of the Church, the pealms and prayers being recited by the Bishop and clergy. The blessing and laying of the corner stone having being gone through, the Rev. Father Kelly, at the request of His Lordship, who regretted he was too ill to address the people at any great length, eloquently thanked them for their attendance in such large numbers, and eloquently thanked them for their attendance in such large numbers, and for their generosity of heart in laying their united offerings on the corner stone of the new church, on such an auspicious occasion. The amount received was very large. His Lordship promised to visit the people of Tweed often during the erection of their beautiful new church, which speaks well for priest and people. At the conclusion Father Kelly announced that Confirmation would take place at Tweed Confirmation would take place at Tweed instead of Hungerford. Accordingly at 10 o'clock on Monday over 115 candidates presented themselves to receive the holy Sacrament of Confirmation. An address of welcome on behalf of the congregation was read by Mr. Stafford, to which His Lordship briefly, but feelingly replied, thanking the people for their loyal and Catholic sentiments of welcome to himself as their Bishop and chief pastor. After Confirmation the Bishop spoke loving words of counsel to the children and parents.—Canadian Freeman. Confirmation would take place at Tweed

COMPLIMENTARY.

Dundas, Sept. 29th, 1887.

DEAR SIR,—Enclosed please find the sum of two dollars for the year's subscription to the CATHOLIC RECORD. I wish the RECORD every success. I would like to see it in every Protestant home as well as Uatholic. It would do good there, the ame that it has done for me, for it would had them to the true faith.

had them to the true faith.
Yours truly, JESSE RANGER,
Beaverton, Sept. 27th, 1887.

DEAR SIR—Enclosed find \$2 00 for
REDRD. I am well pleased with the
paper, and you may send it for another
years

JOHN J. McDOUGALL.

CATHOLIC PRESS.

Marshali III., Church Progress.

Our boasted age of progress and reason is the golden age of gamblers. Our splendid civilization is a hedge-podge. We fatten luck and starve labor, try strikes and neglect work, believe in chance and doubt Christ. Some of our lottery agents and faro bankers do a brisker business than many of our national banks. We gamble in everything from a lottery ticket to a crop of wheat, and bet on everything from a lottery ticket to a crop of wheat, and bet on everything from a jack-pot to a presidential election. We sneer at the omens and prognostics of the middle ages, and show our wonderful superlority by being in one way more superstitious than they. We laugh at the old Latins for saying exnihilo nihil fit—nothing out of nothing—and demonstrate our greater wisdom by expecting everything to come from nothing—luck. People praise the free Church because it is not the State Church, and we land the free school to the skies because it is the State school. God, not chance, has been the providence that has guided us to our present attainments. Labor, not luck, has been the force that has built up our material prosperity. Let ur reverently worship the one and cordially Marshall Ill., Church Progress up our material prosperity. Let us reverently worship the one and cordially honor the other.

There is quite a stir in Newtowo, N. Y., society circles over the recent conversion to the Roman Catholic faith and marriage to the Roman Catholic faith and marriage of Miss Nettie Cox, daughter of Rev. Samuel Cox, D. D., rector of St. James' Protestant Episcopal Church. It appears that Miss Cox, who has been studying medicine in New York, met Dr. Thomas J. O'Connor, of East Fortyfirst street, at some of the college lectures, and an attachment sprang up between them which culminated in their being married on Saturday, September 3rd, in St. Agnes' Roman Catholic Church, in East Forty third street, by the Rev. Father M. J. Murray. The only relative of the bride who was present at the cere-Father M. J. Murray. The only relative of the bride who was present at the ceremony was her sister, Mrs. Groesbeck, of Albany, her parents being decidedly opposed to her marriage to the Doctor. Prior to the marriage Miss Cox had undergone a course of instruction in the tenets of the Catholic faith and was received into the church a few days before. It is not known what course the worth Rector intends to take towards his daugh ter, but those who know his nature best say he will soon forgive her and receive her and her husband at his home.

Trenton, N. J., Catholic Journal.

London Universe.
"For Heaven's sake don't attempt such a thing as to allow the Jesuits to come back." This prayer is addressed to Prince Bismarck by all the leaders of as the carriage slowly moved through the vast crowd, proceeded to Tweed to bless and lay the corner stone of the new church. As the carriage conveying the Bishop crossed over the bridge, the entrance to the town, a beautiful arch was erected with the appropriate motto, "Cead Mille Falithe" neatly worked in letters of white and gold, thus presenting a very striking appearance to the grand procession following. In the center of Main st. and crossing from side to side, was suspended a beautiful white silk stretching, floating in the air, bearing the inscription, "Welcome to our Beloved Dwhop," at the end side of which was a beautiful flag with the harp and shamrock neatly worked, greeting His Lordship. The other flags raised in honor of the Bishop's visit were: Mesers. Stewart and Spalding, Stafford and Huyck Brothers.

Having arrived at the Preebytery, His Lordship, although not feeling well for the previous week, and the fatigue of the long ride, made as little delay as possible, and in company with Father Fleming, the esteemed and energetic pastor; Father Davis, Madoc; Father McCarthy, Read, Father O'Gorman, Belleville and Father Quinn, Madoc, proceeded in processional order to the elevated site overlooking the town and commanding a magnificent view of the beautiful lake and surrounding the commanding a magnificent view of the beautiful lake and surrounding the commanding a magnificent view of the beautiful lake and surrounding the commanding a magnificent view of the beautiful lake and surrounding the commanding a magnificent view of the beautiful lake and surrounding the convergence of Luther so mightily afraid of the disciples of Ignatius of I "splendid churches" complained of are to be found in places in which no Jesuit ever set his foot. But there is no doubt some truth in the argument. It is the some truth in the argument. It is the Jeeuits that have put an end to the fool's paradise in which the Lutherans of Germany, like the Presbyterians of Scotland, had been living for ages. It only wanted an unusual degree of candour thus to let the cat out of the bag by admitting that the reason for keeping the Jesuits out of Germany is that they are a manger to Protestantian.

The London Standard sneers at Michael Davitt for leaving Ireland on the eve of troublone times, saying: "It is opportune that considerations of health lead him to transfer himself to the repose of American society." Never was a cowardly insinuation levelled against one whose record so signally contradicts it as does that of Michael Davitt. If there is a man on earth for whom prison or callows has no earth for whom prison or callows has no Michael Davitt. If there is a man on earth for whom prison or gallows has no terrors, it is he who has spent nice of the best years of his manhood in English dungeons and has expressly promised the brutal tyrants of Ireland that he will go back to share the fate of his fellow-patriots in good season. He may be pardoned for reserving to himself the privilege of fixing the date. Of one other thing the oppressors may be equally sure, that the imprisonment and murder of Irelahmen shall never go on with the old that the imprisonment and murder of Irishmen shall never go on with the old impunity again. An O'Brien or a Davitt cannot be slowly done to death by the scientific resources of an English prison, without evoking reprisals. Balfour and his fellows are using all the infernal arts in their power to drive a peaceable people to desperation. Nothing would please them better than the breaking out of a mad, unorganized insurrecwould please them better than the breaking out of a mad, unorganized insurrection which could be put down with an
iron hand and made the excuse for a long
reign of coercion. The Irish people will
not be led into such a trap; but if the
appeal to force must be made, they will
use the privilege of the challenged by
choosing the place and the weapons.

Ave Maria.

Blair's College, Edinburgh, possesses full length portrait of Mary Queen of Scots, which is recognized as authentic. I was formerly the property of one of Mary's attendants at the execution, an Scots, which is recognized as authentic. It was formerly the property of one of Mary's attendants at the execution, and was bequeathed by her in 1620 to the Seminary or Scots College at Douai, her brother being at the time one of the professors there. At the breaking out of the revolution in France (the reign of Terror), the inmates were obliged to fly, and the portrait was taken out of the frame, rolled up and hidden in a chimney of the

refectory, the fireplace being afterwards built up. In 1814 it was removed from its hiding-place and transferred to the English Benedictine College in Parls, and was brought to Scotland in 1830 by the late Bishop Patison, and deposited in Blair's College. The painting is eight feet by five.

As our readers are aware, the month of October has been consecrated by our Holy Father Leo XIII. to that most salutary of all devotions in honor of the Mother of God, the Holy Rosary. It must be the God, the Holy Rosary. It must be the source of great encouragement and confidence to the faithful soul who follows the exercise of this month to realize that with him are united millions of fellow-Christians throughout the world, in every spot where the light of the Gospel has reached. Our Blessed Lord has said: "Where two or three are gathered together in My name, there am I in the "Where two or three are gathered together in My name, there am I in the
midst of them." What efficacy, then,
must be attached to the aspirations of
such a multitude of devout souls, who, in
unnumbered tongues, are sending up to
Heaven the same prayers and for the same
objects! How strikingly, too, must not
this fact impress even the non-Catholic,
who reflects upon it, with the thought of
the universality of the Catholic Church,—
that she alone numbers her children in
every land under the sun, and can embrace the whole world in a unity of faith,
sacrifice, and prayer! sacrifice, and prayer!

"Lie boldly, something will stick," is said to have been one of Voltaire's favorite maxims. Vigorously has it been carried out in practice not only by Vctaire, but by a host of traducers of Catholicity before his day and after it. Historians have been, perhaps, the most unblushing in their disregard of truth when they have to speak of Catholics and the Catholic Church and clergy. Attention is drawn by a Fellow of the London Society of Antiquaries in a letter Attention is drawn by a Fellow of the London Society of Antiquaries in a letter that appears in the Tablet to an audacious statement in Hallam's "History of the Middle Ages," to the effect that "not one priest in a thousand in Spain, about the age of Charlemagne, could address a common letter of salutation to another." Fortunately the historian gives a reference to his authority, which enables us to correct this impudent perversion of truth. The passage from Mabillon which Hallam cites in support of his statement. Hallam cites in support of his statement, simply says that the priests of the time referred to gave so much attention to Arabic and Chaldean literature that they Arabic and Chaldean interaction that they may neglected the Latin tongue, which was then the only language of correspondence. Mr. Hallam in this instance did not lie with sufficient boldness: he should have omitted the reference

Colorado Catholic, St. Francis de Sales says that the sun of St. Francis de Sales says that the sun of spiritual exercises is the holy, sacred and sovereign sacrifice of the mass, centre of the Christian religion, heart of devotion, soul of piety, ineffable mystery, which comprehends the abyss of divine charity, and by which God bestows upon us every kind of peace and favor. These considerations should be strong enough to prompt every soul that values time less than eternity to hear mass as often as possible, nity to hear mass as often as possible, which, in the case of very many Catholics,

is every morning in the week. "Vacant churches! Why vacant "Vacant churches! Why vacant? There are ministers idle, waiting because no man hath hired them. Idle ministers! Why are they idle? Vacant churches and idle ministers! Is it not most unseemly that each should be waiting, waiting, waiting? for while they are waiting the enemy is busy sowing tares. If a church is dying because it has no field, because it is an intruder in a field already occupied, let its congregation join the stronger church, even though it be of another denomination. It is better to live for denomination. It is better to live for Christ under another name, than to die atupidly and stubbornly sectarian.—New York Independent. The Independent is right. Let the congregation that hungers or the bread of life come into the stronge church, the Only Church, the church which, true to its Divine Founder, sup-plies all with the way, the truth, and the life. With an earnest prayer we invite all our dissenting brethren to enter the secure fold of Peter.

Milwaukee Catholic Citizen.

It is now some forty-three years ago since a mob of "American citizens" burned a Catholic church in Philadelphia and indulged in a three days' religious riot full of hate and outrage. Perhaps some of the participants in these Know-Nothing riots of 1844 were present on Saturday when in the same city the assembled dignitaries of the nation celebrated the centennial of the constitution, and the presiding officer took the arm of Cardinal Gibbons, who, with the sun pouring down upon his Cardinal vestments and the "red hat" so lately placed upon his head by Leo XIII., recited the closing prayer of the occasion and repeated the Pater Noster in the Catholic manner. All this transpired in the spirit which moved a leading Protestant paper, the New York Independent, to remark: "Our Government is not a Protestant Government, nor is our Constitution a Protestant constitution as Prote Milwaukee Catholic Citizen. ment, nor is our Constitution a Protest-ant Constitution, any more than they are Catholic. Catholics are as much citizens as Protestants, and the acceptance of Car-dinal Gibbons ought not to be made the occasion of hostile criticism."

Women who take husbands by tele women who take husbands by telegraph are apt to leave them by telegraph. Such marriages are, we believe, what some foreign critics would call a strictly American institution. The husband who American institution. The husband who is rash enough to contract marriage under such circumstances richly deserves the fate that generally befalls him. Both parties enter a contract which, on the face of it, is irrational, and yet royalties are married pretty much after this fashion. Possibly that may be the reason why royal marriages too often turn out to be unhappy for one or both of the contracting parties. The marriages which, as our grandfathers used to tell us, were made in Heaven, were made neither by telegraph nor proxy. telegraph nor proxy.

Some of the masonic sects in Europe

famous device exhausted, that may tell against the Church and draw souls away from her. They are more encouraged in this warfare because it appeals to the worst passions of men, and because it is sanctioned, if not actually directed, by a government which is Masonic to the core.

government which is Masonic to the core.

Buffalo Union.

In the course of a public speech in Dutchess country, last week, the Rev. James Nilan, irremovable rector of St. Peter's Catholic church, Poughkeepsie, declared that "monopoly in land and monopoly in whiskey are twin fraternal fiends which devour mankind. The one makes the houset and hard-toiling farmer a slave to the idle and cunning speculator, takes away the natural opportunities which would enable the artisan and mechanic, as well as the toiler in the lower walks of industry, to enjoy fully the fruits of his labor, and directs the stream of wealth from its natural course into an unnatural channel. So, too, another drain on the earnings of the industrious is that which melts his scanty gold into the poisonous liquids destructive of mental, moral and physical equilibrium. Remove those two gods of modern civilization, and you free mankind from innumerable burdens pressing fatally upon its steps in its onward course." numerable burdens pressing fatally upon its steps in its onward course."

We are glad to notice that the Free man's Journal's paragraph on the un-healthy custom of enforcing silence in healthy custom of enforcing silence in colleges and boarding-schools during meals has been widely copied. It is not from over-study that so many American children break down, but from inattention to the laws of health. A boy or girl in good condition can stand a good deal of work; but a boy or girl who rushes through dinner, support or breakfast in through dinner, supper or breakfast, in order to escape the irksome silence sometimes insisted on, will not long remain in good condition. The acquire-ment of dyspepsia, under such a rule, is

A certain Presbyteman Journal printed a A certain Presbyterian Journal printed a seven-column article against the Philadelphia Centennial Commission for having invited Cardinal Gibbons to offer up the closing prayer. President Kasson, of the Commission, makes answer to this arrogant tirade in very cool reasonable language. The Presbyterian Journal cannot stop the tide of progress. The dust of intelerance and ignorance which old John Knox and other "Reformers" raised in clearing away. It ers" raised in clearing away. I blinded a great many men a long time but their eyes are keener than they were. There are not many people now believing in the old Presbyterian myth that Calvin and John Knox discovered the Sacred Scriptures. The Reformers in preaching Scriptures. The Reformers in preaching their doctrine of private interpretation were not far sighted enough to see that it was a two-edged sword. To day it is cutting away the old Protestant mythology; the grim and musty Presbyterian gods, to which all that was innocently beautiful and pleasant in life was sacrificed, are going. The Presbyterian Journal may rail against the "scarlet lady." The world moves; and, wherever the best forces in society are recognized, the representain society are recognized, the representa-tive of the Catholic Church must, as the world moves, receive the respect of enlightened.

BISHOP WALSH AT ST. MARY'S CHURCH.

On Sunday last His Lordship Bishop Walsh, accompanied by Father Walsh, assisted at High Mass in St. Mary's Church. This visit of their good Bishop was looked forward to with great pleasure by the people of St. Mary's. Especially as he is about to go on his decennial visit to Rome, they wished to hear his parting words of fatherly advice and counsel. His Lordship preached after the first gospel Lordship preached after the first gospel in his usual eloquent style.

The choir, under the management of Mrs. Cruickshanks, rendered St. Clare's Mass in an exceptionally artistic manner. Where everything was really grand it would be invidous to make distinctions. but we think it would not be out of place to say that Mr. J. T. Dalton sang in excellent style through the Mass and also rendered a beautiful hymn at the

end.

It is truly edifying to note the great interest taken in the work of advancing our holy faith by the Rev. L. A. Dunphy, who has for some time been in charge of this mission, and his efforts are cheerfully seconded and appreciated by his faithful flock. The church itself is really credit. able in every regard. A feature which at once impreses the visitor is the remark-ably good taste displayed in the ornament-ation of the altar and the great cleanliness observable in every portion of the sacred edifice.

THE AMENDE HONORABLE.

The following appeared in the Montreal Post of Thursday 29th:

Post of Thursday 29th:

MR. J. J. CURRAN, M. P.

"Some time ago, before the animosities of the late general election had subsided there appeared in the Herald an article, in which Mr. J. Curran, member for Montreal Centre, was alluded to as the enemy of Irish Home Rule, and a coercionist. He was also represented as having made use of his political position to oppress a number of Irish laborers in this city. We deem it our duty to state how much we regret that the article in question should have found its way into our columns, and, lest its publication question should have found its way into our columns, and, lest its publication may have in any degree injured that gentleman in the esteem of his fellow-countrymen, we desire to add that the charges published were unfounded in so far as they related to Mr. Curran. We differ from Mr. Curran's views on many questions of Dominion politics, yet we willingly acknowledge that he is a sincere friend of the Irish cause, and an upright Canadian politician."—Montreal Herald.

The article of the Herald which occa-

willingly soknowledge that he is a sincere friend of the Irish cause, and an upright Canadian politician."—Montreal Herald.

The article of the Herald which occasioned the above apology having been reproduced in the columns of the Post and True Witness, it is only fair that the management of this paper should publish the disavowal. On the other hand, they also published strictures on the member for Montreal Centre, and to end, if possible, all causes of dispute with that gentleman, they deem it proper to make the following statement: The Herald says that Mr. Curran is an up-

right Canadian politician. The management agree with that paper. He is an honorable and honest man. The charges made against him in this paper relative to coercing poor laboring men were, they now believe, unfounded, and the management regret any such allegations having been made.

The management of the Post are, therefore, prepared to admit that where a difference of opinion exists on public questions, it is possible to advocate the views of either side without having recourse to epithets. The management of

course to epithets. The management of this paper feel that some of the language made use of by their writers in the heat of the discussion of public questions gave Mr. Curran just cause of complaint, and they desire to make the amende honorable

THE MOST HOLY ROSARY, in thirty-one THE MOST HOLY ROSARY, in thirty-one meditations, prayers and examples, snit-able for the months of May and October, with prayers at Mass, Devotions for Confession, and other Prayers. Translated from the German of Rev. W. Cramer, by Rev. Eugene Grimm, C. SS. R. Published by Benziger Bros., New York, Cincinnati and Chicago.

ST. THOMAS MANUAL, or Devotion of six Sundays in honor of the angel of the schools, St. Thomas of Aquin. From the German of Father Henry Joseph Pflug-beil, O. P. Published by Fr. Pustlet & Co., New York and Cincinnati. Price

SERMONS, Moral and Dogmatic, on the SERMONS, MORAI and Dogmatic, on the Fifteen Mysteries of the Holy Rosary, by Rev. Matth, Jos. Frings. Translated by J. R. Robinson. Published by Benziger Bros., New York, Cincinnati and Chicago. TALES OF EVENTIDE, a collection of stories for young folks. Reprinted from the Ave Maria. Published at the office of

the Ave Maria. Published at the office the Ave Maria, Notre Dame, Indiana.

COERCION TACTICS.

THE LISDOONVARNA AFFAIR.—"PADDY M'KEWISM" AGAIN.

M'KEWISM" AGAIN.

Dublin, Sept. 29.—The action of the branches of the National League, in the suppressed districts, on Sunday, has brought matters to an issue. They utterly disregard the proclamation suppressing them. They met, just as usual, and expelled the police from their rooms wherever the police attempted to intrude. Fully ten thousand members of the National League, by their meeting in defiance of the proclamation, deliberately rendered themselves liable to prosecution; but nobody has been proseerately rendered themselves liable to prosecution; but nobody has been prosecuted. Mr. Balfour must prosecute or become a laughing stock. Prosecution is just what these men sought, when they met on Sunday, and what they will seek when they meet next Sunday, as they will again. They are ready to go to jail in defence of the rights of free speech and free meeting. If Mr. Balfour begins prosecuting he will fill up all his jails in no time; and the work of the National League will be going on just the same as ever. He sees work of the National League will be going on just the same as ever. He sees this dilemma and he hesitates. So does the Coercionists' press; and it confesses to-day that Coercion is a failure, and must be amended when Parliament meets again. They are all now clamoring for civil war. It was the only chance for them; but it takes two to have a war; and the Irlsh people are determined not to be one of the two. They see they are baffling their enemies by their present tactics, and they mean to stick to them.

You may look out for very interesting doings within this week or two. If I am not misinformed, we are on the eve of having a most striking proof of the efficiency which the people's organizations

ciency which the people's organizations can maintain in spite of Coercion, whereever the people display only a resolute

spirit.

I hear that the great dispute on the Ponsonby estate is likely to be settled on terms which will make it far and away the most important victory yet scored for the "Plan of Campaign." The evictions which were to come off to-day have been postponed; and I know that the landlord is at the present moment parleying with the tenants with a view to accepting their terms. The only thing likely to prevent a settlement is the action of his fellow landlords in Cork, who have been making him their ment is the action of in fellow instituted in Cork, who have been making him their scapegoat in this struggle, up to this, and who are now moving Heaven and earth to keep him from backing out of it. A contrast to this attitude of Ponsonby is that of Lord Lansdowne, who is pre-paring to carry out the remainder of the Luggacuarran evictions to morrow.

Perhaps the coolest and most atro-Perhaps the coolest and most atrocious specimen of the policy of bloodshed yet is the murder, by Emergency
men, on the Coolgreany estate, in Wexford to day. A gang of these hired
brayos, armed to the teeth, sallied forth
to seize tenants' goods and cattle, on
distress warrants. They had no police
with them, and simply prowled
around like a band of robbers. They
came to one farm bouse, and the tenant around like a band of robbers. They came to one farm house, and the tenant and a small group of friends met them at the gate. A struggle ensued, and the Emergency Emergency men were driven back. They, thereupon, fired a fusilade from their rifles and revolvers upon the tenant and his friends, shooting one man dead and wounding several others.

The inquest on the Mitchelstown victims is developing sensational features.
The officer (second in command) of the police force, yesterday, got on the witness table and gave away the whole case for the police. His evidence compromises the chief officer in command, who, he swears, was in a state of panic in the barracks, and grossly transgressed the regulations of the code in sending his

and I will warrant that, before the trial of the arrested men is over, the state-ment will be thoroughly proven. One of the arrested men—the man who got up the whole affair—turns out to be an "informer," and the prisoner's solicitor declares he has no doubt that this man planned the attack on the land, symbolic planned the attack on the land-grabb planned the attack on the land-grabber's house, for the evening before the debate, in collusion with the police. Of course the murder of the unfortunate constable was not in the programme. This was an unforseen contretempts, due to the determined efforts of the "moonlighters" to escape.

to escape.

One of the Woodford men who de-One of the Woodford men who defended Saunder's farm against Lord Clanricarde's evicting army has died in prison. The barbarous severity of Irish prison treatment preyed on his health and unquestionably was the cause of his death. His parents were never told about his illness. The first news they received of anything being wrong with him was the news of his death.

T. P. Gill. M. P.

T. P. GILL, M. P.

HYMENEAL.

At 9 o'clock, Monday, Sept. 25th, in St. Joseph's Church, Stratford, the marrisge ceremony of Miss Mary Malloy and Mr. James Whelan was celebrated by Rev. Joseph Kennedy, of London, uncle of the bride. In the sanctuary were Rev. Dr. Kilroy and Father Quigley. The bride was attended by the groom's sister, Miss Louise Whelan, and the groom by Mr. Denis Kennedy. After Mass Rev. Dr. Kilroy addressed the newly married couple upon the sacred and onerous step they had freely taken and expressed the wish that they would imitate the Christian examples their parents ever endeavored to set before them as their children. The wedding party, after the nuptial mass at the church, returned to the residence of the bride's father, where breakfast was prepared, after which, and the residence of the bride's father, where breakfast was prepared, after which, and their healths being proposed, the happy couple took the train for the West. The wedding presents were rich, beautiful and numerous. We tender our heartfelt con-gratulations and wish them every prosper-ity and happiness through life.

A GOOD WOMAN GONE.

DEATH OF MRS. MARTIN M'DONALD, OF

QUEEN STREET. There peacefully passed away at ten There peacetally passed away at ten o'clock last evening the spirit of Mrs. Mary McDonald, wife of Mr. Martin McDonald, proprietor of the Wellington hotel, Queen street. The deceased lady's demise was somewhat of a surprise to many who did not expect it would be so madden, who have you as few days before sudden, she being up a few days before, able to walk about her own apartments. suden, she being up a rew days before, able to walk about her own apartments. Her health, however, had been in a precarious condition for some time past and everything that a loving husband and kind relatives could do and the best medical skill devise was done to restore it, but in vatn. Her redeemer called her to Hims. If and she died in His bosom, full of sweet faith and resignation, only as a good woman in every sense of the word meets her Creator. Mrs. McDonald was the daughter of Mr. Walter Johnson, of Nepean, in which township she was born 46 years ago. Her amiable qualities and charitable disposition were known near and far, and in her, poor and needy unfortunates ever found a pitying heart and a warm nature, always ready to assist her kindhearted spouse in relieving their wants. Her death will be sincerely regretted by all and her bereaved husband and relatives have the sympathy of hosts of friends in the dark hour of their affliction.—Ottawas Free Press, Sept. 26

A GOOD SISTER GONE TO REST.

Sister Irene of St. Joseph's Convent, of this town, whose death took this town, whose death took place last Friday morning, was one of the four sisters of St. Joseph, who came here four years ago with the present Lady Superior, Mother Austin, to take charge of the children attending the Catholic School of this town. The senior classes of the school were under her direction and so thorough were under her direction and so thorough was her training that several third and second-class certificates were obtained by pupils who passed through her department. The young girls of the parish were under her immediate supervision and their abundant tears over the woman whose wire convent that the contract of the several that the second contract of the second con and their abundant tears over the woman whose wise counsel they had so often listened to elequently testified how dearly she was loved and what a blank is made in their lives by her sudden death. The large numbers who accompanied the remains to the Grand Trunk station on Monday morning for their interment in St. Michael's cemetery, Toronto, was a sincere manifestation of the high esteem in which Sister Irene was held by the Catholic congregation of this town. By her companions in her retired convent home, her many great qualities of heart home, her many great qualities of heart and mind were best known. Around her dying couch they faithfully watched dur-ing the three weeks of her painful Illness and for them, in their great sorrow, is now left the enduring consolation that it is well worth living such a life of virtue to merit such an edifying and holy death. At a regular meeting of the Board of Separate School Trustees the following

"Whereas it has pleased the Almighty God, in His wisdom, to remove from our midet by the hand of death Sister M. Irene, who, for the past four years, has been connected with our Convent School, connected with our Convent School,—while humbly submitting to the will of God, we cannot allow the occasion to pass without expressing the deep regret we feel at the loss of so estimable a lady, who, by her teachings and Christian example, endeared herself to all who had the pleahas caused a void which cannot be easily filled,—

filled,—
Be it therefore resolved:—
That we tender our heartfelt sympathy to the Lady Superior and the Community of St. Joseph, Toronto, to Mother Austin and her companions, the Sisters of St. Joseph of this town, and also to the sillicted parents in their sad bereavement; and that a copy of this resolution be forwarded to the Lady Superior, Toronto, to Mother Austin of St. Joseph's Convent of this town, and to the bereaved vent of this town, and to the bereaved parents." Signed,

Signed,
D. ROONEY, Chairman,
W. DOHERTY, Sec.

One of These Days.

w strong my hope none ever can know;
w dear the love that I trea are so,)
weep no more for a word of praise
of these days—
These beautiful days.

MEWS FROM IRELAND.

On Thursday morning, Sept. 8, the Most Rev. Dr. Flood, O. P., revisited the scene of his former labors, St. Mary's Priory, Tallagh. The occasion was a most interesting one, including the conferring of the priesthood upon two of the Right Rev. Blahop's former novices, Rev. Bettrand Larkin, O. P., and Rev. Vincent Sutherland, O. P., who had the happiness of receiving the imposition of hands from their late Prior. It was an event which has not taken place in Tallagh for many a long day, and it was most appropriate that the new Bishop's first exercise of his episcopal office should be in the elevation of two of his religious brethren to the priesthood, in a church of his own Order which he himself had greatly helped to raise, and which owed so much of its beauty and adornment to the illustrious Father Tom Burke.

On Wednesday night, Sept. 7th, the usual monthly meeting of the Wexford Branch of the National League was held at the League rooms, Francis street, Wexford, Mr. E. Walsh, president of the League, occupied the chair. A series of resolutions were passed condemning the Government's action in proclaiming the National League, expressing confidence in Mr. Parnell, and sympathy with Mr. W. O'Brien in his prosecution under the Crimes Act. Mr. Wm. Redmond, M. P., who was received with applause, said that he was glad to see that Wexford was not backward, but had taken its place in the front rank of the noble movement, and was determined that the organization would go on in spite of whatever proclamation or ban the Government might put upon them.

under those circumstances, and the magis-trates, Vesey Fitzgerald, R. M., and Colonel Connolly, R. M., did not make any fool-ish attempt to evade their duty. It would seem from these facts that the eviction of John Miley was an illegal transaction, as

evictions. Whole parishes have suffered at his hands, and the baronies of Moycashel and Fertullegh to-day could curse the power that enabled him to depopulate their fertile plains. At present, however, eviction is not the game; so he shamelessly presumes to prevent the Nationalists of his district from boating for business or for pleasure on the Brosna river. The first he ploked out for prosecution was Owen Keena, of Castletown-Geoghegan, the man who first raised the banner of the National League in his parish, and whom Forster tried to crush. But the people of Westmeath will stand by their fellow-Nationalist, we have no doubt.

On the 7th of September, the first important prosecutien under the Coercion Act was opened at Glasson, when Mr. P. J. Hayden, editor of the Westmeath Examiner, and several others were charged before Colonel Boulby, R. M., and Colonel Stewart, R. M., with obstructing the police and other officers of the law at eviction on the Russell estate, on the 17th of August last.

last. Naturally considerable interest was taken in the cases, and this was evidenced by the great crowds which thronged the courthouse, where the prosecution took place. Only the evidence or the Crown was taken on the first day. The people was taken on the first day. The people had attended the eviction in large numbers, and used "passive resistance" to the police, who were forcing certain gates and doorways—this was the amount of what

powers conferred on them by the Coersion Act, sentenced Mr. Hayden to three months imprisonment, with hard labor, and seventeen other defendants to various terms of imprisonment. The defendants, who gave notice of appeal, were admitted to bail.

to ball.

Cork.

On Sept. 3d, the sheriff's officer (Boland), accompanied by one balliff and a few police, arrived at the house of Mr. John Mahony, Killavullen, for the purpose of carrying out an eviction. Mr. Mahony was a tenant of Mrs. Margaret ("Brien for the past five years, and paid his rent punctually up to a few months ago when she served him with a notice to quit. The case came up for hearing in Mallow, before the Recorder, when, of course, Mrs. O'Brien gained her point. The tenant appealed, and it was re-heard in Kanturk, in Jane last, when the landlady was again successful. The tenant was, however, accorded two months time, which term expired on the 24th of August, and since then he has been engaged in removing his furniture from the house. He was not, however, quick enough to suit the evictors. Boland and his crew arrived at the house on the 3d instant, and much to their satisfaction found everything cleared out with the exception of the family who still remained inside. No resistance was offered, and in a few minutes Mrs. Margaret O'Brien had poseesion of a house which will no doubt remain a long time without a tenant. It may be here mentioned that Mrs. O'Brien was one of the signatories to the notorious memorial that was presented to Lord Sponcer in Convamore, on the occasion of his visit to that place, by the self-styled rate-payers in the parish of Monanimy.

Kerry.

On Sept. 7th, the remains of the Rev.

On Sept. 7th, the remains of the Rev. Michael O'Connell were consigned to the grave in the churchyard of his native parish of Ballyheigue. Father O'Connell, as a missionary priest, won golden opinions from all his brethren in the ministry, and the love and regard of the people among whom he ministered.

Mr. Townsend-Trench, continuing his lumbrations on the Irlah Tithe Question, assures Mr. Walters, of the London Times, that a gross injustice is done by requiring the Irlah landlords to go on paying the full tithe rent charge, and that the title "Church of Ireland" is properly allocated to Protestant Christians!

On the 5th instant, Monsignor Persico and his secretary arrived in Kildare, by train, on a visit to the Most Rev. Dr. Ryan, Bishop of Killaloe. His Excellency was received at the station by the Very Rev. Dr. McRedmond, V. G., who presented a large number of clergymen. After an hour's interview with Dr. Ryan, His Excellency drove to the Catholic Church, where an address from the laymen was read by Dr. John Keogh. His Excellency delivered a brilliant oration, and conferred the Papal blessing, and solemn benediction was also given. His Excellency visited Mr. William Spaight, at Derrycastle, who invited him to a pleasure trip on Lough Derg.

On Sunday, September 4, the ceremony of blessing the corner stone of the new church of St. Comgal's, Baugor, was performed by the Bishop of the diocese, the Most Rev. Dr. McAlister. A number of clergymen were present, as also were a numerous company of visitors from Belfast and other neighboring towns. The Rev. Dr. Henry, President, 3t. Malachy's College, Belfast, preached the sermon on the occasion, after which a collection was taken up, when the handsome sum of £110 was realized, which along with sums received from other sources brought the amount realized in liquidation of the debt on the church up to £210. The Catholics of Bangor now possess a church for religious of Bangor now possess a church for religious worship of which they may well be proud, and which should in itself be a sufficient inducement to them to use all their efforts to relieve it as soon as possible from its possible from its possible. from its pecuniary burden.

Armagh.

Armagh.

A Nationalist meeting was held on Sunday, September 4, at Middleton, ten miles from Armagh, to protest against the Government proclamation of the National League. Rev. Mr. O'Connor presided, and the speakers included Messrs. Williamson and Gardner, Protestant Home Rulers, Armagh, Rev. Mr. Crelly, Birmingham, and Mr. Daniel MacLesse, Belfast.

Derry. Mr. Justin McCarthy, M. P., arrived in doorways—this was the amount of what was extracted from the coustabulary wirnesser. One policeman deposed that "le was struck," "How were you struck," he was asked. "With the shoulders and elbows of the people," replied the constable. The court sat again on the 8th and adjourned over till next day. The aitting magistrates using the summary on "The Literature of '48," The Rev.

John Doherty, Adm., presided, and there was a large attendance.

meeung of the Ballinskill branch one of the workmen was expelled for continuing in Sir Henry's employment, and a discussion took place about the others. This is the sole ground for the prosecu-

The Most Rev. Dr. Conway has returned from Harrowgate, where he has been for a long time for the benefit of his health. Harrowgate is a place much resorted to, because of the sulphuric qualities of its springs.

The Loughres Board of Guardians have now entered the "Plan of Campaign" with Lord Clanricarde, and are in line with the remainder of the tenantry on the

with the remainder of the tenantry on the Clanrackrent estate.

Sir Henry Burke has at once plunged from the baby cradle to the championship of the despised and powerless system to which he belongs. At the meeting of Orange rackrenters, held at Athenry, this Marbiehill heir was appointed the chief spokesman and director of the movement now set on foot in Galway to carry out the combined purposes of the Orange bigots and proselytizers with whom the houses of Marbiehill, Reford, Flower Hill and Westmeath have now made common cause.

assolutions were right of landlords to large and county of the purpose of paying of family charges.

Limerick county for over twenty years as the last Billy more faunts charge, and desting the "land fact to borrowing money from the Treasury" for the purpose of paying of family charges.

Lord Milltown got another very bad fall, in a figurative sense, at the last Billy more faunts charge for the purpose of paying of family charges.

Lord Milltown got another very bad fall, in a figurative sense, at the last Billy more faunts of a farm from which he had been employed by the personne, to be investigated it was found that the county until the general election of the basinff who had been employed, locording to rule on the analysic of the program and the was nothing for it but to dismiss the case under those deavery year, and it was nothing for it but to dismiss the case under those deavery year, and it was nothing for it but to dismiss the case under those deaver had not the major, was nothing for it but to dismiss the case under those descriptions and the support of the case of the control of the man, and it had severy been remedy. There was nothing for it but to dismiss the case under those decreases and the major of the case of the control of the family in the district was a first form when he had been employed to the control of the family in the district was a first form the case of the control of the family in the district was appointed, so the total miles of the last of the control of the family in the district was a belonged to the control of the district was appointed. At the district was appointed and freed of the outcome of the but to district was a first form the case of the country and the section of the Members for the major and the district was appointed was an other family in the present declared to the country and the major and the district was appointed was and the family decrease of the country and the section of the Mem der of The O'Grady, has gone to a world where landlords cease to trouble. Not long did the poor creature survive the bodily and mental pain inflicted by the pitiless agents of a pitiless system; she died in a couple of days after, (on September 3rd), at the residence of her brother, in Bruff. Much sympathy was felt for her family in the district. The town of Bruff was in mourning and as a mark of respect all the shopkeepers in the town had their shutters closed up. At the time of her eviction from her home, Mrs. Moloney, who was nearly eighty years old, was bedridden and had to be brought out upon a mattress; and her successful the shopkeepers in the time of her eviction from her home, Mrs. Moloney, who was nearly eighty years old, was bedridden and had to be brought out upon a mattress; and her seem from these facts that the eviction of John Miley was an illegal transaction, as also that everything of the kind done by the same bailiff for the past sixteen years was also tainted with illegality.

Westmeath.

Mr. Boyd, of Middleton Park, Castletown Geoghegan, is notorious all over the world for his merciless and numerous evictions. Whole parishes have suffered at his hands, and the baronies of Moycashel and Fertullegh to-day could curse the power that enabled him to depopulate their fertile plains. At present, however, eviction is not the game; so he shamelessly pressums to prevent the Nationalists of fast and other neighboring towns. The present have auflered and the pressums to prevent the Nationalists of the new pressums to prevent the Nationalists of the pressums to prevent the Nationalists of the pressums to prevent the Nationalists of the new pressums to prevent the Nationalists of the new pressums to prevent the Nationalists of the new pressums to prevent the Nationalists of the pressums to prevent the Nationalists of the new pressums to prevent the new pressum the prevent the new pressum the prevent the new prevent the sum of the prevent the satisfact the sum three the prevent the satisfact the sum three the prevent the satisfact the sum thre doll. Then it turned out that the supposed murderer was a French ventriloquest freshly arrived from Paris, where he had performed his sensational street trick with much profit and success. The exhibition was simply too realistic for English tastes, and though a collection was made up for him on the spot, many of the beholders indignantly resented the display. Having regard, moreover, to the extraordinary black eye contributed by the coachman, it was doubtful that his exhibition paid. But he certainly gave people a start. people a start.

The highest love of Catholic parents for their children should consist in wish ing and advancing the salvation of the couls of their children, and the Church says that if the children's souls are to be saved they must be educated in Catholic

A. B. Des Rochers, Arthabaskaville, P. A. B. Des Kochers, Arthabaskaville, P. Q, writes: 'Thirteen years ago I was seized with a severe attack of rheumatism in the head, from which I nearly constantly suffered, until after having used Dr. Thomas' Eelectric Oil for nine days, bathing the head, &c., when I was completely cured, and have only used half a bottle.'

Prof. Low's Magic Sulphur Soap is highly recommended for all humors and skin diseases.

Freeman's Worm Powders are agreeable to take, and expel all kinds of worms from children or adults.

John Doherty, Adm., presided, and there was large attendance.

On Sunday, September 4th, an important public meeting was held in the Literary Institute, Letterkenny, Father Drummond, Adm., presiding. Mr. Arthurmond, Adm., presiding. Mr. Arthurmond, Adm., presiding. Mr. Arthurdonnour, M. P., in the course of his address said—"The landlords knew their day had come, and all they cared for was to dictate terms to the tenants. They had, therefore, introduced the Land Bill and carried it. The Land Bill was the landlord's bill, and such a bill as might be expected from a government of landlords. The Government had included the less holders in the Act of 1887, and that was a considerable boon to a large class of tenants. But the Government had only yielded because they could not help it, and all the other provisions of the bill were in favor of the landlords. With regard to the Coercion Bill, almost his whole of Ireland has been proclaimed. The object was to destroy freedom of pseck, free association, and to protest and extend if possible freedom of the prev. He would continue a member of the National League, end would attend meeting where were he saw a reasonable object in doing so.

On Sept. 8, Mr. M. Egan, brother of the Rev. P. Egan, P. P., together with three members of the Committee of the Ballinakill branch of the National League, as a reasonable object in doing so.

On Sept. 8, Mr. M. Egan, brother of the Rev. P. Egan, P. P., together with three members of the committee of the Ballinakill branch of the National League, as a reasonable object in doing so.

On Sept. 8, Mr. M. Egan, brother of the Rev. P. Egan, P. P., together with three members of the committee of the Ballinakill branch of the National League, at a special court. The charge is for intimidating workingmen who are in the employment of Sir Henry Burke, Marblehill, and will be the first case under the act where action has been taken for proceedings which occurred at a meeting of a branch of the National League, It appears that at a recent the employm THE TELEPHONE CRAZE. wise, in the Bell Co., has ever received any bonus on his stock, and that that company has never sold a share below par for stock gambling purposes. It is not to be supposed therefore that any of the new concerns can place the shareholders in a better condition. Again the Bell Telephone Co., with its 4,000 or 5,000 miles of lines, connecting cities and towns, offers to its subscribers facilities which no other Telephone Co. and furnish. The Bell Telephone Co's dividends, with the practical monopoly of the past eight years, average about 5 per cent. Therefore it is certain that with its economical and conservative management it has been no

certain that with its economical and con-servative management it has been no special bonarzs for its shareholders. Its stock sells to-day at about par. With two or three competitors in the field, and the consequent rate cutting, what prospect is there for dividends from any of them, since it is not to be supposed that the Bell Telephone Co, will retire from the field. This then i a fair financial view of the matter as to the prospect of a new field. This then is a fair financial view of the matter as to the prospect of a new, poor and untried company paying any dividends. Knowing the large number of our subscribers who are shareholders in the Bell Telephone Co., we should be base to our trust did we not try to protect their interests as well as prevent others from losing large amounts of money by investing in new bubbles which cannot by any possibility pay a fair dividend, if any at all. We find on still further enquiry that the Bell Telephone Co., has to day about 14,000 sets of instruments in use and owns between 4,000 and 5,000 miles of live, connecting cities and towns in Canada and the United Stater. It has also the exclusive right to connect with the system of the American Bell Telephone It has also the exclusive right to connect with the system of the American Bell Telephone Co, in the United States. Any person at all familiar with the business and the cost of construction can readily see that no company could duplicate this construction without a very large capital. Opposition may be a good thing, and where it has a chance of success a creditable thing, but where in common sense is there anything to be made with three or four companies in such a small population as we have in the Dominion of Canada? We have therefore two desires in this matter, the first to

two desires in this matter, the first to protect our friends who have already inprotect our friends who have already invested in one company, and the second to protect those who may be solicited to invest in certain losses. Finally, what is there to prevent the Bell Telephone Company, with its wealthy and paid-up organization—in case of a doubtful success of their rivals—reducing the price of their subscription to such a point as would wipe out all and sundry who opposed them by a tariff on which none but themselves could subsist!—The Shareholder and Insurance Gazette.

Any one wanting fine guns of best make and material should send and obtain cata-logue of specialities from the old and relia-ble firm Schovering, Daly & Gales, 84 Cham-bers St., New York City. Grand Results.

For several years R. H. Brown, of kincardine, suffered from dyspepsia, he says he tried several physicians and a host of remedies without relief. His druggist recommended B. B. which he declares produced "grand results," for which he gives it his highest recommendation.

Volumes of Bombast have been published about the multifarious and irreconcilable effects of many proprietary remedies. The proprietors of Northrop & Lyman's Vegetable Discovery content themselves with facts susceptible of proof. They state their Purifier to be what it has proved itself to be, an eradicator of Dyspepsia, Constipation, Liver and Kidney troubles, and a fine general alterative.

Be Prepared.

Many of the worst attacks of cholers many of the worst attacks of choices morbus, cramps, dysentery, and colic come suddenly in the night, and the most speedy and prompt means must be used to combat their dire effects. Dr. Fowler's Extract of Wild Strawberry is the remedy. Keep it at hand for emergencies. It never fails to cure or relieve.

From a Grateful Mother.

"My little child suffered from a severe cold upon the lungs, until she was like a little skeleton before she took Burdock Blood Bitters, after which she became fat and hearty, and was cured of weak lungs, constipation and debility or wasting of flesh, from which two doctors had failed to relieve her." Mrs. Samuel Todd, Sturgeon Bay, Ont.

Certain Cure.

A CURE FOR CHOLERA MORBUS.—A positive cure for this dangerous complaint, and for all acute or chronic forms of bowel complaint incident to summer and fall, is found in Dr. Fowler's Extract of Wild Strawberry; to be procurred from any druggist. Worms derange the whole system. Mother Graves' Worm Exterminator

deranges worms, and gives rest to the sufferer. It only costs twenty five cents to try it and be convinced.

A lady writes: "I was enabled to remove the corns, root and branch, by the use of Holloway's Corn Cure." Others who have tried it have the same experi-NATIONAL PILLS are a mild purgative, acting on the Stomach, Liver and Bowels, removing all obstructions. HEALTH FOR ALL!!!

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THE PILLS

rurify the Blood, correct all Disorders of the
LIVE % STOMACH, KIDNEYS AND BOWELS,
invigorate and restore to health Debilitated Constitutions, and are invaluable
in all Complaints incidental to Females of all ages. For Children and the

In all Complaints incidental to Females of all ages. For Children and the aged they are priceless.

If an infailible remedy for Bad Legs, Bad Breasts, Old Wounds, Sores and Ulasse. It is famous for them and theorems for disorders of the Chest it has no equal.

FOR SORE THEORYS, BRONCHITIS, COUGHS, Colds, Glandular Swellings and all Skin Diseases it has no rival; and for contracted and either the state of the Chest it has no rival; and for contracted and either the state of the contracted and either the contracted and ei

Manufactured only at Professor HOLLOWAY'S Establishment,
78, NEW OXFORD ST. (LATE 533, OXFORD ST.), LONDON,
and are sold at 1s. 14d., 2s. 9d., 4s. 6d., 11s., 22s., and 88s. each Box or Pot, and may
be had of all Medicine Vendors throughout the World.

Furchasers should look to the Label on the Pots and Boxes. If the address is not
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Is the Best and Safest Diet.

OPIUM MORPHINE HABIT CURED in 10 to 20 days. No pay thi cured. DR. J. STEPHENS, Lebenon, Onio. Moval Canadian Insurance Ga FIRE AND MARINE,

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POSITIVE COLD IN HEAD, CATARRH.

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FULFORD & 60., Prockville, Ont.

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there will be only one express or freight charge.

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THOMAS D. EGAN, Catholic Agency, 42 Barolay St., New fork. MR WM. O'BRIEN'S LECTURE. Continued from 2nd page

far away from us here to-night, and the other whose name will be honored by the Irish race as long as the Rock of Cashel stands smidst the smiling plains of Tipperary. These men have identified religion, not with the privileges and the oppressions of the rich, but with the cause of the poor and the hopes of the oppressed. They have shown that no measure of equality among man, no struggle to exerthe poor and the hopes of the oppressed. They have shown that no measure of equality among man, no struggle to exercise the demons of selfish monopoly and luxury which have hitherto cruelly darking the lives of the people, can be too bold or too sweeping for the religion of Him whose life of infinite pity was spent among the lowly and whose inspired apostles were chosen from the fisherman's hut and from the carpenter's bench, and not from the palaces of kings and nobles. Irish democracy, in our day, is in fact, no new thing, but a return to the old golden days of Ireland's greatness, when the land was the people's, when the chiefs were of the people's choice, when the sublime song of the bard, and the prayer of the monk, and the mind of the scholar were instruments of government more power ful than the tyrant's bayonets have been ever since; and as we push boldly on upon the path of equal rights for all and uncompromising war upon all the monopolies and privileges that still stand in the way of human happiness, the Irish democracy will, please God, never stay their march or abate their claims until the radiance of freedom which once lighted this island enwraps her again, and makes her once more the bright herald of knowledge, truth, and liberty to the world.

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Mr. O'Brien, acknowledging the vote of thanks, said—It is certainly beyond my power to express all that I feel as to the kind and generous way in which this resolution has been proposed and has been passed by this great, this enormous meeting. If the truth were told, I am afraid that this most praiseworthy charity is that this most praiseworthy charity is more indebted to Mr. Balfourthan it is to me for the size of this audience and for the success of this lecture (applause and laughter). It is the only good thing he has done in the course of his Irish career, or that he is likely to do, and I should be sorry to deprive him of the credit of it (applause and laughter.) The only credit that I do claim is this—that I entered into that I do claim is this—that I entered into a solemn treaty with the kindly ladies who have charge of this institution that I was not to be—I suppose as we are I rish I may use the phrase—that I was not at liberty to go to jail until I delivered this lecture (loud applause and laughter). Well, I claim that I have fulfilled that engagement, although barely by a neck (laughter), and I dare say you will permit me to sing *"Nunc dimittis" and go—well, to Mitchellstown (laughter and applause).

HE WOULD DISOBEY THE COERCION SUM MONS.

Well, it would not be right that I should say much on an occasion such as this upon a personal topic, but as it may be the last opportunity I may have for some little time of addressing my fellow countrymen, perbaps I may be allowed to mention that I do not intend to go to Mitchelstown tomorrow (prolonged applause, the whole audience rising and cheering vociferously). I intend to remain where I am (renewed cheering). If the police want me they will have to come and fetch me (great applause). Unless under force and duress I shall not acknowledge the authority or validity of that infamous tribunal that Mr Peter O'Brien (prolonged groaning) and Captain Plunkett are setting up in Mitchelstown to remove me (renewed cheering). clatown to remove me (renewed cheering). Trial conducted under such circumstances I regard as being as much a judicial proceeding as the trial of a sheep by a pair or professional butchers (renewed cheering), and I intend to pay as much respect to their summons as a tribunal of that character deserves, no less and no more (renewed applause).

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A SECRET CONSPIRACY. I regard the Tory Government of Ireland I regard the lory Government of Ireland this moment as simply a secret conspiracy of Castle officials and broken down rack-renters, a conspiracy for the plunder of the poor and for the removal of incomvenient political opponents (loud applause). I regard Mr. Balfour (groans) simply as a perfumed Captain Moonlight, rather more deaterably and more heartless than his vulgar prototype. That below than his vulgar prototype. That being my view, I do not intend, so long, at all events, as I enjoy my liberty and the right to exercise any real freedom of my own, to attorn to the jurisdiction of a court which I regard as an outrage upon human liberty and as one of the vilest engines that ever was devised for torturing and for silencing political opponents (applause).

FRIENDS AT OUR BACK. FRIENDS AT OUR BACK.

Well, having said so much as to the protest that I shall feel bound to make whether in prison or out of prison, at every stage, against this infamous legislation, I need hardly tell you, I think that when the tug of war comes Mr. Balfour will not find me undisposed to meet him. Mr. Balfour (hisses and cries of "Order")
if he hides me in his deepest dungeon cannot shut out from my eyes and from my
heart the radiance of victory that is lighting the Irish hills (cheers). They may not saut out from my eyes and from my heart the radiance of victory that is lighting the Irish hills (cheers). They may torture and outrage us a little while longer, but they can no longer torture us in the dark (cheers). We have brave and noble hearted Englishmen (cheers) and Scotchmen and Welshmen coming over and looking round for themselves; and well it is for us that we have them, for I believe that blood would have flowed in Ennis last Sunday, and in many a spot besides in Iresand within the last few weeks, only that brutes like Capt. Plunkett knew that there were Englishmen amongst them taking notes, and your brave Castle official qualls and trembles in his shoes before these representatives of the English nation (cheers). Yes, we hank them, and we welcome them to out harts (cheers)—those English invaders "torth tand to left" of us (cheers); and when we find gallant gentlemen like Mr. Labothere (cheers), and like Mr. Brummer (chere), and the gentleman whom his contrymen foundly and truly call the Parall of Wales—Thomas Ellis—(cheers)—wan we find these gentlemen abandon—wan we find these gentlemen abandon—

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I regard the Tory Governments—there was the usual homage that wealth commands; no sign of scoffing in the non-Catholics and usual homage that wealth commands; no preserve peace and order. He was some thirty yards in advance of the rest, his zeal in the cause having quickened his steps. When he pompously ordered the way, instead of being obeyed, as he expected, he found himself in the grasp of a pair of stout Irish arms, and felt himself lifted bodily off the ground. The canal the cause having quickened his steps. When he pompously ordered the way, instead of being obeyed, as he expected, he found himself in the grasp of a pair of stout Irish arms, and felt himself lifted bodily off the ground. The canal the cause having quickened his steps. When he pompously ordered the women to make off and clear the way, instead of being obeyed, as he expected, he found himself in the grasp of a pair of stout Irish arms, and felt himself lifted bodily off the ground. The canal the cause having of the cause having of preserve peace and order. He was so

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ing their pleasant homes in London to come over and fight the battle of free speech for the Irish people, why the young men of Ireland would be the vertest slaves men of Ireland would be the veriest slaves that ever crawled the earth if they did not esteem it—and they do esteem it—a privilege and a glory, before this last fight for Irish freedom is fought and won, to do and dare and suffer comething in the cause for which thirty generations of the flower of the Irish race were provided. the flower of the Irish race were proud to face the gallows and the battlefield (en thusiastic cheering and waving of hats).
THANKS TO HIS GRACE OF DUBLIN.

THANKS TO HIS GRACE OF DUBLIN.

Mr. Dillon, in a dignified speech, moved a vote of thanks to his Grace for presiding at the lecture. The motion was seconded by Mr. Oldham, Protestant Home Ruler, and supported by Mr. Thos. Ellis, M. P., and Mr. Davitt. In reply his Grace said—All I have to say to you is that the people of Dublin who are assembled here this evening, or any portion of my flock, owe me no thanks for anything that I can do for them, and I will ask you the favour to allow me to hand over this vote of thanks that you hand over this vote of thanks that you hand over this vote of thanks that you have passed to me as a heartfelt expression of your thankfulness and mine to those English members of Parliament from England and Wales, Protestants and Nonconformists, for their kindness in coming to support us here this evening (loud applause).

EXHIBITIONS OF PIETY.

Cleveland Universe,

We find that some Catholics who would desire to manifest an open reverence for their Fatth are deterred on occasion from fear of criticism by even Catholics themselves, some of whom regard the Angelus devotion, grace at table, etc., publicly practiced, as manifestations in bad taste.

These critical people will say that the party practicing these open devotions is making an exhibition of his piety; that indeed his piety is to be doubted; or, and perhaps truly, that he is not such a shining light of religion.

For all that, our advice to any one publicly practicing these devotions is to continue them; accept the criticism and leave the merit of the action to God. We find that some Catholics who would

leave the merit of the action to God

When we say the Angelus, we join in a sweet tribute to the Blessed Virgin, and unite with myriad millions over the world, who offer this grand exaltation to the Blessed Mother. There are countries where at evening Angelus all bustle ceases, and whatsoever the rank all ceases, and, whatsoever the rank, all pause to offer the salutation; this ended, they greet one another.

We recall a Catholic layman, having

the habit of the Argelus, who once recited it in his office in the presence of a friend, an Episcopalian minister of Cleveland. That gentleman colored and said, "Oh, how I wish I could share in your devotion to the Mother of God. Believe me, my feeling inclines that way." It was the minister, not the Catholic,

who apologized.

Two peculiar instances come now to our mind in connection with open manifestations of Faith:

tions of Faith:

Once, Booth performing Richelieu, at
New York City, where the Cardinal draws
a protecting line around his ward and
threatens with the terrors of the Church
—perhaps the finest climax of the play—
a group of Spanish gentlemen in a private
box arose and slowly waved their hats at
mention of the "Church of Rome," The
episode brought down the house.

mention of the "Church of Rome." The episode brought down the house.

Another time, we saw in a steamboat ladies' cabin, at Philadelphia several Cuban families, evidently traveling, take out their beads and say them en familie The parties were elegantly dressed, with quite a retinue of servants—the very beads were ornaments—there was the usual homage that wealth commands; no sign of scoffing in the non-Catholics around.

practice their devotions—as they order their other affairs in life—because they so choose; and without any claim to or notion of extra plety. While certain other Catholics, with less self-respect, or, may be, self-assertion, will never dare these manifestations, nor in fact an initia-

And what the non-Catholic might ridicule in one person he might admire or respect in another.

Have you Neuralgia?

Have you Neuralgia?

If you are suffering the agonies of neuralgia, and have failed to get a remedy that will afford relief, we want you to try Polson's Nerviline. No remedy in the market has given anything like the same degree of satisfaction. Its action or nerve pain is simply marvellous, and as it is put up in 10 cent sample bottles no great expense is involved in giving it a trial. Polson's Nerviline is the most pleasant, powerful, and certain pain remedy in the world. Sold by all dealers in medicine, 10 and 25 cents a bottle.

Dr. J. D. Kellogg's Dysentery Cordial is a speedy cure for dysentery, diarrhæa, cholera, summer complaint, sea sickness and complaints incidental to children teething. It gives immediate relief to those suffering from the effects of indiscretion in eating unripe fruit, cucumbers, etc. It acts with wonderful rapidity and never fails to conquer the disease. No one need fear cholera if they have a bottle of this mediate of the search.

An Old Time Favorite.

The season of green fruits and summer drinks is the time when the worst forms of cholera morbus and bowel complaints generally prevail. As a safeguard Dr. Fowler's Extract of Wild Strawberry should be kept at hand. For thirty years it has been the most reliable remedy.

Chronic Coughs and Colds Chronic Coughs and Colds
And all Diseases of the Throat and
Lungs can be cured by the use of Scott's
Emulsion, as it contains the healing virtues of Cod Liver Oil and Hypophosphites
in their fullest form. See what W.S. Muer,
M. D., L. R. C. P. etc., Truro, N. S., says:
"After three years' experience I consider
Scott's Emulsion one of the very best in
the market, Very excellent in Throat
affections," Put up in 50c. and \$1 size.

Unequalled.

Unequalled. P. B. MacNamara, dry goods merchant, Brookville, Ont., says—as an instant relief for cold in the head and catarrh, Nasal Baim is unequalled. The effect is noticed as soon as it is used. SAVING A CONVENT.

Lowell Weekly Sun.

Many of the older Lowell ra whose memory can turn them back thirty years will remember the leading actresses in the farce or tragedy, which ever it be, which is given below:

A few days ago a brief notice appeared

A few days ago a brief notice appeared in the mortuary reports of the city press, says the Providence Telegram, staing the death, at a greatly advanced age, of Mrs. Castle, of Olneyville, Rhode Island. Thirty years ago the death of Mrs. Castle would not have passed with a simple death notice. Her name was then on every New Eng-land tongue, and the deed which saved the land tongue, and the deed which saved the lives of so many innocent women, and preserved the State of Massachusetts from a piece of infamy that would have been eternal, was proclaimed all over the country.

Mrs. Castle was an Irishwoman, and she

Mrs. Castle was an Irishwoman, and she was a little miss of seven when George Washington was president of the United States. Ireland was governed by an Irish Parliament when she first saw the light of day. Robert Emmet had not been martyred, but was negotiating for the total overthrow of British rule. The great rebellion of '98 had not taken place, Napoleon was but a rising officer in the French army, and when Waterloo was fought she was a marriageable colleca.

was a marriageable colleen.
But Mrs. Castle's fame rested not alone in her antiquity. She was an old woman past sixty at the time of the Know nothing brutalities that disgraced the New England States thirty-four years ago, and at Lowell, Mass., she by an act of braver and muscular strength, averted the loss of much life and

The Know nothing element of Lowell had fanned its hatred of Catholicity into a flame that had rapidly spread with a fury a flame that had rapidly spread with a fury that threatened to consume all that opposed it, and in their fury the Knownothings conceived the idea of sacking and burning St. Patrick's church and nunnery. The idea originated with a few fanatics, who actually knelt in prayer before starting, and invoked the blessing of Almighty God on the noble (f) enterprise for maltrating Sieters of Merce. prise for maltreating Sisters of Mercy, and burning their home to the ground. A mob collected, and it gathered in

force at every corner. Then the military joined the crowd, and with guns and bayonets advanced upon the convent in martial order, followed by the mob yelling, shricking and brandishing clubs.

News of the proposed outrage had pre-ceded the attacking column, and in the convent a number of inoffensive women, whose lives were devoted to the service of God, knelt at their altars with pale faces, aud fluttering hearts, awaiting with resignation the will of Him they worshipped On came the frenzied force, their shout filling the sir, and penetrating the convent walls to the great terror of the Sisters The roar of the mob signified no mercy to the noble women whose lives were dedi-cated to mercy, and there seemed to be

no hope.

But in the meantime the news had reached a Catholic woman, whose life was of less value to her than her religion.

That woman was Mrs. Castle, of Olneyville, who died last week. Patting a large rock in an apron, she called upon the neighbor ing wives, mothers and sisters to follow her example, and soon fifty women were massed in front of the convent gates, led by the dauntless airs. Castle. There they by the dauntless Mrs. Castle. There they stood, shoulder to shoulder, right in the teeth of the advancing horde, each one resolved to let the infuriated Know noth ings trample upon her body ere the gates should be forced, and the sacrilege con-

could come up he was seized by the scruff of the neck and the seat of his trousers, and he was flung into the slimy depths.

The crowd halted in amazement, struck by the audacity of the thing, and then by one of those instantaneous impulses which sometimes turn the current of events, and shape history, the mind of the mob was diverted from its infamous purpose. The sight of the half-drowned wretch as he floundered and splashed in the recking water before he crawled up the banks, changed their yells of rage into shricks of laughter, and gave the men time to take a second thought of what they were contemplating. And when old Mrs. Castle, her straggling gray locks unconfined, bade them come on, and be treated to some more drinks of the same tap, they turned about and slunk home.

Had the convent been burned, there would have been a bloody retajiation that night, and many who participated would never have seen the light of another day.

Ten years ago she came to Rhode Island, and lived here until her death last week.

Mr. Patrick Madigan of the firm of

week.

Mr. Patrick Madigan, of the firm of
Palmer & Madigan, of this city, was in
Lowell at the time, and well remembers
the attack of the Know-nothings and the heroic conduct of Mrs. Castle.

Very many persons die annually from cholera and kindred summer complaints, who might have been saved if proper remedies had been used. If attacked do not delay in getting a bottle of Dr. J. D. Kellogg's Dysentery Cordial, the medicine that never fails to effect a cure. Those who have used it say it acts promptly, and thoroughly subdues the pain and disease.

A Person

A Person

Unable to sleep in bed, unable to work, unable to take ordinary exercise from the effects of asthma until using Southern Asthma Cure. A sample package relieved, three packages permanently cured. A Severe Attack.

"I never felt better in my life than I have since taking Bu-dock Blood Bitters. I had a severe bilious attack; I could not eat for several days, and was unable to work. One bottle cured me." John M. Richard, Sr., Tara, Ont. For all bilious troubles use B. B. B.

Mrs. Mary Thompson, of Toronto, was afflicted with Tape Worm, 8 feet of which was removed by one bottle of Dr. Low's Worm Syrup.

The Catholic University to be Built at Washington at a Cost of \$8,000, 000.

A number of Roman Catholic prelates met at Baltimore on Wednesday last to discuss the plans for the Catholic Univerdiscuss the plans for the Catholic University. The first meeting took place at noon, Cardinal Gibbons presiding. Among those present were Archbishops Corrigao, of New York; Ryan, of Philadelphia; Williams, of Boston; Bishops Ireland, of St. Paul; Kenne, of Richmond; Spaulding, of Peoria; McCarthy, of Dakota; Moes, of Covington; Mgr. Farley, of New York; Rev. J. S Foley, of Baltimore; Rev. Dr. Chappelle, of Washington; Eugene Kelly, of New York, and Thomas H. Waggaman, of Washington. It is said that \$8,000,000 will be required to build and place the university on a solid basis. Of that amount about \$700,000 has been secured, including \$300,000 donated by

secured, including \$300,000 donated by Miss Caldwell. The theological depart-ment will be the first to be opened, and that will be under the charge of the Order of St. Sulvice.

that will be under the charge of the Order of St. Sulpice,

It was decided to erect the university in Washington. The plans for the build ings were adopted, and it was resolved to begin work during the present fall. Bishop Keane, of Richmond, was elected as first Rector of the university. A building committee, consisting of Archbishop Williams, Eishop Keane and Thomas Waggaman, was appointed. A collecting Waggaman, was appointed. A collecting committee, including all the Archbishops and Bishops in the United States, was also appointed. The Pope heartily favors the building of the new university, having all the states of the new university, having all the states of the new university. ing addressed a letter to Cardinal Gibbons to that effect.

Catarrh, Catarrhai Deafness, and Hay Fever. A NEW TREATMENT.

Sufferers are not generally aware that sumerers are not generally aware that these diseases are contagious, or that they are due to the presence of living parasites in the lining membrane of the nose and custachian tubes. Microscopic research, however, has proved this to be a fact, and the result is that a simple remedy has here formulated whenever the starts. been formulated whereby catarrh, catarr-hal deafness, and hay fever, are cured in had dealness, and hay fever, are cured in from one to three simple applications made at home. Out of two thousand patients treated during the past six months fully ninety per cent. have been cured. This is none the less startling when it is remembered that not five per cent. of patients presenting themselves to the results presenting themselves to the regular practitioner are benefited, while the patent medicines and other advertised cures never record a cure a all. In fact this is the only treatmen which can possibly effect a permanent cure, and sufferers from catarrh, catarrhal deafness, and hay fever should at once correspond with Messrs. A. H. Dixon & Son, 303 West King street, Toronto, Can-ada, who have the sole control of this new remedy, and who send a pamphlet explain ing this new trea tment, free on receipt of

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References: Rev. Father Bayard, Sarnis; Lennon, Brantford; Molphy, Ingersoil; Corcoran, Parkhill, Twohy, Kingston; and Rev. Bro. Arnold, Montreal.

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French is taught, free of charge, not one in class, but practically by conversation. The Library contains choice and standarworks. Literary reunions are held monthly vocal and Instrumental Music form a prominent feature. Musical Solvess take place weekly, elevating taste, testing improvement and ensurin self-possession. Strict attention is paid to promote physical and intellectual development, habits of neatness and some of the content of manner.

Thems to an itthe difficulty of the times without impairing the select character of the institution.

For further particulars apply to the Superor, or any Priest of the Diocess.

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ONTARIO.—This Institution is pleasant,
located in the town of Windsor, opposite De
troit, and combines in its system of educes
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language, with thoroughness in the rudimen
tal as well as the higher English branches
Terms (payable per session in selvance) in
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French and English, per annum, \$100; Ger
man free of charge; Music and use of Planc
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For further particulars address:—MOTERS
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48.19

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Bacetings.

ATHOLIC MUTUAL BENEFT ASSOCIATION—The regular meetings London Branch No. 4 of the Catholic Mutue Benefit Association, will be held on the first and third Thursday of every month, at the hour of So 'clock, in our rooms, Castle Rel Albion Block, Richmond St. Members or requested to attend punctually. Martin O'MEARA, Pres., JAS, CORCOREN, Sec.

THE CANADIAN NEEDLE CO. 46 de 48 Front Street East, foronto, get up the Nesteet Package in America. Send 25 Cents for Samples of New No. 4, finished in Fine Plush. Particulars sent when stamps are enclosed for reply.

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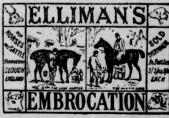


S & PURE FRUIT ACID POWDER It contains neither alum, time, nor ammonia, and may be used by the most delicate constitutions with perfect safety. Its great success, arising from its being intrinsically THE BEST VALUE IN THE MARKET, as well as thoroughly adapted to the wants of the kitchen, has excited envious imitations of its name and appearance. Beware of such. No addition to or variations from the

simple name:
COOK'S FRIEND
IS GENUINE
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SPECIMEN TESTIMONIALS.

From His Grace The Duke of Butland.

FOOL MENT TESTI ROUNI LAI.

From His Grace The Duke of Rutland.

Belvoir, Grantham, Dee. 1, 1979.

"Sira.—Elliman's Robe in Belvoir, Grantham, Dee. 1, 1979.

"Sira.—Elliman's Robe in Belvoir, Grantham, Dee. 1, 1979.

Castle Weir, Kingston, Herelvrdshire, Dee. 5, 1979.

"Gentismen.—I use the Royal Embrocation in my stables & kennesh, and have found it very serviceable. I have also used the last two years, and have suffered very little since using al.

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TO THE CLERGY

The Clergy of Western Ontario will, we feel assured, be glad to learn that Wilson BROS., General Grocers, of London, have now in stock a large quantity of Sicilian Wine, whose purity and genuineness for Sacramental use is attested by a certificate signed by the Rector and Prefect of Studies of the Diocesan Seminary of Marsala. We have ourselves seen the original of the certificate, and can testify to its authenticity. The Clergy of Western Ontario are cordially invited to send for samples of this truly superior wine for altar use.

NEW SCOTCH SUITINGS, NEW FALL OVERCOATINGS, 4 CASES NEW SCARFS.

PETHICK & M'DONALD 398 Richmond St.

MATTHEW CASSIN DIED, SEP. 1887. I friend forever stilled in death, se soul in virtue daily grow, hed like a flower of summer morn ht with the hope of heav'nly dew.—

A LAY SERION FOR THE HOLT

The first forwar ealing in death,
Whose son it is virtue daily grew.
In satisfactors and pures faith,
solins dead of Jindly per.
The first prince love and early
The first part and nobe son of 2. O'H.

The following lester appeared in a late
issue of the E-govier, as an "Appeal to
Catholic Fathers." We commend its
persual to all who have not pet joined
our Association and who are oligible to
Get soil.

The following lester appeared in a late
issue of the E-govier, as an "Appeal to
Catholic Fathers." We commend its
persual to all who have not pet joined
our Association and who are oligible to
Get soil.

The soil with the source of the first principles of the Catholic fathers on
the principles of the Catholic Mutual
Beacht Association and who are oligible to
do soil.

The soil was the soil of the so

health to provide means for their support. What, think you, will be your feelings at that moment? Do you not think you will accuse yourselves of a willful neglect by not having a beneficiary in the C. M. B. A., which is within the reach of every poor man? You have probably worked hard all your life, scrimped and pinched your children, all for the sake of obtaining a piece of land which will perhaps be involved, and after your death the little home will be swept away by the avaricious money shark, and your poor family will have to depend on the cold charity of the world, which is seldom above zero. Not so with a beneficiary in the C. M. B. A. You can acquire one in less than one munth from the time you make your application, and no money shark can touch it, as the association is bound to pay it to the person or persons named in the policy. This is also a charitable association. You are constantly helping with your little mite the families of deceased members.

Five cents a day will enable you to carry a \$2,000 policy in the C. M. B. A.
Since the 1st January, 1887, we have paid to the heirs of deceased brothers \$88,666, and since the society was organized, it has paid about \$1,100,000.

ing the establishment of branches of the C. M. B. A. in those places would report progress. He also requests that any person who can give him any is formation as to the best means of starting branches in other places in his district may write him at once. The book compiled by Bro. O'Meara, which contains all the information required for the

Branch 63 of Canada was organized by Grand President O'Connor, at St. Mary's, on Tuesday evening, 4th inst. It starts with 14 charter members. List of offi-cers, etc., will appear in next issue.

A LAY SERMON FOR THE HOLY NAME SOCIETY.

conveyances, corrupting and being corrupted till you shall sometimes witness scenes upon which the angels in heaven look down and weep; and they call themselves Christians and Catholics.

May the good Lord look down in pity upon those poor deluded souls and open their eyes that they may see the enormity of the ain of blasphemy and cursing, and be led to follow the injunction of our Divine Lord Himself when he said: "Swear not at all, neither by heaven, for it is the throne of God; nor by the earth for it is His footstool; nor by Jerusalem, for it is the city of the great King; neither shalt thou swear by the head, for thou canst not make one hair white or black, but let your communication be yes, yes; no, no; for whatsoever is more than this cometh of evil.

Where is German Lutheranism.

Dr. Stocker, domestic chaplain to the

Rev. Lord Archibald Douglas arrived here on the 24th. On Sunday, the 25th, the Rev. Father sang High Mass at St. Anthony's Church. The church was crowded to its utmost extent and contained a very large number of Protestants who were desirous of seeing and hearing this distinguished priest. The singing of the choir was in keeping with the occasion. The Kyrie, Gloris, Gredo and Sanctus were beautifully sang by the well known soloists, Messrs. Hamelin and Rowan. The sermon was preached by the Rev. Father Shaughnessy, who is also a visitor here. The subject of the Rev. Father's discourse was on the Devotion to the Bleased Virgin Mary, which he treated in a most elequent and impressive manner. Rev. Father Douglas is a brother of the Marquis of Queensbury and Lady Florence Dixie. He is a comparatively young man, above the average height, and possesses a bright, keen, intelligent face, of a decided Patrician caste. He has been in this country for a few weeks. He came over to look after the boys who had been sent from England by the society of which he is the President. These boys number about 140, most of whom the Rev. Father visited and found them all doing well. Father Douglas was much pleased with his visit to Canada and the growth of the Catholic Church. He leaves for England this week.

was much pleased with his visit to Cansda and the growth of the Catholic Church. He leaves for England this week.

The season for Bazzars began early, and those affairs are numerous, and what is better, have been so far successful. The Bazzar in aid of the building fund of the St. Peter's cathedral led the way. The ladies who had charge of the stalls of the English-speaking parishes were most successful in their efforts, and as a result they have on hand a good round sum to hand over towards the completion of the grand edifice. Amongst those deserving of spectal mention are Mrs. W. J. Tabb, Mrs. M. Cassidy, Mrs. McPherson, Mrs. Perry. Miss Murray, and the Misees Cummings.

The bezaar in sid of the St. Vincent de Paul Society has been opened for two weeks, and will close in a few days. It has been thronged nightly and the ladies in charge have had a very busy time of it. The profits will be very large.

The ladies of St. Jean Baptist parish have been busy for weeks past arranging for their bezaar in aid of the parish church. It opened yesterday under very favourable auspices.

The St. Ann's parish bezzar will open in a few weeks. The ladies of the parish church. It opened yesterday under very favourable auspices.

The bouse for the aged and infirm recently opened in this parish is now in full working order. The home is under that way. The house for the aged and infirm recently opened in this parish is now in full working order. The home is under the direction of the Little Sisters of the Poor, and is doing all the good that was anticipated, besides filling a long-felt want.

His Grace Archbishop Fabre has made the following appointments: Rev. J. B. Beauchamp Pastor of St. Antonie deLachenia, and the Rev. Father Corbeill Chaplain to the Sisters of St. Anne at Lachine.

The first number of a new paper in the Libbral interest, the Daily News, will make it appearance in a few days. C.O. S. Rev. Abbe Casgrain will shortly issue a work, on a "Pilgrimage to the country of Evangeline."

Hon. W. W. Lynch and family have

Special to the CATHOLIC RECORD. FROM ST. JOHN, N. B.

The bezaar lately held in Portland for the benefit of St. Peter's Church resulted in a net profit of \$3,869. The pastor and congregation must be congratulated on the success attending their efforts, the results of which no doubt exceeded their on the success attending their efforts, the results of which no doubt exceeded their most sanguine expectations. Great credit is due to the ladies of the congregation for their untiring efforts and constant attendance during the bazzar, and they in their turn desire to thank all who contributed to make it so successful, either by donations or otherwise. Also to the band and the ladies and gentlemen who assisted at the concerts. We might mention that Miss McDade of Mill street won the beautiful picture to be given to the lady who realized the most money, that lady's table clearing seven hundred dollars. Miss Lynch won the gold ring, she having sold most at St. Joseph's table.

On Sunday, 25th inst., Rev. Father Beil, C. SS. R., of St. Peter's Church, Portland, preached his farewell sermon, prior to his departure for Philadelphia, Pa.. whither he has been removed by his superiors. Father Beil has been here since the Redemptorists have taken charge of St. Peter's, about three years ago, during which time he has endeared himself to the congregation and all with whom he came in contact. He left on Tuesday, 27th ult.

On Sunday, 25th ult., the election of

in contact. He left on Tuesday, 27th ult.

On Sunday, 25th ult., the election of officers for the ensuing year took place at the rooms of the St. Joseph Senior Society. The following were elected:

President, John McLaughlin; vice-president, Patrick Dillon; recording secretary, Patrick Hennebery; financial secretary, Michael Sweeney; treasurer, Felix McGhr; sergeant-at arms, Daniel Rooney. Committee, Redmond, Condon, Coleman, Flaherty, Reynolds, McCarthy, John McCullough, William Martin, Bernard Luwrence, David Toohy, Peter Jennings, Michael Fitzpatrick, William Quirk, Patrick McManus, Daniel A. McDonald, John Elmore. Rev. J. J. O'Donovan is spiritual Director of the society.

LOCAL NOTICES.

For the best photos made in the city go to Env Bros., 280 Dundas street. Oh and examine our stock of frames and paspartonts, the latest styles and finest assortment in the city. Ohildren's plotures specialty.

Signed by C. B. Friedman and J. A. Flanagan, Committee.

Bro. J. O'Mears, District Deputy, Peterborough, would feel obliged if the gentlemen in Port Hope, Coburg, Campbellford, Haatings, Grafton, Colborne, and Lindssy, to whom he wrote concerning the old "Rock City" of Quebec visiting friends. Bon voyage.

Signed by C. B. Friedman and J. A. Power stat are caunot do without her."

PERSONAL.—Miss Anna and Nettle deat J. J. Gibbions.—New Fall Dr.) Goodsreceelved at J. J. Gibbions.—New Fall Dr.) Gibbions.—New

Bev. Father Casey, late assistant to Father McDevitt, now of St. John, was researced last week with a handsome gold-readed came by the Children of Mary of his city. Father Casey was formerly Chaptain to the Society.

headed cane by the Children of Mary of this city. Father Casey was formerly Chaplain to the Society.

Fredericton is as fine a city of its size as can be found in the dominion. It is beautifully situated on the St. John R ver, in the midst of one of the finest agreed tural districts of New Brunswick. It is the capital of the Province. The Provincial buildings are very creditable, and well arranged for the purposes for which they were built. The streets are at right angles, wide, and well shaded. The New Brunswick Railway connects the city with St. John and the eastern states, and the Northern and Western Staliway runs to Chatham Junction. A steamboat runs to St. John. A new bridge is being built across the river to connect the railways. The contractor is Mr. M. J. Hogan, of Montreal. The Catholic population is about 2 000. Rev. J. C. McDevitt is pastor, a position he has filled for about 33 years. The Church, Presbytery, and Convent are fine building. There is also another building, used for a school, with a public hall on the top fioer. A short distance from the town there is an orphanage, also kept up by the congregation. Altogether the Catholics of Fredericton have reason to be proud of their parcehial property, which reflects great credit on their zeal and generosity and on the good taste and management of their beloved Pastor.

Across from Fredericton are the villages

Pastor.

Across from Fredericton are the villages of St. Marys and Gibson. At the former place a church is being e-ected, and later on a presbytery. It will be one of four parishes formerly attended from Fredericton, but lately formed into a separate mission by Bishop Sweeney. The new mission will be under the charge of Rev. P. J. Kiernan, formerly of St. Mary's Church, Montreal, Father Kiernan's many friends in Montreal will be glad to learn that his health has improved since his advent in this section, and he is well pleased with his new field of labor.

L. K.

At Niagara Falls, Ont., on Sunday, Oct. and, the wife of Garrett O'Connor Rec. Sec. Branch 18, C. M. B. A.), of a daughter.



mort weight, alum or phosphate powders. Sold of ROYAL, BAKING POWDER GO., 108 Wall

INFORMATION WANTED. OF HENRY BARNETT, ELIZA BAR NETT and Mary Ann Bernett, by their brother, James Barnett, Honry street, St. Catharines, Ont. Their (ather and mother died in the West Indies. Father's name was Henry. He was Color-Sergeant in the 66th Regiment.

LAW PRACTICE FOR SALE. A CATHOLIC BARRISTER, WITH A large business, practiaing for last siz years at populous county seat in central Ontario, desires to dispose of his practice. Satisfactory reasons given. Excellent chauce for a Catholic. Audress, "Barrister," care Catholic Record.

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TACTICS OF INPIDELS

REV. L. A. LAMBERT, -AUTHOR OF-

"NOTES ON INGERSOLL."

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The following is Father Lambert's preface to this excellent work:
In 1882 I wrote a series of letters reviewing Ingersoll's tactics and assertions anent Christianity and religion in general, as exhibited in two articles published by him in the North American Review. These letters were subsequently collected and published in book form under the title "Notes on Ingersoll." The little book had a large sale and was favorably received by the religious as well as by the secular press. Believing that Ingersoll—who is cunning of fence—would take advantage of my obscurity and treat the book with haughty silence, I said in the conclusion of the "Notes": "Let some of his disciples or admirers rehabilitate his smirched character. We hold ourselves responsible to him and to all the glib little whiffsts of his shallow school."

My anticipation was justified by the fact Lucarcoll.

shallow school."

My anticipation was justified by the fact. Ingersoll, so talkative generally, maintained a studied silence, though urged by the press and by interviewers in a way that must have been annoying to him.

Two years after the appearance of the "Notes," one of his disciples, urged by "multiple requests and challenges," published a "Reply to Rev. L. A. Lambert's Notes on Ingersoll."

Notes on Ingercoll."

From these "multiple requests" it is natural to infer that some response was considered necessary and that Mr. B. W. Lacy was the man competent to give it. Notwithstanding the title of his book, it is in fact nothing more than a second to the control of Notwithstanding the title of his book, it is in fact nothing more than an essay towards a defense of Ingersoll. In this "Reply" the author plays the part of the bat in the fabled war of the birds and beasts. He flits back and forth between the two contending parties, excepting as a whole the principles of neither. According to his own account of himself, he is an intellectual fog, in a state of suspension between two judgments, patiently awaiting more light. In the mean time, while in this nebulous condition, he is willing to give to all whom it may concern, the benefit of his advice, correction and information. Whatever we may think of his consistency, we cannot but admire his obliging disposition.

In what I have to say of this "Reply" I

his obliging disposition.

In what I have to say of this "Reply" I will follow the same method—that of quotation and comment—which was followed in the "Notes." This method avoids circumlocution, and at the same time gives each party the advantage of speaking for himself, and in his own words. Instead, however, of two parties, as in the "Notes." there will be four in the present discussion—Ingersoll, "Notes," Lacy and Lambert. Without further preface, Mr. Lacy will open the cass.

the shand Lassie Cigar? Why castomers shand Lassie Cigar? Why castomers shand Lassie Cigar? Why castomers shall be shad why is it other castomers are becoming at stock on the shelves? In visit that we see Highland Lassie Cigars example that we see Highland Lassie Cigars example that we start to seek. The manufacturers, H. McKav & Co., Lo. on, have by straight dealing won the ondence of the trade, and the public m, rest assurred that the confidence will not be abused. The Mighland Lassie is made from the finest lassiana to be so, and is certainly the best five car made in Canada.





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The Angel of the Annunciation FROM KATHEBINE TYNAN'S NEW VOL

Down through the village street,
Where the slanting sunlight was sweet
Swiftly the angel came;
His face like the star of even,
When night is gray in the heaven;
His hair was a blown gold flame.

His wings were purple of bloom, And eyed as the peacock's plume; They trailed and fishmed in the air Clear byows with an aureole rimmed, The gold ring brigatened and dimmed. Now rose, now fell on his hair.

Oh, the marvelous eyes!
All strange with a rapt surprise,
They mused and dreamed as he went:
The great lids, drooping and white,
Screened the glory from sight;
His lips were most innocent.

His clear hands shining withal, Bore lilies, silver and tail, That had grown in the pleasance of His robe was fashioned and spun Of threads from the heart of the sun; His feet with white fire were shod. O friend, with the grave, white brow, No dust of travel hast thou, Yet thou hast come from afar, Beyond the sun and the moon, Beyond the night and the noon, And thy brother the evening star.

He entered in at the gate,
When the law-givers at: in their states
Where the law-breakers shiver and of
The rustling of his long wings,
Like music from gold harp-strings,
Or songs that the dear birds make.

All in the stillness and heat, The Angel passed through the street, Nor pausing nor looking behind, God's finger-touch on his lips, His great wings fire at the tips; His gold hair flame in the wind.

CARDINAL TASCHEREAU.

St. Paul's Church Corner Stone 1 by His Eminence.

LARGE ATTENDANCE OF SPECTATORS-MON BY BISHOP WALSH, OF LONDO FONTIFICAL HIGH MASS AT MICHAEL'S CATHEDRAL — VISIT LORETTO ABBEY-DINNER AT GOVE MENT HOUSE. Toronto Mail, Oct. 10.

Yesterday afternoon Cardinal Tasci eau performed the ceremony for which came to Toronto. His Eminence laid corner stone of the new St. Paul's chur at the corner of Queen and Power stre in the presence of many of the local cle ard a couple of thousand spectators. St. Paul's is the oldest Catholic parts. in the city, having been formed early the century. During the years which he passed since it was established me changes have taken place in Toron changes have taken place in Toron From time to time other parishes he been set off from old St. Paul's, at d soi of them have outstripped the parent the commedious character of the church they have erected. St. Paul's is no about to become possessed of a church effice which will provide for all the requiments of the congregation, and favoral compare with that of any other congregation in the city. The congregation is in prosperous condition under the energe rule of Bishop O'Mahony, rector of church. A few weeks ago work was comenced on the new building, which wit is expected, be finished some time in year.

year.

The ceremony of laying the corner stowas an interesting one. Very few or greeations have the honor of receive such

as assembled yesterday. The followitook part:—His Eminence Cardinal T ss sseembled yesterday. The follow took part:—His Eminence Cardinal T chereau, Mgr. O'Bryen, Chamberlain the Pope; Mgr. Msrois, Domestic Prelito the Pope; His Grace Archbishop Lynito the Pope; His Grace Archbishop Lynito to the Pope; His Grace Archbishop Lynito to the Pope; His Grace Archbishop Lynito to the Pope; His Grace Archbishop Lynito Lordship Bishop Walsh, London; I Lordship Bishop O'Mahony, Vicar Geeral Laurent, Vicar General Room Fathers McCarm, Morris, Hand, Chalar ard, McBride, Cushing, Egan, Dumoud and others. Among those who occupieseats on the platform were Hon. Fra Smith, J. J. Foy, Q. C., Ald. Morris Ald. Frankland, Ald. Fleming, E. O'Kee B. B. Hughes, D. Lamb, Dr. Cassidy, Boyle, W. J. Macdouell, P. Curran, Jo Taylor, Charles Burns and Kelly. Thrase band of the Emerald Beneficial Association, the O'Connell fife and drum band the fife and drum band of St. Marparlsh came on the grounds early and provided music before and strength and music before and strength and music before and strength and strength and music before and strength and stre and the fife and drum band of St. Mary parish came on the grounds early at furnished music before and after the ceremony. Large awnings kept the spetators dry during the showers whitell. The altar boys, wearing reashes in honor of the Cardinal, and the young ladies' sodalities of the parish wearing the ribbons of their societ marched from the church to the site! way of Queen street. The clergy vesting the side of the parish way of Queen street. marched from the church to the site way of Queen street. The clergy vest in the chapel and moved in processi to the site. The service commenced the chanting of the proper psalms, the chapter of the chanting of the proper psalms, the chapter of the chanting of the chanting of the chapter of