

The Catholic Record.

"CHRISTIANUS MIHI NOMEN EST, CATHOLICUS VERO COGNOMEN."—"CHRISTIAN IS MY NAME, BUT CATHOLIC MY SURNAME."—St. Pacian, 4th Century.

VOLUME 9.

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NICHOLAS WILSON & CO

HAVE REMOVED

112 DUNDAS ST.
NEAR TALBOT.

The Benediction.

From the French of Francois Coppée, in *Macmillan's Magazine*.

It was in eighteen hundred—yes—and nine, That we took Saragossa. What a day Of untold horrors! We were on the wall, The city carried, we laid siege to houses, All shut up close and with a treacherous look Raining down shots upon us from the windows.

"Tis the priests' doing" was the word, So that although some daybreak under arms— Our eyes with powder smarting, and our mouths Bitter with kissing cartridge ends—puff puff! Rattled the musketry with ready aim, If shovels and long black cloaks were seen.

Flying in the distance, up a narrow street My company worked on. I kept an eye On every house-top right and left, and saw From many a roof flames suddenly burst forth.

"Coloring the sky, as from the chimney-loops Among the forges, low our fellows stooped, Entering the low-pitched eaves. When they came out, With bayonets dripping red, their bloody banners Signed crosses on the wall; for we were bound In such dangerous detail not to leave Foes lurking in our rear. There was no drum-beat.

No ordered march. Our officers looked grave. The rank and file uneasy, joggling elbows As do recruits when marching.

All at once, Rounding a corner, we are halted in French With cries for help. At double-quick we join. Our band pressed comrades. They were grenadiers. A gallant company, but beaten back Injurious from the raised and flag-paved square.

Fronting convent. Twenty stalwart monks Defended it—black demons with shaved crowns. The cross in white embroidery on their frocks, Barefoot, their sleeves tucked up, their only weapons Enormous crucifixes, so well brandished Our men went down before them. By platoons Firing, we swept the place; in fact, we slaughtered This terrible group of heroes, no more soul Being in us than in executioners.

The foul deed done—deliberately done— And the thick smoke rolling away, we noted Under the huddled masses of the dead Rivulets of blood run trickling down the steps.

While in the background solemnly the church Loomed up, its doors wide open. We went in. It was a desert. Lighted tapers starred The inner gloom with points of gold. The breeze stirred the altar as though unconcerned In the fierce battle that had raged, a priest, White-haired and tall of stature, to close Was bringing tranquilly the Mass. So 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 hunched brown corpses of the monks; the sun Making the red blood on the pavement gleam; And there, framed in by the low porch, the priest; And there the altar, brilliant as a shrine; And there ourselves, all halting, hesitating, Almost afraid.

Was a confirmed blasphemer. "Is on record That once, by way of sacrilegious joke, A chapel being sacked, I lit my pipe At a wax candle burning on the altar. This time, however, I was awed—so blanched Was that old man!

"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 service reached When on the faithful benediction falls. His lifted arms seemed as the spread of 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. Then if before him the devout were ranged. But when intoned with clear and mellow voice, The words came to us, Deus Omnipotens! The Captain's order Rang out again and sharply, "Shoot him! Or I shall swear!" Then one of ours, a dandy, Leveled his gun, and fired. Upstanding still, The priest changed colour, though with steadfast look Set upward, and indomitable stern, "Pater et Filius!"

Caused the words, "What frenzied What maddening thirst for blood, sent from our ranks Another shot, I know not; but 'twas done. The monk, with the one hand on the altar's ledge Held himself 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 low. But in the general hush distinctly heard, "Et Sanctus Spiritus!" He said; and, ending His services, fell down dead.

The golden pyx Rolled bounding on the floor. Then, as we stood, Even the old troopers, with our muskets grounded, And shuddering horror in our hearts at sight Of such a shameful murder and at sight Of such a martyr, with a chuckling laugh, "Amen!" Drawled out a drummer-boy.

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 deficiencies, but that time never comes. The consequence is that valuable time is wasted, parents are deceived and offended, and the student 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 weary 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. "IN LETTERS OF GOLD."

Extracts From "Some Dangers of American Civilization."

BY CARDINAL GIBBONS. (By Special Permission from the October North American Review.)

We want our children to receive an education which will make them not only learned, but pious 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 it is 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 who paints the lily and who glides the cloud?

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; otherwise their education is shallow and 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 accomplished by standing armies and the best organized police forces. 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 benevolence is greatly fostered by the sanctification of the Sunday. When we assemble 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 civilized 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 all diverse 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 golden mean between rigid Sabbatarianism on the one hand, and lax 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 and melancholy. Christianity forbids, indeed, all 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 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 word, the true conception of the Lord's Day is expressed in the words of the Psalmist: "This is the day which the Lord hath made, let us be glad and rejoice therein."

A word must be added on two other pregnant evils: The ballot is the expression of the will of a people, and its purity should be guarded with the utmost jealousy. To violate that purity is to wound the State in its tenderest point.

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 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.

Defective registration laws and negligence 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

result of universal suffrage that elections very frequently turn upon the votes of that large class made 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 unrespectable hands; and from these hands issue the election frauds, which thicken in the great cities, and gravely endanger our institutions. The ballot is the ready and potent instrument 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 succession, 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 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," "free ballot," "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 of justice by the delay. Human life is, indeed, sacred, but the laudable effort to guard it by going beyond bounds of law, and the facility with which signatures for pardon are obtained, have combined to throw around culprits an extravagant protective system and gone far to rob jury 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 Lynch-law.

—JAMES CARDINAL GIBBONS.

FATHER LAMBERT'S NEW BOOK.

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, 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 work was a record well known especially amusing. About a year ago the *Monitor* 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 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 *Reveille*.

All admit that in his victory over 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 *Lectures 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 *North 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 criticisms he intended to make. He accordingly wrote a separate article, 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 criticisms he intended to make. He accordingly wrote a separate article, 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.

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IRISH NEWS BY CABLE.

Dublin, Oct. 3.—Several branches of the Irish National Land League held meetings on Sunday in the Mitchellstown district. In one case hundreds of people evaded the police and went to a fortified house 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 months' imprisonment but released on bail, presided and made a speech, in which he 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 Mitchellstown the Solicitor-General telegraphed in cipher to the Crown counsel: 'Mistakenly O'Brien will beat us. Harrington will be defeated at our next meeting.' This explains why I received three summonses. The plot for ruining Mr. Harrington is here disclosed with brutal candor.

In an interview Mr. Harrington says: "Perhaps some of my words at the Mitchellstown inquest were too strong for 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 the demagogue in the witness chair. The Inspector, however, restrained himself. 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 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 suppress the evidence 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 plea in England, where the greatest jealousy is felt regarding the rights of the press."

THE IRISH UNION.

GLADSTONE'S CRITICISM OF AN UNWORTHY HISTORY.

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 a quietus to a letter of the late, and unhappy Ireland, now knows just enough to be aware that his knowledge of it is imperfect and that he has an inkling of the magnitude and complexity of the task of the Trustees 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 thirty years before this union were kept 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. Gladstone proceeds to show that charges of corruption brought against Lord Cornwallis were true. Referring to the list of promises to supporters of the union which Lord Cornwallis sent to the Duke of Portland, he says: "The stretch on the shameful record is too foul for the public eye after two generations have passed away. Not only corruption but flagrant 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 to meet foreign invasion. 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!"

Gladstone says that the methods taken to 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 of strength of the parties by transferring the British and Castle influences to the union side. In order to sustain this policy religious passions were fanned into flame, those passions, and the party of United Irishmen driven into disaffection and taught to depend upon foreign aid. Through a continuance of this system a reign of terror was established and a portion of the people previously distinguished for loyalty, driven into rebellion under circumstances which warranted the belief that such rebellion was promoted by the government in order to secure a system of ferocious repression. After the rebellion was repressed the system of intimidation was actively upheld by robbery, devastation, torture and murder, which were practiced continually, the government abetting the perpetrators.

In conclusion Gladstone argues that the Irish Parliament was not constitutionally competent to surrender its powers, and 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.

THE POPE ON THE SOCIAL QUESTION.

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, 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 which Christ planted in the world to be the 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 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 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 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 unwise and the misled to antagonize and raise an insuperable barrier between the Church and the laboring and working classes, who from various causes are the most inclined to follow the will-o'-the-wisp guide who set themselves up as the leading light of modern Socialism. That attempt is malicious, for there 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 to be commended of the time than our Holy Father, Leo XIII. This very month a great Catholic Congress assembled at Liege, and in advance of the meeting of the Congress the Holy Father has addressed a letter full of sympathy and fatherly counsel to Mgr. Doutreloux, Bishop of Liege, in reference to a letter of the late, and unhappy Ireland, now knows just enough to be aware that his knowledge of it is imperfect and that he has an inkling of the magnitude and complexity of the task of the Trustees 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 thirty years before this union were kept 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. Gladstone proceeds to show that charges of corruption brought against Lord Cornwallis were true. Referring to the list of promises to supporters of the union which Lord Cornwallis sent to the Duke of Portland, he says: "The stretch on the shameful record is too foul for the public eye after two generations have passed away. Not only corruption but flagrant 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 to meet foreign invasion. 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!"

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brother, as on all your dear children who will take part in the labors of the coming Congress.

"Given at St. Peter's, Rome, July 30, 1887, in the tenth year of our Pontificate. Leo 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 rebel, 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, Ont., 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 achieved a truly enviable success. We can readily 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 Catholic 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: "In addition to Dr. O'Brien's high professional standing he seems to have endeared himself to those who knew him best in Renfrew and will no doubt be a valuable citizen in the Capital. The *Renfrew Mercury* contains the following report of the farewell banquet given in his honor on the eve of his departure for Ottawa:—Dr. O'Brien, who commenced 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 numerous 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 goodwill towards him. The grand banquet was held in Grayville's hall on the 14th 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 MISSIONERS.

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 statistics.

Starting with Syria, we find that there are 86 Jesuit priests, 14 scholastics, and 45 lay brothers working in the vicariate of Aleppo, and at Beirut directing two seminaries, a university, and a flourishing school of medicine. Traveling still further east, and entering India by the great seaport of Bombay, we come at once into the jurisdiction of a Jesuit archbishop, Dr. Porter, who, with 31 Jesuit missionaries, evangelizes the vast archdiocese of Bombay. Whilst in the archdiocese of another great port, Calcutta, we meet a second Jesuit archbishop, Dr. Goethals, with a staff of 52 Jesuit priests; 31 scholastics and 17 lay brothers engaged in the conversion of the heathen. The ancient diocese of Madras, again, stands under a Jesuit bishop, Dr. Canos, with 81 priests of the society, 24 scholastics and 6 lay brothers; whilst another Jesuit bishop, Dr. Pagan, aided by 24 Jesuit priests, 9 scholastics and 6 lay brothers, administers the diocese of Mangalore; and a third bishop of the Society, Dr. Belderlinden, with some 30 Jesuit missionaries, 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 Hankin, with 233,513 Catholics has no fewer than 53 Jesuit priests under Bishop Garlier, S. J., whilst in the vicariate of Tche-Ly, with its 34,535 Catholics, there is another Jesuit Vicar Apostolic, Bishop Balte, and 43 Jesuit missionaries.

The Dark Continent, too, falls within the missionary field of the Society of Jesus; and in the Zambesi, Father Weld, S. J., assisted by 20 of his fellow priests, and scholastics and 24 lay brothers, propagates 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 of the society.

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

ILLUSTRATED LONDON NEWS.—We have received the American edition of the *Illustrated London News*. The paper holds first place as an illustrated weekly, and is far in advance of any publication of the kind on this continent.

Only a Song.

It was only a simple ballad, Sung to a careless throng; There were none that knew the singer, And few that heard the voice...

OBLATES OF MARY.

IN THE BLEAK NORTHWEST WITH THE SAVAGES.

THE RESOLVE OF THE TWO YOUNG MISSIONARIES.

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...

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...

On July, 1845, Father Tache was joined at L'Isle a la Croix by Father Farand, who was afterwards to become a true apostle in the lone north of America...

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...

"The news which your letter brings us afflicts us profoundly, and we cannot recover from it in the thought of abandoning our dear N-ophytes and our numerous Catechumens...

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...

usual 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...

The position of Father Tache is about to undergo an important change, his virtues and merit mark him out as the fitting coadjutor to Mgr. Provencher, vicar apostolic of the North Western district...

When Mgr. Provencher arrived at 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...

It is that precisely," said Mgr. Provencher, "I wish you to do. But is not, rejoined Father Tache, "the episcopal dignity incompatible with religious life?" "What," replied Mgr. Provencher, "is it to be supposed that the plenitude of the priesthood excludes the perfection to which the religious man is called?"

He further intimated to him that his acceptance of the proposed dignity would help powerfully to consolidate and to develop the newly founded missions of the Red river; in fact, that the very existence of those missions depended in a great measure upon his compliance with his part...

Monsieur Tache would willingly have prolonged his stay in Europe had it not been for the engagement which he had entered into with some Indian tribes, to meet them at L'Isle a la Croix early in the following September...

Monsieur Tache, on taking his departure for his far distant home in the midst of the Indian tribes of L'Isle a la Croix, knelt to receive the blessing of Monsieur 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 you 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."

Monsieur Provencher breathed his last at St. Boniface, on the 7th of July, 1853, when he was succeeded by his coadjutor, Monsieur 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. Monsieur Tache continued to reside for some years after his consecration at L'Isle a la Croix. 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'Isle a la Croix, 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 few panes of glass and some pieces of parchment constitute its luminary system. In this palace, though at first glance, every thing looks mean and diminutive, the 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

bishop—my cook himself is a bishop. These illustrious employes have countless 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 Monsieur Tache 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 washbowl, 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 train...

"At the approach of evening the strength of the whole party, dogs, Indians and bishop, 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 wainscoting. The four dogs of the team are its sentinels, the wolves and the owls preside over the musical croaking, 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 bask the merciful warmth of the kindred pile to which the giants of the forest have supplied abundant fuel.

"Having taken possession 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 is an old family heirloom. The "Benedicite omnia opera Domini Domino" is pronounced before the repast begins. Nature is too grand and beautiful in the midst even of all its trying rigors for us to forget its Author; therefore, during these encampments our hearts become filled with thoughts that are solemn and touching and overpowering. We feel it then to be our duty to communicate such thoughts to the companions of our journey, and to invite them to love Him by whom these wonderful things we behold around us were made, and to give thanks to Him from whom all blessings flow. Having rendered our homage to God, Monsieur Tache's valet removes from his lordship's shoulders the capote which he had worn during the day, and extending it on the ground calls it a mattress; his own capote and his travelling bag pass in the darkness of the night for a pillow; two women blankets undertake the task of protecting the bishop from the cold of the night, and of producing the warmth necessary for his repose; lest they should fail in such offices, Providence comes to their aid, by sending a kind little live bear, which sleeps as peacefully as a dog, and which sleeps tranquilly in the prelate's arms, repairing in their calm slumbers the fatigue of the previous day, and gathering strength for the journey of the morrow. What would be the surprise of some spoiled child of civilization to find beneath its mantle he found lying beneath it bishop, Indians, and the four dogs of the team.

FURTHER EXPERIENCES OF FATHER TACHE IN THE GREAT NORTHWEST. VI. This is not the description of an occasional journey made by Monsieur Tache in the wilderness, but of journeys habitually performed by himself and his brother missionaries, and of the requirements of their ministrations demanded. It is not an uncommon thing for an Oblate missionary in the Arctic regions to sleep every night successively for 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 woe-stricken nights. Monsieur Tache had not yet taken possession of his cathedral; he preferred to remain for some time at L'Isle a la Croix, from which place he could visit with greater facility the missionary posts in the north of his immense diocese. He thus describes his visit to Lac la Biche, where Father Tissot and Maitonneau had pitched their tent: "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 thought that by doing so he could lessen the discomforts of those by whom it was offered to him. Hard work and anxieties were not the only trials of these two young fathers; hunger also contributed its share to their sufferings. I was profoundly affected in finding those beloved conferees pale, emaciated and grief-stricken."

The missionary has further to act as mason, and carpenter, and blacksmith, and, according to circumstances. From Lac la Biche Monsieur Tache set out for the mission of Our Lady of Victories, Arthabaska. He launched his canoe on the waters of the great river, the Arthabaska at a point which was considered unavailing 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

progress on its waters. On the morning of the 2nd 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 asking for admission in the early morning, Father Grollier and Grandin and Brother Alexis rose with-out 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 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 Monsieur 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."

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 his sufficiency that he thinks they should suffice for others also, unless there are impediments which make him inevitable 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.

My father inherited his patronymic name from a Puritan minister in the Church of England who was expelled from his parish by Archbishop Laud, and who emigrated to New England soon after the first settlements were made in Connecticut. My mother inherited hers from an Irish Presbyterian minister who came over to Connecticut about the year 1718 and married a lineal descendant of the Puritan captain John Mason. I was bred in the Congregational sect and in the strictest Calvinistic doctrine. I am a New Englander in heart as well as by birth and descent, and I have a sincere respect for my ancestors and the other members of my own country and people, so far as their civic and social virtues deserve it. Their religion also I honor, inasmuch as it was based on belief in the Bible, in the divinity of Christ, and on sound morality. I am grateful for the goodly natural heritage they have left to their offspring, and also for the Christian civilization which, though defective one, which they have transmitted. There is no claim, however, which parents can have on the religious allegiance of their offspring after the period of nonage, except so far as they represent a higher and divine authority. Allegiance to ancestral religion, so far as it is any way dutifully due, is due 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 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 Episcopals. A law 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 are in the evangelical sects are at times liable, especially during what they call "revivals."

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. 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.

This was the time (1840-46) when the rich literature of the Oxford school

region of pseudo-national philosophy I was too well grounded in natural theology, the evidences of Christianity, and the knowledge of the Bible to be swept 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 law-books, and looking forward to my worldly career. My thoughts and aspirations were irresistibly turned from this earthly vision, 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 wish that there was any way of entering into or persevering in the state of grace except the one way of obedience to the law of God—obedience to the law which commands us to believe what he has revealed, to do the good works which he has prescribed through the natural 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 fidelity possible, recognizing also the veracity of God as the absolute standard of truth, and the will 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 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 a act of God upon the soul in passive, before one could beget 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 experienced this mysterious change of heart. But when this temporary excitement passed away I had always relapsed into the old state, and I had never even asked to be admitted to the communion. I was not disposed to let myself be deluded again by my imagination. In this dilemma I was helped by a statement which my father made, that a baptized person might claim the privilege of a child of God which are signified by baptism, if he were willing to acknowledge and ratify his own part in that covenant of adoption, of which the sacrament is the sign and seal. This imperfect, lingering remnant of the Catholic doctrine of baptismal regeneration is found in the writings of John Calvin, one of the great names of the Reformation, and, although most ignored and fallen into oblivion among the so-called evangelical sects, it has never wholly disappeared even from among Calvin's disciples. It was a perfectly new idea to me when I heard my father propose it, as it was entirely new to me, and I was very welcome to it, for I was only too happy to be allowed to consider myself as a child of God, and to have a definite ground of belief that he would recognize me as such on the condition of exercising filial faith, hope, love and obedience with contrition for all former transgressions. I began at once to fulfil my part of the baptismal compact, trusting in the mercy of God for forgiveness and all the 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 that 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. 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 earnestly endeavored to throw myself into the most thorough and logically coherent system of Calvinistic 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 Catholic creed. But I rejected the Calvinistic doctrines as merely human and spurious additions to the 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. 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.

This was the time (1840-46) when the rich literature of the Oxford school

obtained a wide circulation among Episcopals 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—the apostolic succession through the episcopate. It is needless to specify doctrines generally well known as taught in that Anglican school with more or less explicitness and completeness—a sort of semi-Catholic system, in its highest degree approximating so nearly to genuine Catholicism that its advocates were regarded by outside observers as "Romanizing."

Some little time elapsed before I reached the conclusion that I must sever my connection with the ministry and communion of the Congregational sects. When I arrived at the conclusion I passed over to the communion, and in due time into the lowest order of the ministry, of the Protestant Episcopal Church, where I remained until the early part of the year 1846. This had been the church of my boyhood reverence and love. I had plenty of relatives and friends in it, and the transition from extreme Protestantism to a Protestantism half Catholic was not so very violent when accomplished by easy stages. It was not so far a cry from Geneva to Canterbury as from Geneva to Rome. I did not once consider the idea of going to Rome or expect ever to get there. I thought that what I called in a loose kind of phraseology "the Anglican Communion" was a true branch of the One, Holy, Catholic, Apostolic Church, of which the Roman Catholic Church and the Greek Church, were also branches; that it had been justly and lawfully reformed in some respects, and was the real continuation of the old Catholic Church of England, 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.

I was loyal and true to my new allegiance so long as my conscience permitted me to acknowledge it. I travelled rapidly Romeward, followed the path of Froude, Allie, Faber, and Newman; but I did not know where I was going until I suddenly came upon the gates of the city. I never harbored the thought of leaving my ecclesiastical position until within a few weeks of the time when I severed the tie which bound me to it. As soon as my conscience required me to make this severance I ceased to officiate in the ministry and to receive communion. The last time that I officiated as a deacon in the Protestant Episcopal Church was on Christmas day, 1846, and this was the last time I communicated. On the following Easter day I made my first communion in the Catholic Church and one year from that time I was ordained priest, on March 25, 1847.

Nearly all the study and reading, the personal influences and other circumstances, which determined or affected my religious course in a Catholic direction were Protestant. I read but very little in the Catholic books of the modern period, and had but very rare and slight acquaintance with Catholics, except those who were in a humble sphere.

There were, however, certain distinctively Catholic impressions made upon me, few in number and at rare intervals, which I think worth mentioning. At a very early age those texts of the New Testament which relate to the Holy Eucharist seemed to me to teach most clearly the doctrine of the Real Presence. Also the texts concerning St. Peter impressed me vividly as teaching the apostolic primacy of St. Peter and his successors. Those impressions were never effaced. The first Catholic book of controversy I read was Dr. Pusey's "Letters to Adams from Her Brother-in-law," which I found and read in a bookstore 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. Breckenridge." I was particularly struck with one sentence in which Dr. Hughes spoke of Catholicism as "a holy but calamitated religion." I thought to myself that very probably most of the evil things I had been taught and had taken for granted concerning the religion were untrue, and I increased my opinion afterwards. Wiseman's "Lectures on Science and Revealed Religion," indirectly increased my respect for the Catholic Church. 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 Rankin'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 Christianity, while Protestantism 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 present at High Mass was while I was a student of the East Windsor Seminary. I did not understand the ceremonies very well, but it seemed to me that the Mass was the most august and suitable form of the worship of Almighty God, and it remained in my mind as the original and ceremonial in "Calmeil's Dictionary" with which I had been familiar in childhood. This was in St. Patrick's Cathedral, New York. Father Stars was the celebrant, and Dr. Hughes, 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 poetry seemed fit and natural.

A scrap of Arabic poetry, quoted by Mr. Palgrave, runs thus: "Not by chance the currents flow: Error mazed you thru directed, to certain goal they go."

It may seem strange to some that the current 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 position to see the bend, others who are in it do not perceive the curvature, did not regard the Anglican communion as a sect separated from the Catholic Church. Neither did I regard it as the Catholic Church, and therefore I looked 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 from the nave. As I was born, bred, and then dwelling on the 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 distrust himself because 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 perceiving 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 some still remain—some for a long time until death—in one of the various Presbyterian churches. So long as one considers that intellectual, moral, and spiritual community in ideas, sentiments, sympathies, together with the reception of the sacraments of baptism and the Eucharist, in what he conceives to be a lawful and valid manner, make up the essential bonds of Catholic unity—i. e., that the which binds indivisible—he can agree with the Church of Rome very closely in faith and love, but justly without thinking of starting from his mark in the Protestant sect he belongs to. He may recognize the apostolic origin of the limited principles of Alexandria and Antioch and the universal primacy of Rome, and lament and condemn in great part the called Reformation. And yet he will not admit that he is a heretic or even a schismatic, as he is in the *foro externo* 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 the bishops, priests, and people who are under his supreme pastoral episcopate. All who are not in this flock, whether they be sheeps and lambs, or wolves in sheep's clothing, are only scattered alien wanderers. There are bishops, priests and baptized Christians in great numbers who are outside the fold of Peter. But although these are gathered into communities, as even though they profess the same 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 apostolic succession and an external communion with the other churches in England, and had retained the essential of the faith, this would not suffice to establish the claim which is made for it to 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 received a valid ordination. The law of the Church requires, moreover, that we should profess the faith and receive the sacraments in the one true church whose pastors have a lawful authority under the supreme jurisdiction of the Chief Pastor of the Universal Church, the successor of Peter.

As I have said, I was about three years in teaching this conclusion. At first I regarded the Anglican branch as esteemed it to be, of the Catholic Church as being, in its ideal theory according to the interpretation of the most advanced High Churchmen, the nearest to primitive standard. Next to it was the Greek Church, and the most removed was the Roman. By a gradual change I came to regard, first the Greek Church as nearest to the model of ancient Christianity, 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 the Catholic Church, 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 union would take place, by means of oecumenical council, when Rome would abate her pretensions, modify and restrict some points of her doctrine and discipline, and open the way to a universal reconciliation and reconstruction of Christendom. Briefly, and in a matter of fact statement, this is a project bringing Rome down to a level of Constantinople, and all the Eastern Western dissenters up to that level. Anglicans and other Protestants have shown a banking after fellowship with the Greeks on account of their position between Rome and Canterbury. One of the schemes for attaining fellowship was the location of a bishop with a small staff of clergy in Constantinople to cultivate the friendship of Melchites and other Eastern sects. Southgate was appointed to this mission and he requested me to accompany him which I consented to do; but appointment was not ratified by the missionary Committee, who distrusted Catholic tendencies. While I was expecting to go on this mission I had conversation on the subject with Southgate. The doctor inquired why we expected to persuade the Greek change any of their doctrines and content in any respect to those of

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

A scrap of Arabic poetry, quoted by Mr. Pagnieu, runs thus:

"Not by chance the currents flow: Error mazed yet truth directed, to their certain goal they go."

It may seem strange to some that the currents did not bear me straight into the Catholic Church instead of by the head 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 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.

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 perceiving 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, sympathies, together with the reception of the sacraments of baptism and the Eucharist, 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 binds is invisible—he can agree with the Church of Rome very closely in faith and love he devotedly without thinking of stirring from his nook in the Protestant sect he belongs to. He may recognize the apostolic origin of the limited primacies of Alexandria and Antioch and the universal primacy of Rome, and may lament and condemn in great measure 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 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 supreme pastoral episcopate. All who are not in this fold, whether they be gentiles, sheep and lambs, or wolves in sheep's clothing, are only scattered aliens and wanderers. There are bishops, priests and baptized Christians in great numbers who are outside the fold of Peter. But although these are gathered into communities, and 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 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 in this fold, whether they be gentiles, sheep and lambs, or wolves in sheep's clothing, to be a member 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 pastors 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, I regarded the Anglican branch, as I esteemed it to be, of the Catholic Church, as being, in its ideal theory according to the interpretation of 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, and then, in order, the Anglican branch, as a member 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 pastors have a lawful authority under the supreme jurisdiction of the Chief Pastor of the Universal Church, the successor of St. Peter.

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 concerning the cultus of the Virgin Mary, the saints, and images. Upon this the doctor argued very strongly and conclusively that the same reasons which establish the canonical authority of the councils of Lyons and Florence, and prove that the Greeks, and a fortiori the Anglicans, have no case against the Roman Church.

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 a course of thought and reading which carried me 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 communities separated from the communion of the Roman Church are in an irregular and anomalous condition, a state of secession and revolt which is wrong and unjustifiable, 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.

Surely this notion that the Roman Catholic Church and the Protestant Episcopal Church are essentially one and the same is chimerical, and needs only a superficial common sense to vanish like a bubble. However, we who were playing an ingenious 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 Catholicism was an affair of books, of the imagination, of a certain set of individuals, and not the genuine religion of the Church of England and the American sect which 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 against the Roman Church which was really violent. He, like many of hers of his kind, was anxious to make proselytes, and when one fell into his hands he would reconfirm him. This is but one instance among a multitude of facts which proved that a cordial sympathy with the actual, informing 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 on which I had found a temporary footing I made the leap across upon the Rock, an act which, of course, I was only enabled to make by a special aid of divine grace, but which, none the less, I consider as a perfectly reasonable act, and one which can be justified on the most satisfactory rational grounds.

In the foregoing matter I have sketched the progress of my religious convictions from Protestant Christianity pure and simple, in the form commonly called "orthodox" and "evangelical," through the middle ground of "High Church" and "Anglo-Catholic" Episcopalism 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 proclaimed and established a religion of doctrines and precepts which is obligatory, universal, and perpetual in a manner 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 axioms. Neither does it require the justification of the process of concluding the logical result from the admission of the premises belong to a mere piece of psychological history. I have not in view to prove the validity of the inferences 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 satisfactory justification of all these convictions by evidence and reasoning, 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 prospectus, which I should undertake to defend if I were writing a complete treatise of apologies, and which I am convinced have been amply defended by 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 the 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 actually complete and finished; just as in the case of science of military defence and attack there has been a continual change and improvement in artillery and fortification.

The general prospectus is included within the terms of these theses.

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

Second. One who believes in God ought to believe in Christ and his revelation.

Third. Whosoever 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. Heintz, in N. Y. Catholic World.

MR. WM. O'BRIEN'S LECTURE.

"The Lost Opportunities of the Irish Gentry."

United Ireland, Sept. 7.

An 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. Walsh, and on the platform were several Irish and English members of Parliament. His Grace having opened the proceedings, 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 well, now open to receive him, 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 gentle people in Ireland. Some of us had no more conception what sort of uncounted animal a democrat was than Mrs. Partington had of the attributes of the allegory on the Nile. Irishmen were 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, despoil a whole countryside, he might beggar his tenants and mortgage his property up to the eyes; he might get drunk every night of his life, and put a bullet through an unfortunate tradesman 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 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 bailiff and making him swallow his own latrines is a proceeding copied from the highest aristocratic precedent. Mr. George Robert Fitzgerald was by no means the only man who mounted the rostrum upon his hands to give the ministers of the law a hotter reception than they encountered at Bodyske and Congreany. It was the regular way of discharging honest debts in well-bred circles. The noble family of Kingstou, 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 pauper their own bodies and fuddle their brains—that their noble descendant is now engaged in exterminating the unfortunate tenantry of Mitchelstown, not for repudiating any honest debt, but because they will not surrender the homes in which their fathers lived, and which their hands had made as watered with their sweat to the poor and the disinherited 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 my native town of Mallow we used to think the Clubhouse there a kind of seventh heaven inhabited by beings of 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 gentlemen's estimate of their own importance. I can hardly ever pass that Clubhouse 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 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 potters' 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, favoured 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 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 Geraldines when they settled long ago in Mallow Castle did not shut themselves up in a clubhouse, and give themselves airs. They fraternized 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 the most likely to shed lustre upon our glory stability to an aristocracy—the career of one of those old Geraldines ruling like

a king over every peasant from Listowel to the Galtee Mountains, or the career of the present head of the Geraldines, barricaded in his castle at Carton, composing pamphlets for the L. 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 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 ever man were puffed as a leader, and brought to become leaders of the Irish people it was the Irish gentry. It was fine of this folk, perhaps one of the vices of the Irish people, their fondness and yearning for leaders of birth and station. The aristocrats who led the Volunteers of '82, with the glorious exception of Grattan and half dozen others, were bigots and rascals who had very little to recommend them except their voluntarism; yet their popularity kept no bounds. O'Connell tried to keep the Catholic lords and aristocrats in the van of the Emancipation movement until his heart was sick of their cowardice and meanness and syzyphancy—they have never to this day been emancipated in their souls. The Young Ireland movement was very largely a novel-made, aristocratic aspirations. Mitchell and Lalor, indeed, knew 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 amusing things we learn from Sir C. G. Duffy's book, "Four Years of Irish History," is that up to the very eve of the revolt of '48 Smith O'Brien and some of his colleagues nourished the extraordinary delusion that the Irish gentry were meditating going over on *massé* 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 himself. He actually wrote, in letters which the gentry would be found to honor and 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, when all was said and done, was to follow their leaders who 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 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 1855, when all national spirit was extinguished and when 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 revolution which their own folly brought about their ears, the Irish gentry obtained at least three separate opportunities of harmonizing their interests with those of the country of their birth and the people from whom they derived their living. It is a pity that the most astounding facts of the history of human fatality that the immediate and proximate cause of the Land League movement in the county Mayo was a confederacy of four of the greatest landowners in the county—Lord Lucan, Sir Roger Palmer, Sir Robert Blosse Lynch, and Lord Sigo—to refuse a wretched abatement of only 10 per cent. to a tenantry on the brink of starvation. They kept their rents, and they founded the Land League. I remember with what shrieks of laughter the landlord newspapers received the first project of the Land League under Mr. Parnell's hand to buy the landowners out at twenty years' purchase of Griffith's valuation. I wonder what they would give to catch Mr. Parnell's signature to such a bill under date of this present month of grace, September, 1887. 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Persons writing for a change of address should invariably send us the name of their former post office.

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.

How different is the case of poor oppressed Ireland! Truly there is dissatisfaction in the country against the way in which it is governed, and that dissatisfaction is openly expressed.

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.

Regarding the doctrine on which the Coercion Act is based, Sir William Harcourt said truly: "It is not the common law. It is not the constitution of this country."

Ireland has suffered, and to that degree must she look for reparation. However, for Mr. Gladstone there is this to be said: he has acknowledged his error, and he is now doing his utmost to repair it.

The evils of alien Government in Ireland do not require to be proved at length here. They are too well known, and our readers have personally experienced them.

As regards the assertion of Col. Harman, the testimony of Justice Harrison at Wexford settles it in a sufficient refutation.

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.

The circumstances attending the Mitchelstown outrage are peculiarly atrocious. Even under the Crimes Act, a meeting is legal unless it be previously proclaimed.

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.

The situation is this. The present Government, kept in office by English votes, is determined to rule Ireland by brute force, and to crush out all consti-

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 peacefully pursuing, and we hope patience enough to keep them within the bounds of moderation and constitutional agitation.

A 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 complications between the two countries.

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.

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."

This statement of the case is quite unfair. The Anarchists now under sentence of death committed murder which has no palliation.

Riel's case differs from this under every aspect. It is not denied that the poor Indians of the North-West were suffering under many grievances, and that these were not redressed.

crushed he should have shared that executive clemency which it is usual to extend even to arming political offenders, when their cause is lost.

The fact is, there is little doubt that Riel would have been pardoned if there had not been a race of vampires in Ontario, thirsting for his blood, passing resolutions calling upon the Government to hang him, and bringing to bear every possible pressure to secure this result.

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.

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

The Mitchelstown tenants were so situated that they were shut out from the benefit of successive Land Acts, they being leaseholders.

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.

THE AMERICAN PARTY.

The American party is the title of a new party which has lately sprung into life in the United States.

"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 possessions of the resident alien should be limited in value and area."

encourage them in their course; but they will bring upon themselves and upon their country the condemnation and scorn of every civilized nationality.

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 proposals of Archbishop Walsh to submit the differences between the landlords and tenants to the arbitration of a friendly conference are now attracting serious attention from both parties concerned.

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.

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.

Even the Tories are obliged to admit that Mr. John Morley's speech at Templecombe Saturday evening was a brilliant effort.

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ground sharp. When it falls, some political heads will roll into the basket.

A convention of this party met in Philadelphia Sept. 16th. Representatives were present from all parts of the United States, even from the Pacific coast.

THE LATE HON. WM. McMASTER.

The Honorable Senator William McMaster died at the age of 76 years, at his late residence, Toronto, Sept. 22nd, and was buried on Saturday afternoon, the 24th Sept.

Mr. McMaster's will leaves a large amount to purposes connected with Baptist and Methodist church and educational purposes, and the remainder to his heirs in the ordinary course.

EDITORIAL NOTES.

We regret to learn of the death of Mrs. O'Brien, the mother of His Grace the Archbishop of Halifax.

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.

The election to the office of Lord Mayor of London of Polydore De Kuper, Alderman from Farrington Without, was a genuine surprise.

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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 Government.

DIOCESE OF KINGSTON.

HIS LORDSHIP, THE RIGHT REV. DEAN CLEARLY, ADMINISTRATOR CONFIRMATION AND LAYS THE CORNER-STONE OF NEW CHURCH AT TWEED.

His Lordship, Most Rev. Dr. Cleary arrived in Tweed on Sunday, Sept. 18th in company with Rev. Father David, pastor of Madoc, and Father Kelly, secretary, for the purpose of laying the corner-stone of the new church now in course of erection.

His Lordship having blessed the people as the carriage slowly moved through the vast crowd, proceeded to Tweed to lay the corner stone of the new church.

The other flags raised in honor of the Bishop's visit were: Messrs. Stewart at Spalding, Stafford and Huyck Brothers.

Having arrived at the Presbytery, His Lordship, although not feeling well for the previous week, and the fatigue of the long ride, made as little delay as possible in company with Father Fleming, esteemed and energetic pastor; Father Kelly, His Lordship's secretary; Father Davis, Madoc; Father McCarthy, Rea; Father O'Garra, Belleville and Father Quinn, Madoc, proceeded in procession to the site of the new church.

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CATHOLIC PRESS.

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DIocese of Kingston.

HIS LORDSHIP, THE RIGHT REV. DR. CLEARY, ADMIRERS 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 corner-stone 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 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, "Lead Mills Faithful" neatly worked in letters of white and gold, thus presenting a very striking appearance to the grand procession following.

Having arrived at the Presbytery, 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 Kelly, His Lordship's secretary; 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 country, on which is to be erected the new church.

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 Catholic. It would do good there, the same that it has done for me, for it would lead them to the true faith.

Blair's College, Edinburgh, possesses a full length portrait of Mary Queen of 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 1630 to the Seminary or Scots College at Douai, her brother being at the time one of the professors there.

There is quite a stir in Newtown, N. Y., society circles over the recent conversion 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 Forty-first street, at one 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 ceremony was her sister, Mrs. Grossbeck, of Albany, her parents being decidedly opposed to her marriage to the Doctor.

"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 Protestantism, in every key, and at every hour of day and night. Why, then, are the followers of Luther so mightily in the habit of the disciples of Ignatius of Loyola? The usual answer is that the Jesuits have no country (and not vaterland), and consequently ought not to be allowed to live in a land in which patriotism is the leading means of self-preservation.

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 abysms 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, which, in the case of very many Catholics, is every morning in the week.

There are ministers idle, waiting because no man hath hired them. Idle ministers! Who are they idle? Vacant churches and idle ministers! It is not meet 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 Christ under another name, than to die for Him in the name of the Lord Jesus Christ, the Independent. The Independent is right. Let the congregation that hungers for the bread of life come into the stronger church, the Only Church, the church which, true to its Divine Founder, supplies 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.

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 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.

refectory, the fireplace being afterwards built up. In 1814 it was removed from its hiding-place and transferred to the English Benedictine College in Paris, 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, the Mother of 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 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!

"Lie boldly, something will stick," is said to have been one of Voltaire's favorite maxims. "Ignorance has it been carried out in practice not only by Voltaire, 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 that appears in the Tablet to an ancient 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 Hallam which is referred to in the Tablet, simply says that the priests of the time referred to gave so much attention to Arabic and Chaldean literature that they 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.

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 abysms 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, which, in the case of very many Catholics, is every morning in the week.

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 in his usual eloquent style.

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 creditable in every regard. A feature which at once impresses the visitor is the remarkable group of statues displayed in the ornamentation of the altar and the great cleanliness observable in every portion of the sacred edifice.

The following appeared in the Montreal 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. J. Curran, member for Montreal Centre, was alluded to as the enemy of Irish Home Rule, and a coadjutor of the Government."

Some of the masonic sects in Europe approach diabolism in their hatred of the Catholic Church and in the activity and ingenuity of their propaganda against the Church. They have declared a war to the knife against it, or, to be more in keeping with their teaching and practice, a war to the dagger and the poison-bowl, their favorite weapons. They manifest a fiendish greed for the apostolate of wickedness, and leave no stone unturned, no in-

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.

In the course of a public speech in Dutchess county, last week, the Rev. James Nolan, 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 honest and hard-tilling 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 the 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 insupportable burdens pressing fatally upon its steps in its onward course."

We are glad to notice the Freeman's Journal's paragraph on the unhealthy 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, supper or breakfast, in order to escape the irksome silence sometimes insisted on, will not long remain in good condition. The requirement of dyspepsia, under such a rule, is almost certain.

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 intolerance and ignorance which old John Knox and other 'Reformers' raised in clearing away, it 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 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 organized, they represent the Catholic Church; and, as the world moves, receive the respect of the enlightened."

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BISHOP WALSH AT ST. MARY'S CHURCH.

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THE AMENDE HONORABLE.

The following appeared in the Montreal 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. J. Curran, member for Montreal Centre, was alluded to as the enemy of Irish Home Rule, and a coadjutor of the Government."

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 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 in this connection.

NEW BOOKS.

THE MOST HOLY ROSARY, in thirty-one meditations, prayers and examples, suitable 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. S. S. R. Published by Benziger Bros., New York, Cincinnati and Chicago.

SERMONS, Moral and Dogmatic, on the Fifteen Mysteries of the Holy Rosary, by Rev. Math. Jos. Frings. Translated by J. E. Robinson. Published by Benziger Bros., New York, Cincinnati and Chicago.

THE FIFTEEN MYSTERIES, a collection of stories for young folks. Reprinted from the Ave Maria. Published at the office of the Ave Maria, Notre Dame, Indiana.

COERCION TACTICS.

Dublin, Sept. 29.—The action of the branches of the National League, in the supposed 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 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.

Mr. Balfour begins prosecuting he will fill up all his jails in time; and the work of the National League will be going on just the same as ever. He sees this dilemma and he hesitates. So does the Coercionist 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 Irish people are determined not to be one of the two. They see they are battling 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 can maintain in spite of Coercion, wherever 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 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 preparing to carry out the remainder of the Loggacurra evictions to-morrow.

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 braves, 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 house, and the tenant and a small group of friends met them at the gate. A struggle ensued, and the Emergency men were driven back. They thereupon, fired a fusillade 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 men upstairs and leaving them by themselves to fire as they pleased from the windows.

The moonlight outrage near Lisdoonvarna, out of which arose the murder of Constable Whelan, now turns out to be, what we all suspected it was from the beginning, a put-up job, in order to furnish the Chief Secretary with a counterblast to Mitchelstown, on the evening of the debate in the House of Commons. This may seem a wild statement, but if you knew the intricate working of the Castle system in Ireland it would not seem anything of the kind;

and I will warrant that, before the trial of the arrested men is over, the statement 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-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 unforeseen contretemps, due to the determined efforts of the "moonlighters" to escape.

One of the Woodford men who defended Saunderson'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.

HYMNICAL.

At 9 o'clock, Monday, Sept. 25th, in St. Joseph's Church, Stratford, the marriage 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 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 congratulations and wish them every prosperity and happiness through life.

A GOOD WOMAN GONE.

There peacefully 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 sudden, she being up a few 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 vain. Her redeemer called her to Him. If 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 Napan, 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 kind-hearted spouse in relieving their wants. Her death will be sincerely regretted by all and her bereaved husband and relatives have the sympathy of all who had the pleasure of her acquaintance. —Ottawa Free Press, Sept. 26

A GOOD SISTER GONE TO REST.

Sister Irene of St. Joseph's Convent, of 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 nuns of the school were under her direction and she through her training that several third and second-class certificates were obtained by those who subsequently 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 and mind were best known. Around her dying couch they faithfully watched during 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 resolutions were passed:—"Whereas it has pleased the Almighty God, in His wisdom, to remove from our midst by the hand of death Sister M. Irene, who, for the past four years, has been 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 pleasure of her acquaintance; and her death has caused a void which cannot be easily 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 afflicted 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 parents." Signed, D. ROONEY, Chairman, W. DOHERTY, Sec.

—Cobourg World, Sept. 19.

One of These Days.

One of these days (O dear, how strong!) My voice will break into ripling song, My sorrow will fly and all day long I shall be glad in a thousand ways, One of these days— These beautiful days.

On Sept. 23, the sheriff's officer (Boland), accompanied by one bailiff and a few police, arrived at the house of Mr. John Mahony, Kilmacree, for the purpose of carrying out an eviction. Mr. Mahony was a tenant of Mrs. Margaret O'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 Malton, before the Recorder, when, of course, Mrs. O'Brien gained her point. The tenant appealed, and it was re-heard in Kanturk, in June last, when the landlord 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 victors. 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 possession 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 Spencer in Conamara, on the occasion of his visit to that place, by the self-styled rate-payers in the parish of Monanney.

On Sept. 7th, the remains of the Rev. Michael O'Connell were consigned to the grave in the churchyard of his parish of Ballybegue. 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 laudations on the Irish Tithe Question, assured Mr. Walker, of the London Times, that a gross injustice is done by requiring the Irish landlords to go on paying the full tithe rent charge, and that the title "Church of Ireland" is properly allocated to Protestant Christians.

NEWS FROM IRELAND.

Dublin.

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. Bishop's former novices, Rev. Bertrand 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 movement, and which himself had greatly helped to raise, and which owed so much of its beauty and adornment to the illustrious Father Tom Burke.

Wexford.

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 policy in reconstituting the National League, expressing confidence in Mr. O'Brien, 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 movement, and that it was determined that the organization would go on in spite of whatever proclamation or ban the Government might put upon them.

Queen's County.

A meeting of Queen's County landlords was held on Wednesday, Sept. 7th, at Maryborough. Lord De Vesel presided, and Lords Castletown and Ashbrook were among those present. Resolutions were adopted urging the right of landlords to compensation from the Government, and calling upon the Government to reduce estate charges, and desiring that "landlords should be placed on the same favorable footing as the tenants with respect to borrowing money from the Treasury" for the purpose of paying off family charges!

Lord Miltown got another very bad fall, in a figurative sense, at the last Ballymore Eustace Petty Sessions. He summoned a tenant of his named John Miley, of Tipperahwin, for having taken forcible possession of a farm from which he had been previously evicted. When the case came to be investigated it was found that the bailiff who had been employed by the sheriff to perform the ceremony had not been properly employed, according to rule, and that the sheriff had not followed the rules of the law in making his appointments renewed every year, and it was seventeen years since this particular limb had received his original appointment, and it had never been renewed. There was nothing for it but to dismiss the case under those circumstances, and the magistrates, Messrs Fitzgerald, R. M., and Colonel Conolly, R. M., did not make any foolish attempt to evade their duty. It would 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, Castle-town 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 Fertalleg to-day could curse the power that enabled him to depopulate the 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 picked out for prosecution was Owen Keena, of Castle-town-Geoghegan, the man who first raised the banner of the National League in his parish, and whom Foster 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 prosecution under the Coercion Act was opened at Glisson, when Mr. P. J. Hayden, editor of the Westmeath Examiner, and several others were charged before Colonel Bunbury, 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. Naturally considerable interest was taken in the case, and this was evidenced by the great crowds which thronged the courthouse, where the prosecution took place. Only the evidence of the Crown 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 was extracted from the constabulary witness. One policeman deposed that "he 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 sitting magistrates using the summary

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

Cork.

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Galway.

The Longhros Board of Guardians has now entered the "Plan of Campaign" with Lord Clarindree, and are in line with the remainder of the tenantry on the O'Rourke estate.

Mayo.

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

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Limerick.

Mr. Edmond J. Synan, who represented Limerick county for over twenty years as a Home Ruler, died, at his residence, Ashbourne, county Limerick, on the 5th inst., aged 74 years. He was both a member of the Bar in '43, but did not practice. In 1865, he was elected one of the Members for the county as a follower of Isaac Butt, defeating Colonel Dickson, the Conservative candidate. The late W. H. O'Sullivan was his colleague in the representation of the county until the general election of 1885, when they were both replaced by the present members, Messrs. William Abraham and John Flanagan.

Antrim.

On Sunday, September 4, the ceremony of blessing the corner stone of the new church of St. Comgall, Bangor, was performed by the Bishop of the diocese, the Most Rev. Dr. McAllister. 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, St. 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 required in liquidation of the debt on the church up to £210. The Catholics 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 pecuniary burden.

Armagh.

A Nationalist meeting was held on Sunday, September 4, at Middleton, six 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. Creilly, Birmingham, and Mr. Daniel MacLacree, Belfast.

Derry.

Mr. Justin McCarthy, M. P., arrived in Derry, on September 6th, accompanied by Mrs. McCarthy, and was present at the opening ceremony of the bazaar in aid of the building fund of the new Catholic Hall, and the hon. gentleman and his daughter subsequently generously patronized the stalls. Mr. McCarthy delivered an interesting lecture at the League rooms on "The Literature of '48." The Rev.

THE TELEPHONE CRAZE.

Periodically the public have a craze thrust on their notice, at one time it is a gold-mine, at another a lead company that seeks to draw the hard earnings from the people's pockets. In a recent time it was the South Sea bubble that turned the heads of kings and senators who were ultimately engulfed in one grand speculation that ruined them by the millions. Montreal just now is quietly being flooded with telephonic schemes as lightly as money and as dubious in results as the bank angle companies floated in the States, to the financial ruin of those who once prided themselves on being in affluent positions. It is against investing in these imaginary companies that we desire to caution our readers. But yesterday a new scheme was floated to wipe out the Bell Telephone Company by reducing its tariff to \$35 per annum for subscribers; to-day another bubble company which wishes to reduce the price to \$12 is floating in the air. It is needless to say there is little room for the next fifty years for any competition such as is perhaps intended or intended for sale. From personal inquiry we find that no person, director or otherwise, 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 companies 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 telephonic Co. can 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 special bonanza 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 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 to 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 line connecting cities and towns in Canada and the United States. 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 to such a project as this, where it has 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 distinct interests, the first to protect 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 project—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.

Grand Results.

For several years R. H. Brown, of Kilmacree, suffered from dyspepsia, he says he tried several physicians and a host of remedies without relief. His druggist recommended B. B. B. which he declares produced "grand results" for which he gives it his highest recommendation. VOLUMES OF ROAST 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 is, and they state that it is a radical cure for Dyspepsia, Constipation, Liver and Kidney troubles, and a fine general alternative.

Be Prepared.

Many of the worst attacks of cholera 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 to try it at hand for emergencies. It never fails to cure or relieve.

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"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." Mr. 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 procured from any druggist.

Worms derange the whole system.

Mother Graves' Worm Exterminator deranges worms, and gives rest to the end of worms by sending to five cents to try it and be convinced. A lady writes: "I was enabled to remove the worms, root and branch, by the use of Holloway's Corn Cure." Others who have tried it have the same experience.

NATIONAL PILLS are a mild purgative,

acting on the Stomach, Liver and Bowels, removing all obstructions.

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HOLLOWAY'S PILLS & OINTMENT. THE PILLS Purify the Blood, correct all Disorders of the LIVE STOMACH, KIDNEYS AND BOWELS. They Invigorate and restore to health Debilitated Constitutions, and are Indispensable in all Complaints incidental to Females of all ages. For Children and the aged they are priceless. THE OINTMENT Is an infallible remedy for Bad Legs, Bad Breasts, Old Wounds, Sores and Ulcers. It is famous for Rheum and Rheumatism. For Disorders of the Oesophagus it has no equal. FOR SORE THROATS, BRONCHITIS, COUGHS, Colds, Glandular Swellings and all Skin Diseases it has no rival; and for contracted and stiff joints it acts like a charm. Manufactured only at Professor HOLLOWAY'S Establishment, 78, NEW OXFORD ST. (LATE 538, OXFORD ST.), LONDON. and are sold at 1s. 6d., 2s., 3s., 4s., 5s., 6s., 7s., 8s., 9s., 10s., 11s., 12s., and 13s. per Box, or Post, and may be had of all Medicine Vendors throughout the World. Purchasers should look to the Label on the Pots and Boxes. If the address is not Oxford Street, London, they are spurious.

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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 amidst 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 equally among men, no struggle to exercise the dominion of selfish monopoly and luxury which have hitherto cruelly darkened 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 fishermen'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 powerful than the tyrant's bayonet, 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 ardour until the radiance of freedom which once lighted this island envelops her again, and makes her once more the bright herald of knowledge, truth, and liberty to the world.

THE VOTE OF THANKS.

When Mr. O'Brien sat down, the audience rose and cheered vociferously for several minutes. Mr. Dawson then moved a vote of thanks to the lecturer, and was followed by Mr. Labouchere, M. P., and Mr. Brunner, M. P.

MR. O'BRIEN'S REPLY.

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 more indebted to Mr. Balfour than 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 a solemn treaty with the kindly ladies who have charge of this institution that I was not to be—I suppose as we are Irish I may use the phrase—so liberal as to liberate me 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 STATUTE.

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BENZIGER BROTHERS

Printers to the Holy Apostolic See, MANY FACTORIES AND WORKS OF ARTS, VESTMENTS & CHURCH ORNAMENTS, New York, Cincinnati & Chicago. 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 undisciplined to meet him. Mr. Balfour (hisses and cries of "Order") if he hides me in his deep dungeon, I will not shut 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 (cheers) and looking round for themselves, for I believe that blood that we have flowed in Ennis last Sunday, and in many a spot besides in Ireland within the last few weeks, only that brutes like Capt. Flunkett knew that there were Englishmen amongst them taking notes, and your brave Castle official quails and trembles in his shoes before these representatives of the English nation (cheers). Yes, we thank them, and we welcome them to our hearts (cheers)—those English invaders "to right and to left" of us (cheers); and when we find gallant gentlemen like Mr. Labouchere (cheers), and like Mr. Brunner (cheers), and Scotchmen whom his countrymen fondly and truly call the Parrot of Wales—Thomas Ellis—(cheers)—and we find these gentlemen abandon-

OBJECTS OF THE NEW YORK CATHOLIC AGENCY

The object of this Agency is to supply at the regular dealers' prices, any kind of goods imported or manufactured in the United States. The advantages and conveniences of this Agency are many, a few of which are: 1st. It is situated in the heart of the wholesale trade of the metropolis, and has completed such arrangements with the leading manufacturers and importers as enable it to purchase in any quantity, at the lowest wholesale rates, thus getting its profits or commissions from the importers or manufacturers, and not from the consumer. 2nd. No extra commissions are charged its patrons on purchases made for them, and giving them besides, the benefit of my experience and facilities in the actual prices charged. 3rd. Should a patron want several different articles, embracing as many separate trades or lines of goods, the price of only one letter to this Agency will insure the prompt and correct filling of such orders. Besides, there will be only one express or freight charge. 4th. Persons outside of New York, who may not know the address of Houses selling a particular line of goods, can get such goods at the same by sending to this Agency, which will forward them to the proper address. 5th. Clergymen and Religious Institutions and the trade buying from this Agency are allowed the regular or usual discount. Any business matters, outside of buying and selling goods, entrusted to the attention or management of this Agency, will be strictly and conscientiously attended to by your giving me authority to act as your agent. Whenever you want to buy anything, send your orders to THOMAS D. EGAN, Catholic Agency, 42 Barclay St., New York, N.Y.

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

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In Memoriam.

MATTHEW CARRIEB, SEP. 1887. His friends forever allied in death, When called in virtue daily grew, Crashed like a bow of summer morn Bright with the hope of heavenly dew.

In quiet love and pure faith, In rest and of his body part, The fruits of his generous soul Will ripen in our tear-laid heart.

To more his spirit loved and care Will cheer our lives with heavenly ray; Peace to his pure and noble soul In requiem of Eternal Day. T. O'H.

C. M. B. A.

The following letter appeared in a late issue of the Register, as an "Appeal to Catholic Fathers." We commend its perusal to all who have not yet joined our Association and who are eligible to do so:

DEAR SIR—Please allow me space in your valuable paper to address a few lines to the Catholic fathers on the principles of the Catholic Mutual Benefit Association and the benefits they might derive from this association. The objects of the C. M. B. A. are twofold: First, in order to aid the families of deceased members, the C. M. B. A. has attached to it a beneficiary of either \$1,000 or \$2,000 to be paid out of the treasury of the association as soon as satisfactory proofs of death are received by the proper authorities; second, to improve the moral, mental and social condition of its members, and to educate them in integrity, sobriety and frugality and make them contented with their station in life. There are many families of families who would be benefited if their sincerity as good, conscientious Catholics are questioned, who will swear at any allusion or suggestion as to their duty in providing for the future welfare of their families through the medium of insurance. Such persons (and they are not scarce) take extremely selfish views of this matter. One will relate how he had to struggle to take care of himself when young, and his family can do the same; they are no better than their father. Another will tell you he intends to put on interest what insurance would cost each year, and when he dies his family will have as much as though he was insured, etc.—no end to excuses.

Poor deluded beings! Who gave them a lease of life that they may accumulate a fortune for their offspring, or how do they know that after their death their children will be old enough to have the health and strength which they once enjoyed or the opportunity to care for themselves. It must be remembered that there is a vast difference between the present time and a quarter of a century ago in the chances of a poor man's acquiring property; therefore it should be the conscientious duty of all to band themselves together for mutual good. Stop for one moment and think when you are on your death bed, and your poor, heart-broken wife and helpless little children are crying around you, and you have neglected when in good 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 voracious 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 month 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.

J. J. M'G. 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.

Report of the Supreme Finance Committee for the year ending September 1st, 1887. Cash on hand in Beneficiary, at last report, Sept. 1, 1886, 1,697 20 Received during the year, 256,083 45 \$257,780 74 Cr by draft returned to hold in trust, 100 00 \$257,880 74 Disbursements for death claims, 256,000 00 Cash on hand, 1,880 74 GENERAL FUND. Cash on hand, General Fund, Sept. 1, 1886, 1,541 93 Received during the year, 4,475 90 \$ 6,017 83 Disbursements, 4,392 40 \$ 1,625 43 Signed by C. B. Friedman and J. A. Flanagan, Committee.

Bro. J. O'Meara, District Deputy, Peterborough, would be obliged if the gentlemen in Port Hope, Coburg, Campbellford, Hastings, Grafton, Colborne, and Lindsay, to whom he wrote concerning 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 information 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 establishment, is forwarded by him free of charge on application.

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 officers, etc., will appear in next issue.

A LAY SERMON FOR THE HOLY NAME SOCIETY.

Catholic Review.

One of the most astonishing things in the world, when we come to think of it seriously, is that men, and even women, God save the mark! calling themselves Christians and Catholics, indulge freely in the habit of cursing God, and oftentimes using the most awfully profane language—language which ought never to be heard outside the hell of the damned. Yet these unfortunate people who use this kind of language too often delude themselves with the idea that it is an indication of smartness, or gentility, or courage, or independence. Courage? Yes, it is the courage of Satan, who knows that he is a lost spirit and therefore is not afraid to curse God to His face. Independence? Yes, it is the independence of a puny worm of the dust who dares to raise himself in rebellion against the God who made him. Gentility? It is vulgar. It is utterly beneath the dignity, good sense and refinement of a gentleman. It is abhorrent to the instincts of a gentleman, for a true gentleman is considerate of the feelings of others; but a profane man seems to care neither for God, man or the devil, though certainly he is the devil's servant and is doing the devil's work to the great satisfaction of his Satanic majesty, and oftentimes with a spirit that assimilates him more to the fallen angels than to human beings, much less to Christians.

And the strangest thing of all is that these people excuse themselves so easily, when reproved or expostulated, with "They really do not mean anything by it; it is a bad habit they have got into and they swear without thinking about it." Merciful heaven! Is it possible that a puny man will spit in the face of the Almighty and then say he does not mean anything by it? Is it possible that men whom Christ has redeemed at such an infinite price will smite Him daily and hourly in the face and then say it is a habit—they do it without thinking? Don't think of it! Why that is the very sin of blasphemy which is the worst sin of all. Don't mean anything by it! But you mean to persist in doing what you know you ought not to do in the very face and eyes of the command of your Maker not to do it. You don't mean anything by it, why don't you leave it off? Whether you mean anything by it or not, the habit itself means that you are careless of the salvation of your duty to God; that you are careless of the salvation of your own children and of your neighbors, to whom you do not hesitate daily and hourly to give scandal; and who may possibly, through your bad example, be lost.

Cursing God is really a kind of practical atheism. If you really believe in God and His revelation, you would not dare thus insult His Divine Majesty from day to day. You may say you believe in Him, but your actions belie you words. Everywhere, always, without respect of persons or place or time, these profane men vomit forth their oaths in their families, in the shop, by the way, in public conveniences, corrupting and being corrupted by it 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 sin 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 shall 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. Stoeker, domestic chaplain to the German emperor, in his German paper, the Evangelical Times, has paid this enforced and reluctant tribute to the Catholic Church: "For years we have seen the Catholic Church develop in increasing activity. We have seen our glorious Protestant Church almost go to pieces by the indifference of the educated, and the artificially fomented hatred of the working classes. Rome boasts of having acquired the following of noblemen, citizens, the working classes and families alike. The Catholics look up the gauntlet thrown at them by the mightiest monarch of the world, and they brought the contest to a successful issue. The Catholic Church holds the balance of power in its hand; it passed or rejected every measure. The Catholic Church has gained great influence in the social as well as in the political sphere. By literature and Christian associations she holds Socialism in check. She is the friend of land reform and social renovation. She protects the laboring man by advocating factory legislation and promoting trades unions and guilds. She gives a new impetus to agriculture by the Farmer's Alliance, at the head of which stands Schollerstein. Also I what is more, Catholics and Protestant friends and foes, hold her in esteem. She is a power the state has to reckon with, for the powers that are cannot do without her."

PERSONAL.—Miss Anna and Nettie Jacobson have left for their home in Detroit after spending a month's visit in the old "Rock City" of Quebec visiting friends. Bon voyage.

Special to the CATHOLIC RECORD. FROM MONTREAL. Rev. Lord Archbishop 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, Gloria, Credo and Sanctus were beautifully sung by the well known soloists, Messrs. Hamelin and Rowan. The sermon was preached by the Rev. Father Shaugnessy, who is also a visitor here. The subject of the Rev. Father's discourse was on the Devotion to the Blessed Virgin Mary, which he treated in a most eloquent 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 Patriotic cast. 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 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.

The season for Bazaars began early, and these affairs are numerous, and what is better, have been so far successful. The Bazaar 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 round sum to hand over to the good cause of which he is the President. These 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.

The ladies of St. Jean Baptist parish have been busy for weeks past arranging for their bazaar in aid of the parish church. It opened yesterday under very favorable auspices. The St. Ann's parish bazaar will open in a few weeks. The ladies of the parish have been hard at work for weeks past, and they are very evidently determined that this year's bazaar will be far ahead of its predecessors, the indications point 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. Besuchamp Pastor of St. Placide; Rev. J. L. Lafontaine Pastor of St. Antoine; and the Rev. Father Corbelli Chaplain to the Sisters of St. Anne at Lachine.

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

Hon. W. M. Lynch and family have become permanent residents of Montreal.

Special to the CATHOLIC RECORD. FROM ST. JOHN, N. B. The bazaar lately held in Portland for the benefit of St. Peter's Church resulted in a net profit of \$3,509. The pastor and congregation must be congratulated 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 bazaar, and they in their turn desire to thank all who contributed to make it so successful, either by donations or otherwise. Also to the hand and the ladies and gentlemen who assisted at the concert. 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 name clearing seven hundred dollars. Miss Lynch won the gold ring, she having sold most of St. Joseph's table.

On Sunday, 25th inst., Rev. Father Bell, C. S. 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 Bell has been since the Redeemer has 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 officers for the ensuing year took place at the rooms of the St. Joseph Social Society. The following were elected: President, John McLaughlin; vice-president, Patrick Dillon; financial secretary, Patrick Hennebery; recording secretary, Michael Sweeney; treasurer, Felix McGill; sergeant-at-arms, Daniel Rooney. Committee, Redmond, Condon, Coleman, Fletcher, Reynolds, McCarthy, John McCullough, William Martin, Bernard Levesque, David Tooby, Peter Jennings, Michael Fitzpatrick, William Quirk, Patrick McManus, Daniel A. McDonald, John Elmore. Rev. J. O'Donovan is spiritual Director of the society.

LOCAL NOTICES. For the best photos made in the city go to EDY BROS., 380 Dundas street. Call and examine our stock of frames and paraphernalia, the latest styles and finest assortment in the city. Children's pictures a specialty.

New Fall Dry Goods received at J. J. GIBSON'S. New Dress Materials and Trimmings, new Flannels, Underclothing, Yarns, new Hosiery, Gloves, Shawls, new Shirt Collars, Ties, Braces.

Special to the CATHOLIC RECORD. FROM FREDERICTON, N. B. Rev. Father Casey, late assistant to Father McDevitt, now of St. John, was presented last week with a handsome gold-headed cane by the Children of Mary of this city. Father Casey was formerly Chaplain to the Society.

Fredrickton is as fine a city of its size as can be found in the Dominion. It is beautifully situated on the St. John River, in the midst of one of the finest agricultural 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 Railway runs to Chatham, N. B., taking the I. C. R. at 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 held for about 38 years. The Church, Presbytery, and Convent are fine buildings. There is also another building, used for a school, with a public hall on the top floor. A short distance from the town there is an orphanage, also kept up by the congregation. Altogether the Catholics of Fredrickton have good reason to be proud of their parochial property, which reflects great credit on their zeal and generosity and on the good taste and management of their beloved Pastor.

Across from Fredrickton are the villages of St. Mary and Gibson. At the former place a church is being erected, and later on a presbytery. It will be one of our parishes formerly attached from Fredrickton, 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.

BORN. At Niagara Falls, Ont., on Sunday, Oct. 2nd, the Rev. Father O'Connor, Res. Sec. Branch 18, C. M. B. A., of a daughter.

ST. MARY'S CATHEDRAL, HAMILTON. PRICE 15 CENTS. Sent free by mail on receipt of price.

ROYAL BAKING POWDER Absolutely Pure. FOREST CITY BUSINESS COLLEGE. ST. JEROME'S COLLEGE. NATIONAL LOTTERY.

THE ABBEY SCHOOL FORT AGUSTUS, SCOTLAND. CONDUCTED BY THE BENEDECTINE FATHERS.

WANTED A CATHOLIC MAN of steady habits, must travel short distances in section in which he resides. Apply with references, to BENJ. FLETCHER, 56 & 58 Barclay St., New York.

BOOK. Canvassers, Catholic, for new book, endorsed by Archbishop Lynch, Bishop Walsh, Archbishop Duhamel, Father Dowd, of Montreal, and all the clergy. Large percentage of proceeds of sale donated to leading Catholic institution. A great bonanza. Sure sale to every member of the Catholic Church. State canvassing experience in applying for agency.—THE PEOPLE'S PUBLISHING CO., Toronto, Ont.

\$100,000 FOR \$2.50. MUNKAO'S GREAT OIL PAINTING. CHRIST BEFORE PLATE. The original was painted 65 years ago by the great Hungarian artist, MUNKAO, as the foremost artist of his age and art in dealing in the spirit of realism with a sacred subject, and is one of the most remarkable and finest pictures ever painted. The subject is treated with unflinching realism. The scene is in the "Judgment Hall" and the hour "early in the morning." Plate is sitting at the right on his judgment seat; his head bent in a questioning attitude, with Christ standing before him, a heavenly submission on his face; while around the Governor's exalted seat the priests are gathered and the high priest, Calpurnia, is in the act of accusing Christ and demanding His death for announcing himself as the "son of God." One conspicuous figure among the mob is that of a Jew, with uplifted arms, shouting "crucify him," in the dense mob which through the palace and presses upon the Roman soldiers, one of whom is holding the crowd back and pointing with his right hand to the picture. Plate is also the accusers priests and other Jews. The whole picture touches the popular heart in a way that is simply wonderful. It is the greatest and most impressive religious picture ever painted, and people of all denominations will desire it, at the low price at which it is published. It has already been viewed by over two million persons, and is now visited by thousands daily. Every family in the land should secure a copy of this great picture at once. Only \$2.50 per copy, or two copies for \$4.00; in lots of six at a time \$1.50 each. AGENTS WANTED.

JAMES LEE & Co., Montreal. THE SUPERNATURAL AGENCY OF BISHOPS. A SERMON PREACHED BY THE RT. REV. J. VINCENT CLEARY, S.T.D. ON OCCASION OF THE CONSECRATION OF THE RIGHT REV. J. T. DOWLING, BISHOP OF PETERBOROUGH. May 1st, 1887, in St. Mary's Cathedral, Hamilton. PRICE 15 CENTS.

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NATIONAL LOTTERY. The Monthly Drawings take place on the THIRD WEDNESDAY of each month. The value of the lots that will be drawn on WEDNESDAY, the 21st Day of Sept., 1887, WILL BE \$80,000.00.

NOTICE. HAVING purchased the stock of Mr. C. H. Switzer, Tobacconist, my friends and the public generally will find the Largest, Finest and Freshest stock of goods in the city.

HAVANA CIGARS AT OLD PRICES. FANCY GOODS! not usually found in a Tobacconist establishment. Reading Room containing the leading papers in connection. Remember the stand, first door east of Hawthorn's Hotel, Dundas St., London.

NOTICE. We would respectfully announce that we have bought the coal and wood yard lately occupied by James Sloan, as agent for G. H. Howard & Co., and are prepared to furnish coal of all kinds and hays and soft wood cut, split, and delivered. We have purchased a supply of coal from the best mines and can fill all orders promptly. Give us a call. Telephone.

NOTICE. D. DALY & SON, 19 YORK STREET WEST.

NICHOLAS WILSON & HAVE REMOVED 112 DUNDAS ST. NEAR TALBOT. The Angel of the Annunciation FROM KATHERINE TYRAN'S NEW VOL. "SHAMROCK."

Down through the village street, Where the slanting sunbeams were 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 plumes; They trailed and flamed in the air; Clear brows with an aureole rimmed, The gold ring brightened and dimmed, Now rose, now fell on his hair.

Oh, the marvelous sight! All strange with a rapt surprise, They gazed and dreamed as he went; The great lid, the white, screened the glory from sight; His lips were most innocent.

His clear hands shined withal, His hair, silver and tall, That hair, that hair, the pleasure of His robe was fashioned and spun Of threads from gold and silver; His feet with white fire were about.

O friend, with the grave, white brow, No dual of travel hast thou, 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 sat in their state; Where the law-breakers shiver and quail, The rustling of his long robes, His music from gold harp-string, Or songs that the dead birds make.

None say as he passed their way; But the children paused in their play, And smiled and looked on him; A bird sang clear from his nest, And a babe on its mother's breast Stretched hands with an ecstasy.

The women stood by the well, Most grave and the laughter fell, The chaunted and gossip grew true; They raised their heads and their eyes, Had the god sun waxed in the skies; Was that the voice of a saint?

All in the stillness and heat, The Angel passed through the street, Not pausing nor looking behind, God's finger-touch on his lips, His wings were the oldest Catholic in the land, His gold hair flame in the wind.

CARDINAL TASCHEREAU. St. Paul's Church Corner Stone Laid by His Eminence. LARGE ATTENDANCE OF SPECTATORS—MON BY BISHOP WALSH, OF LONDON. PONTIFICAL HIGH MASS AT MICHAEL'S CATHEDRAL—VISIT LORETO ABBEY—DINNER AT GOVERNMENT HOUSE.

Toronto Mail, Oct. 10. Yesterday afternoon Cardinal TascherEAU performed the ceremony for which he came to Toronto. His Eminence laid the corner stone of the new St. Paul's church at the corner of Queen and Power streets in the presence of many of the local clergy and a number of thousands of spectators. St. Paul's is the oldest Catholic parish in the city, having been formed early in the century. During the years which have passed since it was established many changes have taken place in Toronto. From time to time other parishes have been set off from old St. Paul's, and so of them have outstripped the parent church. A few weeks ago work was commenced on the new building, which is it is expected, to be finished some time next year. The ceremony of laying the corner stone was an interesting one. Very few congregations have the honor of receiving such a COMPANY OF BISHOPS as assembled yesterday. The following took part:—His Eminence Cardinal TascherEAU, Mgr. O'Brien, Chamberlain to the Pope; Mgr. Marois, Domestic Prelate to the Pope; His Grace Archbishop Lynch, His Lordship Bishop Walsh, London; His Lordship Bishop O'Mahony, Vicar General of Montreal; His Lordship Bishop of Toronto; Mgr. McCarry, Mgr. Hand, Chalmers, Mgr. McBride, Cushing, Egan, Dumouchel, and others. Among those who occupied seats on the platform were Hon. Francis Smith, J. J. Foy, Q. C., Ald. Morrison, Ald. Frankland, Ald. Fleming, E. O'Keefe, B. B. Hughes, D. Lamb, Dr. Cassidy, Boyle, W. J. Macdonell, F. Curran, J. Taylor, Charles Burns and Kelly. The brass band of the Emerald Beneficial Association, the O'Connell file and drum band and the file and drum band of St. Mary parish came on the grounds early and furnished music before and after the ceremony. Large awnings kept the spectators dry during the showers which fell. The altar boys, wearing ribbons sashes in honor of the Cardinal, and the young ladies' sodalities of the parish wearing the ribbons of their society marched from the church to the site of Queen street. The clergy vested in the chapel and moved in procession to the site. The service commenced at the chanting of Father O'Mahony, and the fine voice of Father O'Mahony rang out clear and distinct. St. Michael College choir making the responses. The Cardinal, having vested and wearing his mitre, attended by Fathers Egan and Dumouchel, as deacon and sub deacon and the other clergy, proceeded to the cross of wood, set up where the altar of the new church will be built, and