Catholic Record

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

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EDITORIAL NOTES. THE valedictories are about over, and

the "sweet young graduates" are in a world where the veneer of sentiment, applied of times by boarding echools, will ill stand the unromantic rub and friction of daily life. Many, whose eyes now sparkle with enthusiasm, as they look forward to conquests for the right and the good, may, perchance, dispirited by rude suffering's shock, lay down their arms and range themselves in the great army of the useless and indolent. Many, also, shallow beings - puppet souls - who be lieve that fashionable dressing and magazine sucking are the "ultima thule" of culture, will play their roles in life's great drama without praise or blame, and, as Dante tells us, they will be assigned a place in the first circle of hell. But the world will gather to itself, from each college in the land, some noble spirit who will add something to current culture and generosity. Some gentle girl, some spirited young man, will take a place amidst the throbbing, serried ranks of human beings, and, despite the threatening waves of temptation and allurements. will bring their barques, and those of their fellows, into the baven of everlasting calm. Not by brilliant achievements will this be effected, but by constant performance of those little duties, which form the tissue of our lives, and which, small in themselves, will be welcomed with kindly hands by Him who looks deep down into the heart of man. As knights of old they are entering the lists of the world. Bearing as arms that charity " which droppeth as the gentle rain from heaven" to tem per their brothers' misery, and that nobil ity of character which measures human worth by virtue, and not by wealth or towards destroying that cancer of materfalism which is eating out the vitals of our civilization. If, however, they wish to harvest the fruits of their collegiste training, let them hold fast to their textbooks. All that a college can give them is a method, for, after study within the hallowed precincts of an alma mater, they are led to the temple of knowledge, but it is only the after years of patient toil and thought which will throw them open the doors and unfold before their wondering eves the vast panorams of earthly science, soothing their weary brain and uplifting their hearts to Him from whom all science emanates. Let them, in secret, silent labor, fashion for themselves some ready arms whereby they may protect them. selves and valiantly combat the hydra-

Among the many publications of the year there is one entitled National Healtha review of Sir Edwin Chadwick's workwhich, by virtue of its suggestiveness and originality, will rank high in the estima- her to receive holy communion, but a tion of educationists. The volume which | few minutes after she had commu comes under our notice treats of the exercises of childhood and youth. Those who believe that calisthenics is the "E! Dorado" of physical development will do well to give the writer a careful perusal. Calisthenics, as carried on in most of our schools, are liable to many defects and abuses. One of the principal objections to them is that they are practiced indoors. These give a generous supply of muscle, but the oxygen, which purifies the blood and makes the whole system ring with exultant health, cannot find its way into lungs permeated by the noisome odor of a crowded school-room. Again, all legitimate exercises converge to one common end-the attainment of as perfect s physical life as possible. Calisthenic motions bring certain localized muscles into action. The result is some parts of the body are excessively developed at the expense of the others, and the child's growth and increase are considerably retarded. This has been so often verified that many countries - Belgium, for example - have almost completely discarded the use of artificial systems of bodily exercise.

headed moneter of lust and indifference.

IN THE Lycoum for July there are some timely remarks upon interaperance. The writer considers the frequency of the vice amongst the working classes, and attributes it largely to the want of sympathy between the classes. The high-bred aristocrat, who oftimes descends from kings by the backdoor, looks with disdain upon those who cannot exhibit a lackey or quarter a coat of arms on a Brougham door. Between a scion of noble line and a factory worker there is a barrier as insurmountable as that which in the days of pagan Rome existed between patrician and plebeian. Nay, a patrician was an angel of sympathy compared with the English aristocrat, who guages a man's merits by his wealth or blue blood. The working classes, then, despised by their superiors, regarded as mere money-making automatons, and allured oftimes by the baneful example of the so called aristocrats, endeavor to soothe the pange of their cheerless isolation by those potions which madden the brain and give to society those imbruted individuals who compose the

lower stratum of London humanity : "Make your superior classes what they should be—virtuous, fearless and sympa-thetic, and, above all, make them despite mere conventionalism, instead of being its bound abject slaves—and you will make your poorer classes to reverence and imi-tate them. And what would follow? Intemperance would lose its motive, because the poor man would lose the con-viction of his isolation. He would have no object in seeking drugs to beguile his misery, because he would be completely surrounded by such elevating friends and true superiors as would make him ashamed of self degradation."

THE Toronto Mail is very unnecessarily exercised lest the names of any Catholic ratepayers in Toronto may be placed upon the Separate school assessment roll against their will. There is very little likelihood of this being the case, as the law makes every provision that no name shall be placed upon the Separate school roll without the owner's consent. The mistake which the Mail makes is in the supposition that the Catholic ratepayers generally are anxious to have their names on the Public school roll, whereas it very seldom occurs that this is the case. There seems to be no more reason at the present time that there should be any difficulty about ascertaining who are Separate school supporters than in former years when it was required that intending Separate school supporters should give notice of their intention. The statement is made that Mr. Commissioner Maughan had an interview with the Minister of Education, of which the result was that all family position, they will do something Catholics are to be rated as Separate school supporters unless they give notice that they desire to support the Public schools. The Globe denies that the Minister of Education gave any such directions. The interview is stated to have

> A NUMBER of new miraculous cures are reported to have taken place at St. Anne's shrine at Beaupre, since former reports. Miss Hogue, of Christopher st., Montreal has been so infirm for some time past that she could not walk with. out crutches, but after receiving holy communion in the church she laid aside her crutches and was able to return to her seat without their aid. Sae returned to Montreal in perfect health. and in the enjoyment of the full use of her limbs. A cure was also effected in the case of Marie Louise L'Arm, who had been completely paralyzed for twelve years, and it was necessary for her friends to carry her to the altar rails to enable place in the church. It was the first time she had walked during the twelve years she had been sillicetd with paralysis. These cures took place in the presence of hundreds of witnesses, and they are attested as indubitable.

> A HIGHLY successful convention of colored Catholics was held in Cincinnati. Ohio, beginning on the 8th and closing on the 10th inst. Archbishop Elder, Bishop Watterson, and a number of the clergy of the Archdiocese gave their encouragement to the convention, and made addresses which expressed great hopes of a prosperous future for the Church among the colored people, A banquet was given to the delegates by the colored citizens of Cincinnati, who are mostly Protestants, and a permanent committee of organization was appointed The convention will next meet in Phila delphia in January, 1892. Daniel A Rudd, editor of the Catholic Tribune published in the interests of the colored Catholics, made a really eloquent address.

RESOLUTION OF CONDOLENCE.

Brantford, July 21, 1890. Editor CATHOLIC RECORD—Dear Sir—Would you kindly insert the following resolution of condolence in your valuable

paper:

At a regular meeting of St, Basil's Literary and Beneficial Society (I, U. B. U. 539) July 18th, it was moved by Brother Comerrord, seconded by Brother McGarrell, that Whereas it has pleased Almighty God in His infinite wisdom to remove by death the brother of our esteemed officer and Brother Mr. Wm. Dooley; be it Resolved, That we, the members of St. Basil's Literary and Beneficial Society, while bowing submissively to the decree of an all-wise Providence, begt cextend to our bersaved Brother and family our heartfelt condolence in his great afficition.

Resolved, That a copy of this resolution be sent to Brother Dooley and to the Catholic papers for publication and also recorded on the minutes of this meeting.

NEWFOUNDLAND. The most recent despatches from Europe indicate growing determination on the part of the French to hold on to whatever privileges they enjoyed by treaty on the coast of Newfoundland. England appears also unwilling to risk the chances of a war with a great power like France in the present juncture of colonial diplomacy at the European courts. It cannot be denied that by the Treaty of Utrecht, 1713, Great Britain obtained sole sovereignty of the island, but it was stipulated that French fisher. men would have full permission to catch and dry fish on the shores from Cape Bonavista north around the north point of the Island and thence south to Point Piche. The present limits of what is called the French shore was defined by the treaty of 1683. It can be easily understood that when Newfound. land was but a place of calling for fishermen's craft, with little or no actual settled population, it could be handed by treaty from one government to another according to the chances of war. But things have changed very much in

the space of one hundred years. Now, with a population of two hundred thousand, and a responsible government consisting of a legislative council and a House of Assembly of thirty-one members elected by manhood suffrage, Newfoundland feels that she ought to have some voice in the disposal of her own territory. But what can she ever at tempt to accomplish, placed as she is between the two greatest maritime powers, France and Great Britain. Had she joined the confederacy of the North American Provinces in 1867, and become, like Nova Scotia, a part and parcel of our Canadian Dominion, she might entertain some hopes of being one day able to shake off the yoke of foreign domination. But now she is completely isolated and at the mercy of whosoever may be conqueror on the seas. Had Newfoundland joined her fortunes with

Canada, and become united with us for

better or worse, for richer or poorer, till

death do us part, there is every proba-

bility that she would not be knocked been simply an accidental meeting. about as a shuttlecock between those rival powers. A nation of five million independent and freedom loving inhabitants would scarcely allow its territory to be invaded and its citizens driven from their factories and industries by any foreigners who chose to make a treaty with England. We see no alternative for Newfoundland but to join the Dominion confederation or to annex itself with the United States. The Canadian Government will do its utmost, and make any sacrifice short of honor, to prevent the latter alternative. Should Newfoundland become United States territory, annexation of the whole Dominion should follow as a necessary consequence. Atlantic Ocean. It will be necessary. then, for our Government to open negotiations at once with the authorities in Newfoundland, and use its influence with the home government to prevent that island, so important to us, from being gobbled up either by France or the United States. We would advise the Newfoundlanders to profit by

the experience of New Brunswick and Manitoba in the matter of civil, religious and educational liberties. Catholic Separate education is now the established order. There is a Catholic Board of Education, whose members are appointed by the Governor, and their duty is to attend to the Catholic educa. tion of the colonists who are members of the Catholic Church. The same liberal provisions are made for Protestants. A Catholic and Protestant inspector is appointed for each division. The sum of \$36,000 is appropriated annually for the training of teachers. Of this sum \$20, 000 is devoted to the Protestant and \$17,000 to the Catholic Normal or train. ing schools. The money appropriated by the Legislature for educational purposes has hitherto been divided between the Protestants and Catholics in proportion to their numbers. The number of schools in 1874 was 293, with a total attendance of 13,597 pupils, of which 7,805 were Protestant and 5,792 were Catholic. No doubt the population has largely increased since that date, and very probably the proportion of Catholics s greater than at that period. Should a

union with the Dominion be contemplated

and we cannot see how it can be avoided

-we take the liberty of advising our

co religionists of Newfoundland to have

every school privilege and educational

right of Catholics so fixed by law and

so imbedded in the constitution that

disturbers of the peace and Equal Rights

with money is an atrocious slander! and deep blue eyes; but his face wrinkled and seamed like an old oak, and his complexion is tanned almost to years past. He is now building a large the collector some startling accounts of the poverty of the villagers in his circle. We paid a visit to his little house, with its humble furniture and surroundings and we parted from him with feelings

type may not be able to obtain a footing in their country or a platform from which to proclaim civil strife and relig-Catholic Columbian

equal rights to all and privileges to none. CATHOLIC PRESS.

ious warfare while pretending to preach

Buffalo Union and Times. The Converted Catholic -bless the mark ! -which is edited in New York by a sus pended priest, thus innocently reveals
the secret of its zeal: "It is painfully
true that former priests, and even converted priests, will receive ample compensation for their services in denounce pensation for their services in denounc-ing Popery in all its phases, and especi-ally if they speak of the immorality and wickedness of Jesuit priests and nuns, but they can starve if they try to preach the gospel to the Roman Catholics.' Evidently the dispensers of the Evangeli. cal Alliance Fund are growing less liberal with the Converted Catholic to evoke this additional wail. It is no secret, of course, that all "converted" priests or nuns who have ever turned themselves into roaming liars have been well paid for their "services" by the wealthy enemies of the Church. But we never before heard so humiliating an acknowledgment of the mercenary business so boldly stated. It appears, too, that the denunciation of the Pope, the Jesuits and nuns generally is the most popular feature in the repertoire the most popular feature in the repertoire of those wandering stars. He or she who can shine in that role will always command a high salary. In comparison to this, preaching the Gospel to benighted Catholics seems a dry business. We leave respectable Protestants to draw their conclusions regarding this vile business.

Jobathan Swift fitly characterized the "converted" priests and nuns of his day as weeds that the Pope flung over his carden wall.

Catholic Review. Rebecca Harding Davis in the following velied manner attacks the immigrant and in particular the Irish American citi-zen of New York. "The American is as zen of New 1078. The American is as a rule, a clean man in his clothes, his thoughts and his words. He does not occupy the jails which he supports, he is not an atheist, an anarchist, a Mormon, a dynamiter nor a member of the Clan-nagael." It is not to our taste to show up our fellow citizen in the same colors which this woman uses for citizens of Irish blood, but since her statements make it necessary for us to reply to them, we do not hesitate to point out a few facts for her cdiffication. The American as a rule does not often find his way to jail, but that he ought to be there oftener is evident. He has slaughtered more innocents in a continue than all the dynamics that has slaughtered more innocents in a contury than all the dynamiters that have ever been, could hope to equal if they blew up the city of London. He has practically destroyed his own race, and but that he has the making of the laws would have been in juil for years for this crime. Clean in his thoughts and words we are sorry to say he is not, and can bear no comparison on this point with the immigrant. A fitther mob in this respect there is not on this universe than the average Americans of our towns and average Americans of our towns and villages. Rebecca Harding Davis, like her venerable sister Kate Field, has more sentiment than fact at her disposal, but she ought not forget the glass house in

which she resides. It is refreshing, since most non-Catho lies will have it that an indulgence is a The Americans, in possession of New-foundland, would command the Gulf and River St. Lawrence, and be able to shut out Canadian shipping from the influence of the so-called Reformation he touched on the subject of indulgences, and set about earnestly to disabuse the minds of his audience of a gross error regarding Catholic doctrine. as present at these lectures thus writes to the Christian Union: "At length he declared, in words which I took down stenographically from his lips - his splendid indignation and scornful em phasis those who heard him then can never forget: 'The statement that the Roman Catholic Church has ever taught that the forgiveness of sins can be bought

The following tribute to a devoted missionary priest in Madras, published in the Lucknow Express, is all the more noteworthy, coming as it does from a Protestant source. The writer is a surwhile on tour in one of the poores aluqs of the North Arcot District, the collector and I encamped for a few days in the village of Chetput, noted as an important post during the wars of the Carnatic. In this town lives Father Darras, a devoted Roman Catholic missionary. For thirty long years has he worked in these parts, and has now around him a church and over fifteen thousand converts. A noble figure, with a flowing beard, well-marked features, years past. He is the adviser, guide, priest and doctor of the large numbers of the poorest classes around him, and he gave and we parted from him with feelings of deep admiration, not unmixed with sympathy and regret at his lonely life. As we turned the corner on our way to camp, the fine figure of the good priest stood out in the evening light, and we saw him ringing the bell for Vespers." Father Darras is one of many—a type of the Catholic missionary the world over. The spirit of St. Francis Xavier is yet abroad. Protestant travellers in missionary lands are sure to be deanly imcarpet baggers of the Dalton McCarthy sionary lands are sure to be deeply im-

pressed by the apostolic life led by the A TRIBUTE OF LOVE TO A DESERVING PASTOR.

Hon, T. W. Palmer, ex Minister to Spain, gives this testimony: "There are fewer capital crimes in Spain than in any other country I know of." Possibly the Protestant missionary societies that are sending preachers to the Spaniards, would make better use of their funds i they would endeavor to convert the heathen in the United States.

With the coming of the pleasant evenings comes the bad custom some young girls have of promenading the streets after dark until pretty late. Stay at home, or near home, young women, and go with no companions unknown to your parents. Street walking and flirting are fatal practices. "O, I can't see any harm," says Miss Obstinate, "I only want some fun." Amusement that i purchased at the price of reputation and innocence, is dearly brought.

Boston Pilot. The usual nonsense about "Parnell and his angry followers" has been cabled to this country relative to his speech on the 11th inst., on Irish land purchase.
One correspondent says that "Parnell has ruined himself with his Irish associates," another that he has "kicked over the 11th inst., on Irish land purchase.
One correspondent says that "Parnell has rulbed himself with his Irish associate," another that he has "kicked over all the work which his colleagues have done this session," etc. The truth is that Mr. Parnell spoke, as he always does with admirable temper, foresight, and sagacity. In following his wise oid policy of taking and making the most of everything offered, even by his cendles, he advised Secretary Balfour to use the constabulary this autumn, not to worry and outrage the people, but to obtain return showing the rents padd respectively by occupying and non-occupying tenants. Mr. Parnell simply wants to ensure that the £23,000,000 proposed under the Land Purchase Bill shall get into the hands of those who ought to have it, and not into the packets of the absencess. There was nothing mysterious to reinister in the affair, except that "Mr. Balfour thanked Mr. Parnell for the moderation of his speech." Thanks from Balfour is a bad eign; but Parnell is the one irishman who can stand it.

The talk of Lord Randolph Churchill as a successor to Mr. Smith is probably nothing more than alily season gosslp. Lord Randy, always a picturesque figure in politics, is not a favorite with the average Tory. He has all the audacity of Balfour without the latter's malignity, and, itke Diarsell, he is capable of taking the Conservative breath away by suddenly and price of the season purse :

and, like Disraeli, he is capable of taking the Conservative breath away by suddenly adopting some bold radical measure for the sake of success alone. He is furthermore highly objectionable to Mr. Chamberlain and his following, for whom he has not concealed his contempt and dislike. The accession of Lord Randolph might possibly precipitate the overthrow of his party, but he would at least go down with colors flying. Under Balfour and Chamberlain the end of the party may be a little more lingering, but it will be none the less that time, and poor railway the roads at the roads lingering, but it will be none the less sure. As it is to their own funeral, the Tories have a right to choose their under taker. The Liberals can afford to wait, for time is now fighting their battle.

On the mausoleum of Garfield, the dead President is represented in the brouze tablets as "The School Teacher," "The Soldler," "The President," and "The Martyr." Now, it is a pity to do this; a great nation ought to know itself better. President Garfield was no martyr. ull. He was a good But martyrdom the north of a man bull. He was a great sufferer, it is true. But martyriom means infinitely more than physical suffering. It means the giving up of life for a principle. It was all well enough, in our presenting nothing but his own crazines He deserved death, for he was as danger ous as a rattleenake. But we cannot measure martyrs by such an absurd yard-stick as Guiteau.

PRECIOUS BLOOD SISTERS.

"Uneasy lies the head that wears crown" is a phrase often used in re-terring to the crowned heads of Europe but the young postulants who received the crowns of roses and consecrated their lives to the Precious Blood at the altar of the Basilica on Sunday mornin their crowns of roses, or vows, which they are to keep while life remains. Seven o'clock is early on a Sunday morn. ing in a city, but, notwithstanding the fact, the Basilica was crowded to the doors at that hour last Sunday to witness the ceremony for the profession of a religious of the Most Precious Blood order of nuns. It was the first of the kind ever witnessed in Ottawa, and is a most interesting ceremony. In the sanctuary were seated the parents and sencitary were seated the parents and friends of the novices, and His Grace Archbishop Duhamel officiated. The young ladies who made their professions were Miss M. Burke, of Ottawa; Miss Emma Labrosse, of St. Eugene, Oat., and Miss G. Lalonde, of Ottawa. Those who received minor Ottawa. Those who received minor orders were Miss Evangeline Cimon, of Hull, and Miss Lillie Bonner, of Ottawa. The ceremony lasted over two hours, and the sermons were preached in English by Rev. Father McGovern, and in French by Rev. Father Harnois, of Hull. The young ladies were attired in white and were assisted by two nuns of the Precious Blood Order.— United Canada.

Thirty descendants of Jeanne D'Arc's brothers were present at the unveiling of a statue recently erected in France in

DEAR SIR—In asking insertion in the RECORD of the enclosed extract from the St. John, N. B., Globs, I feel that it is due St. John, N. B., Globs, I feel that it is due to you and to your readers to explain that the delay in sending it to you has been caused by uncontrollable circumstances. Nevertheless, even at this late day, I am fain to ask you to insert it, as I know your paper has a deservedly large circulation in the maritime Provinces, and whose readers may thereby for the first time learn of the mark of affection and esteem tendered to their affection and esteem tendered to their worthily esteemed pastor by the parishioners of Grand Falls, N. B. Yours truly, O.

18th June, 1890 Grand Falls, April 9. A most pleasing and touching event took place on Easter Sunday after Grand Mass in the Roman Catholic church here, when the people of the parish presented their popular and beloved paster, the Rev J. J. O'Leary, with the following address, together

with a handsome

To the Rev John Joseph C'Leary, Parish Priest of Grand Falls, N. B.;

the roads at that time, and poor railway connection, the address did not arrive from Ottawa, where the framing was done, in time for that occasion. It would require a much abler pen than mine to give a correct description of the artistic style in which the address was "got up" for presentation; however, I shall endeavor to give an idea of the general design. At the head of the address, in the centre, is a beautiful painting in tyr. A martyr for what? If a brick had water colors, representing an Irish fallen on him, or if he had died of the grip, would he have been a martyr? Certainly not. He died by the hand of a madman. It might as well have been by the horns of a mad bull. He was a great the Vesper Bell." On either side is painted a cross and harp; while around the whole rans a wreath of shamrocks and maple leaves. At the bottom is a large bunch of maple leaves entwined with immediate sympathy for the murdered shamrocks. The lettering is done in President and his family, to call him martyr; but it is undignified to carve the unmerited tribute on the imposing tomb.

Guiteau was an acknowledged crank, rework was done by the Rev. Sisters of the Precious Blood, of Ottawa city, and, as might be expected, is most beautiful and might be expected, is most basutiful and chaste. The frame is a very handsome one. The address was read, with expression and feeling, by Mr. Charles McCluskey, one of our oldest and most respected parishioners.

Rev. Father O'Leary was greatly moved by this public testimonial of layer

moved by this public testimonial of love and gratitude from his people, and re-turned thanks to them in a very touching

His repeated assurances of love and esteem for his little flock here, and of his warm attachment to this, the scene of his labors during the past twenty two years, went straight to the hearts of his hearers, moving many to tears, his tender words being as so many links added to the chain of affection and gratitude which bluds him to his people.

THE EMERALDS.

This excellent benevolent association will have an excursion to Toronto by G. T. R. on August 6th. The members from other places in the west will also join in the festivities of the day, and it join in the lessivities of she day, and it is expected that a pleasant time will be spent by all. The public are also invited and quite a large number will no doubt take advantage of the remarkably low rate of fare, \$2,00, to visit the Queen city. The train leaves London at 6 a. m.

Let us not grow weary of the salutary restraints of Christian lite. Let us not cast wistful glances toward Egypt, from whose bonds we have been res whose bonds we have been rescued, nor long for its fleshpots. Let us glory in our Christian heritage; and, above all, let us not be guilty of the mockery of leading pagan lives while making profession of Christianity, recalling to mind what the Apostle said to our Gentile forefathers: "Ye were once darkness, but now light in the Lord. Walk as the children of light,"—Cardinal Gibbons. What Do They Think ! NELLIE BOOTH SIMMOPS.

Oh, what do the hungry people think.

As they walk in the streets of the town at night; n the hearth fires glimmer and gleam and blink rough many a window, warm and bright? they drift in the dusk like the flecks of m tossing waves of the turbulent sea, ver a haven and never a home: tuckless waifs of humanity.

And many a mansion, tall and fair, Is lifting its head to the wintry sties, A-blossom with all that is rich and rare Tast wealth can purchase or art devise Andput through the portals come burst

And murmurs of music and laughter what do they say to the homeless wight no is wandering past with his weary

Does he ever think, when the winds are cold And the hunger causes a ceaseless pain. And the storm is beating his garments old And chilling his heart with its dull refrain Does he ask how it is that in many a life The roses are always in sweeter bloom, While his are the longings, the endless

The days of sorrow, the nights of gloom

You say they are idea and weak and bad;
Tast pity is wasted on such as they?
An trany a vagrant, worn and sad,
Could tell you a tale, if he would, to-day:
A story of failure, of hopes that fied,
Of toil and hardships and boundless woeOf wrongs that imbittered, of wounds that
bled, bled, And dreams that were lost in the long ago

KNOCKNAGOW

THE HOMES OF TIPPERAR BY CHARLES J. KICKHAM.

CHAPTER XLIX.

IN THE LONESOME MOOR - MEDITATING MURDER -DARBY RUADH THINKS HIM-SELF BADLY USED TOM HOGAN HAS AN ARGUMENT AGAINST PHIL LAHY.

The light in Mat Donovan's little window called a third dreamer back from window called a third dreamer back from the dead Past to the living Present. He too was gazing on the moon, which shed its silvery light upon him as softly as upon the pale face and mild eyes of the lovely girl who at the same moment sat alone in the window of the old cottage among the trees. His dream is of a golden autumn evening. He is standing in the shade of a row of elders, at the back of a that the drambouse, looking out upon of a thatched farmhouse, looking out upon the stooks in a newly-reped corn field. His hand rests on the shoulder of a blush-ing girl; and he tells her that the field is his, and points out how thickled it his, and points out how thickly it is studded with stooks, and what a rich har west it will prove. The scene changes to a bright fireside. The blushing girl is a happy wife with an infant at her breast, listening to the practice of these year bill. listening to the prattle of three rosy chil-dren who crowd about their father's these as he takes his accustomed place by the hearth after the day's toil Aud, though his toil was hard, he did not grudge it so long as he could keep that hearth warm for those happy prattlers, and feel that at least the dread of want and feel that at least the gread of want would never cast a shadow upon that dear face bent so sweetly over the sleeping infant. But the gleam of light from Mat Donovan's little window makes him start to his feet. The bright hearth is quenched forever. The mother and children are cowering over a few embers in a wretched hovel. The fields which his toil had made fruitful are added to the broad acres of his wealthy neighbor, whose gold induced the irresponsible absentee landlord to do
the deed that left him a pauper, with no
prospect in the wide world before him but
a pauper's grave. He had auper's grave. He had been leaning inst a bank out in the lonesome bogagainst a bank out in the lonesome bog— one of those banks upon which Billy Heffernan loved to recline, and revel in bliss till he would scorn to claim relation-ship to royalty itself! But far different from Billy Heffernan's visions were those gun from where it lay beside the bank, and after carefully examining the lock, placed it at half cock. As he was about letting down the hammer again, a sound like a sigh, or a deep breathing, close to his ear, made him pause, and a seneation of fear crept through his frame. A shadowy object passed over his head, and, on casting his eyes upwards, he beheli something between him and the sky which filled him with amszement and terror. In shape it was a bird: but of gun from where it lay beside the ban

terror. In shape it was a bird; but o such monstrous dimensions, that it was not like a great cloud hanging in the air. Fo nt he thought it was only a cloud ; but the alow, regular waving of the huge wings satisfied him that it was a living thing. The long snake-like head and neek were thrust out towards him, and in his terror he let the gun fail from his nerve-less grasp. The head was quickly drawn back, and the monetrous bird waved its huge wings, and salled away through the moonlight air. He followed it with his eyes till it dropped on the brink of the vater that covered a large portion of the bog like a lake. And now he saw it was only a heron that had lodged for a moment on the bank above his head. Moment on the bank above his ness. While he thought it high up in the air the bird was within a few feet of him; and hence the illusion by which he was so terrified. With an exclamation of scorn at being frightened like a child, he stooped to pick up his gun. But he had been lying near the brink of a square bog-hole filled with water, and the gun had fallen into it, and, of course, sunk to the bottom. He knew the hole was eight or ten feet deep, and that to attempt recovering gun would be useless. He ground his teeth with rage; but, after gazing round the slient moor, and up at the peaceful moon, it occurred to him that the weapon had been snatched, as it were, by the band of Providence from his grasp; and the thirst for vengeance ceased to burn within

'I must see about gettin' id up any way," he observed to himself, "or poor Barney might get into trouble about id. He tould me he was bringin' id to Mat Donovan to put a piece on the stock, where the doctor broke id when he fell on the ice. But he's such a fool he won't the bush be stuck id in when he med off afther the hounds. I don' know what put id into my head to take a farcy

him, and he felt as if God had not aban

to such an ould Queen Anne, when this is handler and surer." And he took a horse-pistol from his breast and clutched it firmly in his hand. He looked down into the square bog-hole, and touched the smooth black surface of the water with his hand. The action reminded him of the holy water with which he used to sprinkle himself on entering and leaving the chapel before his clothes had become too ragged to allow him to appear with decency among the congregation; and involuntarily he sprinkled his forehead,

decency among the congregation; and involuntarily he sprinkled his forehead, and made the sign of the cross.

"There's some great change afther comin' over me," he thought. "My mind is someway 'asier; an' the madnessis gone off uv me."

off uv me."

And, locking at the pistol again, he replaced it in his breast.

"I'll do nothin' to-night," he continued with a deep sigh, like a man overpowered by fatigue. "If I could lie down here in the heath an' fall asleep, an' never waken again—I'd be all right. But," he added, rousing himself by an effort, "but—I musn't forget poor Mary!" He walked towards a road which looked like a high embankment the aurices of the hog hav-

towards a road which looked like a nign embankment, the surface of the bog hav-ing been cut away at both sides of it; and as he climbed up this embankment the light in Mat Donovan's window again

caught his eye.
"Tis long since I exchanged a word wud
any uv the ould neighbours," he continued, "till Billy Heffornan chanced to
come on me th' other night, an' I makin'
a show uv myself. An' sure 'tis little wish
I had to talk to any ways. Balt somests. I had to talk to any wan. But someway I think now I'd like to hear a few friendly words from some wan. An' that light in Mat's window reminds me how I used hardly ever pass by wudout callin' in to

light the pipe."

He looked wistfully towards the light, and then looked down upon his tattered

habiliments.
"I'm a quare object," he muttered with a bitter smile, "to go anywhere. But as

back."
Instead of following the road or "togher" upon which he stood, he crossed an angle of the bog till he came to the stream or canal in which Dr. Richard Kearney left the leg of his nether garment, and following it for a few hundred yards came out on the public road.

The road was quite deserted. He reached the hamlet without meeting a living thing; and as he stood at the "cross," and looked up along the silent street, he felt a strange wish to steal through it without being seen by anyone. He moved on like a spectre, treading through it without being seen by anyone. He moved on like a spectre, treading lightly as he passed those houses the doors of which were open, and glancing furtively to the right and left at the lights in the window panes. On coming to the back tree he stood still and looked up at the pointed gables and thick chimneys of the "bar-rack"." and happening to glance through rack;" and, happening to glance through
the kitchen window, he caught a glimpse of
Norah Laby's pale face. She was praying,
with clasped hands and eyes raised to
Heaven; and there was something in her

look that moved him instantly to tears.
"I wondber is id dhramin' I am?" he said to himself, "I can't remember what's said to himself, "I can't remember what's afther happenin' to me, or what brought me here, except like a man'd feel afther the faver, or somethin' uv that soart Oa'y I'd be afeared I'd frighten her, I'd go in an' ax her to pray for me, an' I know 'twould do me good. An' as id is I feel I'm the betther of lookin' at her; for no wan could see such a look as that an not know there was another world besides this. I could kneel down on the road here an' pray myse'f; what I didn't do this many a day—right, at any rate. I might go on my knees an' say the words; but id wasn't prayin'. The curses used to choke the prayers! I could hardly keep from tellin' God that he was a bad God! But I'm not that way now at all; an' maybe 'twas the Lord that sint me round this from Billy Heffernan's visions were those of him who now, kneeling upon one knee, and with one hand resting upon the black way. No wan lookin' at her could doubt there was a heaven. The augels are desolate moor. There scarcely could have been any necessity for this caution; for at that hour, and in that place, it was extended observe his movements. He took a could observe his movements. He could doubt the markets; "but now about "the markets; "but now about how she smiles an' le whin her mother came in. She wants to cheer up the poor mother that knows she won't have her long. The Lord save us! I feel my heart laughin' wud her! But I'd betther not let anyone see me standin

here," he observed, as he walked on, on hearing Kit Cummins calling to her husband to come home to his supper, and judged from the pitch of Kit's voice that Jack was down towards the forge, and must necessarily pass by the beech tree on his way home.

his way home.

Mat Donovan was humming "The little house under the hill" by the fireside, while Nelly was turning the "quarters" a griddle of whole meal bread that was baking over the fire, when the latch was rated and a tall grant figure stood be. raised, and a tall, gaunt figure stood be tween them and the candle in the window The fire, being covered with the large enable them to recognize the new-comer and the candle being behind his back only showed the outline of his figure, in which Nelly fancied she saw something wild and she felt and looked somewhat frightened as she thought of the "gang," which according to common report, were just then prowling nightly about the neighbor-hood. Mrs. Donovan, too, seemed alarmed, as she dropped her knitting on her knees, and stared over her spectacles at the man, who stood looking at them for nearly a

minute without speaking.

"God save sil here," said he, at last.

"God save you, kindly," returned Mat starting from his chair, and moving towards him til he was able to see his face.

Is id Mick Brien? "The very man," was the reply,
Mis. Donovan and Nelly exchanged
looks of the deepest pity, but remained

"Sit down," sald Mat, placing a chair for him.
"I don' know," he replied, irresolutely. "I just see the candle in the windy, an id reminded me to come in."
"Sit down and take a hate uv the fire,"

said Nelly, in a subdued tone, and as if it required an effort to address him.
"I hope herse'f an' the childher is in good health?"
"They're on'y middlin', then, Nelly,"

"They're on'y middlin', then, Nelly," he replied. "The winther was very hard."

He sat down, however, and said more

"I'm glad to see you lookin' so well,
Mus. Donovan. You're as young-lockin'
this minute as you wor the night uv poor
little Bally's wake; God rest her sowl.
But sure I needn't pray for her; for she
had as little sin on her as an infant, though
I b'lisve she was goin' on thirteen years
when she died."

"She was a beautiful child," returned
Mrs. Donovan. "But God is good; and
maybe 'twas for her good, and your good,
and her mother's good, that she was taken
from you. God knows what is best for
us all."

"That's thrue." rejoined Mick Brien.

us all."

"That's thrue." rejoined Mick Brien.
"An' 'tis of'en I think 'twould be well for
the whole uv 'em if they went too."

"Don't say that, Mick," returned Mrs.
Donovan. "Ye had yer own share uv
sufferin' and throuble; but there's no
knowin' what might be in store for ye
ret."

"I'm afeared," said he in a hollow voice, "'tis gone too far for that,"
While his mother was speaking, Mat was hurriedly filling his pipe, which, after lighting, he presented to Mick Brien, who took it eagerly, but checked himself as he was putting it to his mouth,
"No, Mat, I'm obliged to you," said he, handing back the pipe. "'Tis a good start since I tuck a blast; an' maybe 'twould be betther for me not to mind id."
Nelly and her mother exchanged looks again, and the old woman shook her head sorrowfully.

again, and the old woman shook her head sorrowfully.

Drawing his chair to the fire, he held the backs of his hands close to the blrz; that struggled from under the griddle.

"Was id in the bog you wor?" Mat saked. "Your hands are black wud the turf mould. An', begor, there's enough uv id stuck to your ould brogues too."

Mick Brien was taken by surprise, and seemed embarrassed. He could have had no legitimate business in the bog at that hour, and felt at a loss what reply to make.

Mat noticed his embarrassment, and, with instinctive delicacy, appeared to forget the question altogether; and turning to his sister, he said:

"Are you goin' to let that bread be harred?"

burnt ?" She turned the four quarters of bread and, finding them properly baked, placed them standing on their ends on the griddle, so as that the thick edges cut by the knife in dividing the circular cake into four quarters might be fully baked. While she was thus employed the door was opened, and two men walked in with an apologetic grin, holding their pipes in their hands.

"God save ye!" said the foremost, as he approached the fire to light a piece of paper which he held between his fingers. "God save you kindly!" returned Mat,

in a manner that plainly showed they were no welcome guests. The second man was advancing to light his pipe at the fire also. But the moment their eyes fell upon Mick Brien, both wheeled quickly round, and, lighting their bits of paper at the candle in the window, hurriedly applied them to their pipes as

hurriedly applied them to their pipes as they made for the door, where they encountered something which drove them backwards into the kitchen again.

It was only Tom Hogan, who walked slowly after them; and, after glancing at Mick Brien—who never raised his head all the time—and looking wildly about them, the two men, with a sneaking sort them, the two men, with a sneaking sout of "Good night to ye," left the house. "Wisha, is that Tom Hogan?" said Mat—for Tom was not a frequent visitor

"I was down at Phil Lahy's returned "I was down at Phil Lahy's returned Tom Hogan, "an' Honor towld me he was up here. So I tuck a walk up."

In fact, Tom Hogan had got quite a mania for talking about landlords and agents, and kindred subjects, since that conversation with Phil Lihy when his hands began to tremble in so strange a manner. Before that, he only cared to know about "the markets;" but now nothing that bore on the land question, or, indeed, upon any social or political question, from Columbkille's prophecies to the latest missive ornamented with a skull and cross-bones, came amiss to Tom Phil Lahy's the moment he was don supper, for the sole purpose of getting himself abused as a "crawler."

himself abused as a "crawler."

Mick Brien continued warming his hands, and never raised his head. Nelly took up the quarters of bread and laid them on the dresser, and whipping the griddle off the fire, raked up the lighted turf that was spread out under it till it bezed so brightly that he was obliged to draw back his chair and close his eyes, as if the light dazzled him.

draw back his chair and close his eyes, as if the light dazzled him.

Tom Hogan was quite as much astonished as the two men who had come in to light their pipes, on seeing Mick Brien sitting before Mat Donovan's fire; but, instead of retreating like them, Tom Hogan seemed fascinated by the gannt and ragged figure over which the firelight filckered; and, as the hollow eyes were turned towards him, he mechanically turned towards him, he mechanically drew near and sat down on the chair from which Mat Donovan had risen when he

recognized him.
"Mick," said Tom Hogan, keeping his eyes fixed on the woro, emactated face, "did they rise the rint on you?"

Mick Brien seemed surprised, and evi-

dently did not understand the question, "Did they rise the rint on you?" Tom Hogan repeated anxiously.
"Is id the rint of the cabin?" he asked. "No," returned Tom Hogan, bat the

rint uv the farm, before they put you out ?"
"Well, no," replied Mick Brien; "when the lase dbropped they said I should go as my houldin' wasn't large enough. An' no matther what rint I'd offer 'twouldn't

be taken." So they never riz the rint?"

"No."
"What did I tell you?" exclaimed Tom
Hogan excitedly, turning to Mat Donovan, his eves lighted up with joy.
"What did I tell you, Mat?" he repeated

triumphantly.

Mat was greatly astonished; for it bap-pened Tom Hogan had never spoken a word to him on the subject.
"What did I tell you, Mat?" he ex-

claimed a third time, apparently in the

claimed a third time, apparently in the greatest glee.

"Begor," returned Mat at last, greatly puzzled, "you never tould me anythin' about id at all, so far as I can remimber."

"They never rise the rint, Mat, when they're goin' to put a man out. Never. Don't b'lieve any wan that tells you any-

thing else. Never. Such a thing was never known."

"Oh, maybe so," said Mat, quite unable to comprehend his meaning, but wishing

to be dvii.

"You may be sure uv id, Mat," rejoined Tom Hogan.

"Make your mind 'aisy on that p'int,"
he continued, laying his hand on Mat's
knee, as he sat down on Billy Heffernan's
bench. "No, Mat. There's nothin' so
uncouragin' to a poor man as to have the
rint riz on him. For then he knows
they're not goin' to disturb him, Mat.
Look at this poor man that held, I b'livey,
as good as fifteen acres more than I have
mese'f; an' see what a loss it was to him
that the rint wasn't riz on him. There's
nothin' like a rise to give a poor man
courage. I must go an' find Phil Lahy,
an' have a talk wud him. He thinks
there's no wan able to argue these p'inte
but himse'f. Bat let me alone if I don't
open his eye for him. Good night to ye."
He turned round at the door and asked:

"Ah, thin, Mat, what was Wat an' Darby
doin' here?"

doin' here ?"

doin' here?"

"They on'y came in to redden their pipee," Mat replied.

"Oh, is that all? Well, I must go look for Phil Lahy to open his eye for him."

"Au' I wondher where them fellows wor?" Mat muttered, after appearing to brood over the question for some time. "They passed up this way late in the evenin."

evenin?"

"Wishs, how do I know?" his sister replied, as if the question were addressed to her. "But wherever they wor, 'tien't in the betther uv them, you may be sure."

The two worthies of whom she spoke walked quickly and in silence down the road, seeming wholly absorbed with their

pipes.
"Tis an admiration," said Wat Cor

"Tis an admiration," said Wat Corcoran, at last, "how long he stuck about the place. I thought he'd be gone uv his own accord long ago."
"So did we all," returned Darby Ruadh. "But whin we found him thatchin' the cabin, the masther said he should get notice. He's not safe; an', begob, we'd want to keep an eye on him."

'Tian't you or me he'd mind," replied

Wat.
"You wouldn't know," rejoined "You wouldn't know," rejoined Darby Ruadh, "When they're in that soart uv way, whoever comes next to hand 'll meet id. They're d-n fools," continued Darby mildly. "They seldom continued Darby mildly. "They seldon or ever knock down the right bird. Now he'd as soon stretch you or me as the man that sent us; an' that's foolish." "What about Tom Hogan?" Wat

asked.
"Well, from all I can see, he must go." "There'll be no great throuble wud him. He'll get a thrifle uv money, an' he'll go away quite an' 'asy."

"I don't know that, Wat. Men uv his soart is the worst uv all."

"He knows nothin' about firearms, nor

nothin'," returned Wat Corcoran. always braggin' he never fired a shot."
"Thim's the men. Wat, that'll get

"Thim's the men, Wat, that'll get a fellow to do the job. I met some coves uv that soart in my time."
"Faith, be all accounts, you done some quare things yourse'f in your time, Dar-

"Well, maybe I did, an' maybe I didn't. An', by ——!" he added fiercely, "maybe I would agin, if id was worth my while. 'Tis enough to dhrive a man to "maybe I would agin, if id was worth my while. 'Tis enough to dhrive a man to anything to think uv the beggarly way we're paid. They want you to put your life in danger every day in the year—an' to swear anything they ax you besides; an', by—, you're not paid betther than a cowboy afther."

"Tis a hard life," returned Wat Corcoran; "an'tis of'en I do be wishin' to give id up, an' turn to somethin' else. Bat when wance you get into id, 'tis hard to get out uv id."

"Unless a man could make a hanl." returned Darby Ruadh, "an' make off to America. Good night, Wat." "Good night, Darby, an' safe home."

They parted at the crossroads; Wat Corcoran turning to the right towards his own house, and Darby Ruadh going on straight to Wellington Lodge. ir still furthe

Mick Brien drew his chair still further back from the blazing turf fire. The heat seemed too much for him, for the perspiration stood in large drops upon his face; and when he took off his hat, they remarked that his hair was damp and clammy. Yet it was not the heat that so affected him. It was the smell of the new'y baked bread. He was fainting; but by a great effort he roused himself, and asked for a drink of water.

Nelly dipped a cup in the never-empty pall under the window, and handed it to him. He gulped down the clear spring water hurriedly ; and, as he handed back the cup, he turned to Mat, and, with apparent cheerfulness, asked:
"What news, Mat? is there anything at

all goin'?"
"No, then," replied Mat. "I don't

know uv anything."

Mrs. Donovan, who had kept her sad eyes fixed upon Mick Brien's haggard face, while her knitting rested upon her kneed as if she had forgotten it, now rose from her chair, and, going to the dresser, poured something from a jug into a saucepan something from a jug into a saucepan which she placed upon the fire. Her daughter looking inquiringly at her as if this proceeding had taken her by surprise: but the old woman resumed her seat with-

out speaking.
"I think," sa'd Mick Brien, "the weather is likely to hould up."
"This was a fine day," returned Mat "But I'm afeard 'twas on'y a pet day. Phil Luby tells me we're to have a change

uv the moon to-morrow; an'he says the almanac talks uv broken weather, wud cowld showers, an' aistherly winds."

Mick Brien made no reply. His head drooped, and he seemed to be falling

"Nelly," said Mrs. Donovan, "hand me that white bowl." She filled the bowl with warm milk from the saucepan she had placed on the fire ; and Nelly looked nad pieced on the fire; and Nelly looked quite frightened on seeing her mother present the bowl to Mick Brien. "Here, Mick," said she, "dhrink this, I know by you there's somethin' the mat-

ther wud you. An' if id be a touch uv an' inward pain you're gettin', there's nothin' like a dhrop uv hot milk for id."
On opening his eyes and seeing the bowl held close to him he started like one suddenly awakened from sleep. He looked at the milk and then into Mrs. Donovan's face, upon which he kept his eyes fixed

for several seconds. Then, taking the bowl between his hands, he looked at her again with a bewildered stare.

"Drink id while 'tis hot, Mick," said abe, "an' 'twill do you good."

"Twas a great relief to Nelly to see him lift the bowl to his lips and drink; not swallowing the milk hurriedly, as he had swallowed the cup of water, but alowly and continuously, as a child will do.

Mick Brien had been one of the most comfortable and respectable small farmers in the neighbourhood; and he and his handsome wife used to call in on their way from town for a rest and a chat with Mrs. Donovan, who was much respected by them—as indeed she was by all who knew her. And now that he was reduced to poverty Nelly was quite afraid the offer of the milk, under the circumstances, might hurt his feelings, and be taken as as insult.

Mick Brien handed the bowl to the kind old woman, and buried his face in balance.

Mick Brien handed the bowl to the kind old woman, and buried his face in his hands. He remained so long in this position they all began to look embarrarsed, and did not well know how they ought to act—fearing that to rouse him might look as if they wished him to go away.

After some time, however, he raised his head, and, stretching out his arms, but without venturing to look at any one, said with assumed cheerfulness:

"Fatth, I b'lieve 'twas fallin' asleep I was."

"What hurry are you in?" said Mat, on seeing him rise; "sure you may as well rest yourse'f."
"I must be goin," he replied; "herse'f 'll be wondherin' where I was all the

Ill be wondherin' where I was all the evenin'."
He had been lying many hours by that bank in the bog, maddened by hunger and the thought of the cruel wrongs inflicted upon him and his. He lay there waiting for the night, and bent upon having revenge. He lay there hour after hour, meditating a deed of blood; till the mild moon called up visions of the "dead Past." And then the light in Mat Donovan's window recalled him to the "living Present," and to his purpose. And it was only the waving of a bird's wing saved his soul from the guilt of murder!
No word has ever escaped our pen intended to justify such a deed as that contemplated by this poor maddened victim of tyranny. Yet when we think of his blameless life of patient toil; of his cheerful unquestioning surrender of the greater

ful unquestioning surrender of the greater part of the fruits of that toll to the Irresponsible taskmaster to whose tender mercles the rulers of the land had handed him over body and soul; of the pittane which he was content to retain for himself of his terror and angulah on discovering that a felon hand was determined to tes that a felon hand was determined to tear even that pittance from him, and fling the wife of his bosom, and the little ones that were the light of his eyes, homeless outcasts upon the world; of the roofless cabin, the cold, the fever, the hunger—when we think of all this we find it hard to brand Mick Brien as a MURDERER. And arrely think of all this we find it hard to brand Mick Brien as a MURDEBER. And surely no one will for a moment class him with the human wild beasts with whom the writer of these pages was doomed to herd for years, and among whom at this hour Iriebmen, whose only crime is the crime of loving their country. of loving their country, are wearing away their lives in the Convict Prisons of Eng-

Mat Donovan stood up to open the doo for Mick Brien and see him out to the

"Good night to ye," said Mick Brien, as nearly as he could in the same tone as he used to say it in after a chat and a smoke on his way from Kilthubber on market days.

Nelly ran to the dresser; and then fol-lowed them to the door. "Mat Brien,"

said she. He turned round, but Nelly seemed to She stood with her hands behind her back, and looked into his his face. At last, while the blood mounted to her forehead, while the blood mounted to her forehead, she quickly brought her hands round to the front, and, pressing two of the quarters of bread against his breast, she wrapped his coat over them, placing his own hand so as to keep them from falling, and looking anxiously into his face all the time. He remained quite passive, gazing with a vacant stare straight before him no sign of displeasure in his look, she cautiously withdrew her hand as if in doubt whether he would continue to the bread where she had placed it. He did continue to hold it, however, and followed Mat outside the door without

speaking a word.

Nelly leant over the back of the chair
he had been sitting on, and rested her

"God help him!" said she.
"God help him!" returned her mother whose head was also resting on her hand. So they continued gazing into the fire. "God help him!" said Mat Donovan, as he resumed his seat by the fireside

opposite his motifier.

These were the last audible words spoken under Mat Donovan's roof that Yet poor Mick Brien had unconsciously

laid the train of much suffering for those kind hearts that sympathised so deeply with him. "Tom," said Phil Lahy solemnly, "I wish you would not be introducin' these subjects to me. I don't want to hurt your feelin's, or say anything off-maive or insultin'. But indurance has its limits. An' now I tell you what, Tom Hogan, within't within the product of the same artists to have

tlen't-'tlen't in human nature to have patience wud you!"
"Ha, ha, ha!" laughed Tom Hogan "I knew I'd open his eye. I knew I had an argument that 'd put him down. Ha, ha, ha! Begor, Phil, you're bet! Good night to ye. Good night to ye. There's nothin'," muttered Tom Hogan, as he closed the door behind him, "there's nothin' to give a noor man courage like a nothin' to give a poor man courage like a rise in the rint—now an' then. Look at that unfortunate man, Mick Brien, an' wouldn't id be a lucky day for him if his rint was riz? What signifies a few pounds a year? I'll let Jemmy go sell that grain uv oats, as my face is marked afther that powdher. Jemmy is a good boy. An' how wild he was whin he thought 'twas

wind he was whin he thought 'twas any wan was afther touchin' me! I'm very fond uv that fellow! Ay, and I'll give him lave to spind a shillin' in Clo'mel; unless he'd rather keep id for the races. Ha, ha, ha! the divil a word I left Phil." "Father," said Norah Lahy, "I'm afraid poor Tom Hogan is not right in his mind."

TO BE CONTINUED.

SAVING THE CHILDREN.

WHAT THE CATHOLICS OF DUBLIN ARE DOING FOR THE WAIFS AND ORPHANS.

SEVERAL POOR SCHOOLS IN OPERATION— THE LATEST ADDITION TO THE NUMBER -A NEW BUILDING ON A HISTORIC SITE
-A GLANCE AT THE MIXED SYSTEM OF

EDUCATION-THE REFORMS THAT ARE

Dublin, June 21, 1890.

The work of caring for the education and moral training of the children of the poor and unfortunate goes on without interruption. The charitable and public-spirited Catholics of the Irish metropolis have responded nobly to the appeals of the clergy for aid in this highly laudable enterprise. A few days ago His Grace the Archbishop laid the corner-atone of a new building which will be used as poor schools, in the slums just back of Capel street and Upper Ormond Quay. The schools will be conducted by the Sisters of the Holy Faith, who have been located in Lower Jervis street since 1872. The late Cardinal Cullen encouraged them in their good work of teaching and reclaiming the gamins who prowled about the streets and alleywaye, and who would otherwise grow up to lives of crime and spiritual darkness. Five hundred children have been taken in by these good Sisters and taught not only the rudiments of the English language, but the truths of Christianity. They have been saved from the fate of too many others in large cities who either fell in with gangs of thieves or into the jaws of proselytizing bands of

PROTESTANT SOUP DISPENSERS. The quarters in Lower Jervis street became too small to accommodate the growing membership of the little com-munity of waifs, and the Sisters looked about for additional quarters. Through about for additional quarters. Through the generosity of Mrs. Allingham a pures of £1,000 was placed at their disposal. This encouraged them to begin building in Little Strand street in the centre of a very populous section. The new schools will stand upon historic ground. They will stand upon the site of St. Mary's Abbey, an educational institution confiscated in the reign of Henry VIII. of sacrilegious memory. It was one of the oldest houses in Dublin. It was founded by the Danes in 948, just after the Danes had accepted Caristianity. It was a Cistercian house. Richard Strongbow, the celebrated Earl of Pembroke, directed that he should be buried in this abbey, where his brother Thomas had taken the habit of the order. King John, when Earl of Morton, granted it a charter, which he renewed on ascending the throne. Felix O'Ruadan, Archbishop of Tuam, resigned his See and spent the remainder of his days there. He was a Cistercian monk. In 1238 he was buried at the foot of the altar, and in 1718 there was found when digging among the ruins the generosity of Mrs. Allingham a purse

among the ruins
THE INCORRUPT CORPSE OF A PRELATE among the ruins
THE INCORRUPT CORPSE OF A PRELATE
in his pontificals, who was supposed to
have been this Archbishop. On May 27,
1304, this beautiful abbey, with the
church and steeple, were destroyed by
fire. At that time it was the depository
of the rolls of chancery, which were all,
down to the xxviii. of Edward I, consumed. This abbey, the abbot of which
had a seat in Parliament as a baron, was
confiscated to the crown on July 20,
1537, and was, subsequently, granted
forever, by Queen Elizabeth, to Thomaa,
Earl of Ormond. And in the year 1890,
just three hundred and fifty three years
after the confiscation, a Catholic institution of learning is to be reared upon its
site. It thus returns to its former allegiance. The Archbishop delivered a
significant address after the ceremonies
incidental to the corner-stone laying had
been finished. He praised the intelligent work of the Sisters in other congested districts, and then arraigned the
national board of education for its intolerence in enforcing

national board of education for its intol-THE MIXED SYSTEM in purely Catholic districts. This policy made possible the persistent proselytism practised by the colporteurs and the Aminidab Sleeks who hover over the thickly-settled sections of our large cities. Archbishop Whately, of the Protestant Church, saw the advantages which like in the mixed average of advection. testate church, saw the advantages which lie in the mixed system of education.
"If we give it up," he said, "we give up the only hope of winning the Irish from the errors of Popery." In this city alone there are twenty fire thousand Catholic children attending national schools under Catholic managers in schools under Catholic managers in which there is not a single Protestant child. The Archbishop reiterated his protest against these schools being treated as if they were mixed schools, and against the tyrannical restriction of the treaty contests.

the twenty crotchety gentlemen who constitute the Board, In time the educational system in Ireland will be cleared of its incongruities, just as the administration of civic affairs must be. As the cause of Irish national

OTHER NEEDED REFORMS come to the front and receive the careful attention of the people. Our plan of education is mouldy and antiquated. It education is mouldy and many particulars, has been modernized in many particulars, the principle remains unaltered. but the principle remains unaltered. Catholic Ireland must be governed, Catholic Ireland must be governed, trained and educated according to Protestant notions so that her people may be finally, "converted" to the religion of Henry VIII, Queen Elizabeth and Martin Luther. This has been the dream of Tory and Whig statesmen for several campries: it has been the dream campries: centuries; it has been the dream centuries; it has been the dream of parsons and Bishops, of mission-aries and soup dispensers. To accom-plish this persecution and persuasion have been tried alternately and sometimes together. Priests have been hunted like wild beasts; it was a crime to celebrate Mass or to attend such a celebration; it was political and social death to be a Catholic. And yet Ireland preserved her faith, and now, that the dawn of her freedom approaches, all the crudities, absurdities and abominations of crudities, assurances and accomment in this the British system of government in this unhappy country will be relegated to the lumber room of political antiquity and reactionism, to be in desuctude with the ancient statutes recently revived for the purpose of sending Irish patriots to prison. And perhaps the first great reform will be in the methods of public education. Meanwhile the Catholic hierarchy and laity
They are watching a
lously over the faith o
to their charge. And be more potent or moring the cause of reli among the poor than a Strand street which under such happy aus

JULY 26, 1890,

THE IRISH PARTY DINA

Nearly all the Irish Nearly all the Irish ment attended at Ax Westminster, on Tues congratulate the Cardi his silver jubilee, and tan illuminated addres present were: Messre Sexton, T. Healy.
O'Keefe, Stack, P.
O'Brien, Clancy, Cox, Redmord, Hayden, M'Cartan, Abraham, Roche, Tuite, Kilbride, rington, Carew, M. J. Roche, Tatte, Kilbride, rington, Carew, M. J. Corbet, D. Sheehy, For O'Brien, Flynn, R. Po Byrne, W. Murphy, MacNeil, P. O'Brien, Healy, Sir Joseph Esmonde, Dr. Kenny, Dr. Fitzgerald. On Leavues. Mr. Seyton lesgues, Mr. Sexton which eulogized His E in the cause of religion motion of education an especial stress on his vention between capital recent dock strike, and his efforts to establish go between England and dress was signed by M whole of the Irish part His Eminence in remen, when Mr. Dillor men, when Mr. Dillor told me you had the kindness to desire to p address, I accepted it joy. Before I say mor you a little notice. E week following the E when the English Blab here. We have on the 7 here, we have on the I ception and a gathering lic men of London. my desire to see as ma willing to come, but I without an invitation y sion that no one could say to you now that no given. For that night It is a joy to me if would say specially to sentatives of Ireland-will always consider f ward that I shall be g this Tuesday night, an understand that not on but that you will be m hear). I had not thou you in answer to this and only too kind addr I do not feel it possible have the representative me without knowing w In the year 1857, in duty to speak in the dore upon St. Patrick' ous day upon which about Ireland—and I sa what I say this day; ar of you have ever seen n will take the trouble will find that I dwelt of Ireland about as exac now. Well, in the year duty to write a letter which I touched on the which seemed to me one the disestablishme and the other the lawhat I said on the law what I shall say now, religious question, of we sensitively feel, bu is the question of the most odious evidence between race and relig moved from the fac the land." That mad upon me, and I hav it, and the Bessbore

me to be the great prob now to solve, it is t three hundred years work which is beyond to accomplish. In t nature and God the co who are born upon it a in it (hear, hear). The twenty years ago, and istill, and the attempt, codence and the law of upon the soil any ci social estate which does that first governing law that first governing law I believe to be doome hear). Well it appea those unhappy conflic and I am sure, gentle with me_those most s with me—those most siating cases of outrage happened if there had not oundo the law of nat God (bear). I have said God (hear). I have said that these acts were I Irish people (hear, het who has provoked the say, has accomplishe say we Englishmen ha we have come into plause). People say you go on about the let bygones be bygones well sak me to let let bygones be bygon as well ask me to let bygone (hear and a limpossible. It is impressible, case justiles we take it as a whomen the state of the stat less we take it as a win
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twenty years ago—Wh
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most exaggerated form the most exaggerated form the face of the earl lishmen. We English gerated it, You have

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would allow. I munationalism and patric

with ours, I always rational, more Christ way more refined the hear). I have no de

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ess but the real question is

That made an impression question of education, much as I think and I have never forgotten that is of vital importance to our country. the land." That made an impression upon me, and I have never forgotten But my reason was this: it was an imperial question, and not a foot of the Irish members must be lifted from the floor of the House of Commons, (hear, hear). I do not know what you think, but that is what I think, and you would not think man as a honest was it, and the Bessborough Commission deepened that conviction. Well, if I were to say one word on what seems to me to be the great problem that we have now to solve, it is this. The English three hundred years ago attempted a work which is beyond the power of man to accomplish. In the providence of nature and God the soil belongs to those who are born upon it and will be buried in the (hear, hear). That was my opinion twenty years ago, and I am of that mind still, and the attempt, contrary to Providence and the law of nature, to build upon the soil any civilization or any social estate which does not spring from that first governing law of God and nature I believe to be doomed to failure (hear, hear). Well it appears to me that all those unhappy conflicts, all those sad—and I am sure, gentlemen, you will fel with me—those most still cting and humiliating cases of outrage, could never have happened if there had not been an attempt to undo the law of nature and the law of God (hear). I have said thousands of times that these acts were not the acts of the Irish people (hear, hear). If I am asked who has provoked them, and who, I may say, has accomplished them, I should say we Englishmen have done it. Well, we have come into better times (applause). People say to me, "Why do you go on about the past? Why not let bygones be bygones?" You might as well ask me to let original sin be a bygone (hear and a laugh). No; it is impossible. It is impossible tor us to treat their case justly as we ought unless we take it as a whole (hear, hear). I do not know what I feel, because the house of the first hamber of the first hamber of the first hamber of the first hamber of the house of the stream of the first hamber it, and the Bessborough Commission despend that conviction. Well, if I were to say one word on what seems to on the lace of the earth is that of Englishmen. We Englishmen have exaggerated it. You have so far followed in our footsteps as faith and Christianity would allow. I must say that your nationalism and patriotism, as compared with ours. I always fait to be more nationalism and patriotism, as compared with ours, I always felt to be more rational, more Christian, and in every way more refined than our own (hear, hear). I have no doubt some of you

hierarchy and hity are not sleeping. They are watching away and actionally over the faith of they by and actionally over the faith of t

without an invitation you had an impression that no one could come. I wish to say to you now that no invitation is ever given. For that night everybody is free. It is a joy to me if they come, and I would say specially to you—the representatives of Ireland—that I hope you will always consider from this day for ward that I shall be giad to see you on this Taceday night, and I hope you will always consider from this day for ward that I shall be giad to see you on this Taceday night, and I hope you will understand that not only are you invited but that you will be more twelcome (hear, hear). I had not thought what to say to you manwer to this very affectionate and only too kind address. Nevertheless, I do not feel it possible that I should every affectionate and only too kind address. Nevertheless, I do not feel it possible that I should every affectionate and only too kind address. Nevertheless, I do not feel it possible that I should every affectionate and only too kind address. Nevertheless, I do not feel it possible that I should every affectionate and only too kind address. Nevertheless, I do not feel it possible that I should every affectionate and only too kind address. Nevertheless, I do not feel it possible that I should every affectionate and only too kind address. Nevertheless, I do not keel to be about the search of the state of Ireland with me without knowing what to say it was to pay my share (hear, hear). I am an impression in taking the property of you have ever seen my words, or if you will be made to a say ship and the property of you have ever seen my words, or if you will take the trouble to see them, you will it and the touched on the two chief arbipats what I say this day; and I believe it and the land—and I believe it and the land—and I believe it and the land in the are so excited against those who believe in God as those who profess to be neither cold or hot—believers or unbelievers, It were better to be cold or hot. "He that is not with Me is against Me." (Luke

that is not with Me is against Me." (Luke xi. 23) These things we have said for two reasons.

"One half of the people can never set their foot in any place of divine worship. If they live without God in the world, it is not chiefly by their own choice, but by an inherited privation. The human soul, in all its miseries, with all its assalling sins, is crying day and night for rest, light and healing, for a drop of water to cool its tongue. "My people have done two evils: they have forsaken me, the fountain of living waters, and have digged to themselves cisterns, broken elsterns that can hold no water." (Jeremias il. 13) And yet no; it is not they but their forefathers that did this deed. The men of to day have been born into a state of privation, into a been born into a state of privation, into a dry and thirsty land where no water is. Every church we build is a fountain of living water; every altar we raise throne of the ever blessed Trinity."

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"Some time ago I lost all my hair in consequence of measles. After due waiting, no new growth appeared. I then used Ayer's Hair Vigor and my hair grew

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

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(FROM THE MONTH OF JULY)

July 9, August 13, September 10, October 8, November 12, December 10. Second Monthly Drawing, August 13th, 1890.

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After 25 Years.

After 25 Years,

PRINCETON, Ind., Aug. 24, 1888,
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Yours, &c., Cella Joinson.

Disease of the Kidneys.

Disease of the Kidneys.

QUARER GAP, Stokes Co., N.C., July S. 1888.

W. H. COMSTOCK;
DEAR SIR: — YOUR DT. MOTSC'S Indian Root
Pills have effected a most remarkable cure. My
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Morse's Pills saved her life.

Yours, &c., L. W. Ferguson.

W. H. COMSTOCK, MORRISTOWN, N.Y. BROCKVILLE, ONT.

He next gathered mone

people, and sent twelve thous

of silver to the temple at Je

sacrifice might be offered for

the dead. The inspired writ

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Catholic Mecord.

London, Sat., July 26th, 1890.

TRANSUBSTANTIATION.

To the Editor Catholic Record : SIR-Kindly allow me to make some further remarks on the above subject with special reference to your comments

n my last letter.
As you still insist that the teaching of the Fathers of the Church is in favor the change of one substance into another in the Eucharist, and in your present comments assert that my statement "your quotations from the Fathers will be found to be in perfect harmony with the Anglican doctrine" is very in sufficient, I will confine myself for the

present to a brief consideration of their testimony.

As it is impossible, within the limits of the present letter, to consider each sep arate quotation by itself, I will confine myself to one or two of the most impor-

Let us first take the one of St. Gregory of Nyssa, which you quoted twice, evi-dently thinking it the strongest in your favor. The passage is "we rightly believe that the bread is changed into the Body of the Word of God," The Greek equivalent of the word charged is meta stricheioun; now those who translate this by the Latin transferentiare think we have here the very word made use of which exactly answers to the doctrine of Transubstantiation, viz, the change of the elements into something different from their original substances. Yet, first of all, translementare is not certainly or probably a right translation. Secondly, St. Gregory speaks not only of a change in the Eucharist but in the sacraments generally; and whatever sanctifying efficacy may have been attributed to the emcacy may have been attributed to the waters in baptism no change of its sub-stance was ever believed to take place, for, in the very next sentence after the one quoted above, he says, "these things he gives by virtue of the benediction upon it, changing the nature of things which appear."

The same observations apply to the passages cited from St. Cyrll of Jerusalem, where he speaks of Ohrist's changing the water into wine, and then adds "where water into wine, and then adds "where fore with all certainty let us receive the Body and Blood of Christ; for His Body is given to thee under the appearance (or figure) of bread, and His Blood under the figure) of bread, and His Blood under the appearance of wine." But here St. Cyrll happliy explains himself; for soon after he speaks of the Capharnaite Jews as offended at Oar Lord's eavings in John vi., 53, and this he says was from their carna interpretation of His words: "They not receiving His saying spiritually, being offended, went backward, thinking that He invited to the eating of flesh." (Cyril

Hieros Catec. Mysiagog, iv 1.)

He then compares the Eucharist to the shew bread, and says that "as the bread is fitted for the body so the word for the soul. Look not therefore as on bare bread and whee, for they are, according to the Lord's saying, His Flesh and Blood. (Myst iv 2). The context plainly shows the conversion to be spiritual not as the Jews had understood our Lord, as indicating a literal banquet on flesh. There is a ing a literal banquet on flesh. There is a famous passage I am glad you have quoted, and insisted on as plainly in your favor. It comes from the tract De Coena Domini, in former times attributed to St. Cyprian (as you now do) but which the Benedic Vallis, a contemporary of St. Bernard. It speaks: "This bread which our Lord gave speaks: "This bread which our Lord gave to His disciples, being changed in nature, not in appearance, by the Omnipotence of the Word, was made flesh."

The words of our own reformer shall explain that even if the language were (as it is not) St. Cyprian's it would not prove him a supporter of Transubstantia-tion, "The bread is changed not in shape nor substance but in nature, as Cyprian truly saith; not meaning that gone, but that by God's Word there is added thereunto another higher pro-perty, nature and condition, for passing the nature and condition of bread, that is to say, that the bread doth shew unto us the same as Cyprian saith, that we be the partakers of the spirit of God and most purely joined unto Christ and spiritually fed with His Flesh and Blood' (Cranmer Defence of Catholic Doctrine Bk. T. Ch., xi) In like manner I could take your other quotations from the Fathers and shew that if interpreted by their surroundings they argue rather in favor of the spiritual Presence, as held by the Anglican, than in favor of the gross and carnal presence, as held by

the Roman communion.

If it will not add too much to the length one or two quotations, which on the very face of them declare for a real yet spiritual presence, and, interpret them how you may, they are plain witnesses against Transubstantiation. Theodoret speaks plainly: "The object is plain to they are plain witnesses against very plainly: "The object is plain to those admitted to the Divine mysteries. For He willed that those who partake of the Divine mysteries should not attend to

(phusei) body, corn and bread, and Himself also a vine, honored the symbols which are seen with the title of bread and wine—not changing the nature but adding grace to the nature (T iv. 25, Ed. Sch). Again: Let us take St. Hilary, who, if any one, used language most like the language of leter ages; still the very object of his reasoning was to prove that in Christ's person there are two natures—one not extingulated because the other is added. He illustrates this by the Bread of the Eucharist, which still retains the nature of the Bread unchanged aithough the nature of Christ's Body is added to it." Mark, not changed into it, as Transubstantiation would have it. The last I shall give is from the writings of a Bishop of Rome, Gelasius. He writes: "Certainly the sacrament of the Body and Blood of Christ, which we receive, is a divino thing, wherefore also we are by the same made partakers of the divine nature, and yet the substance and nature of bread and wine ceaseth not to be."

In the course of your articles you (phusei) body, corn and bread, and Him

nature of bread and wine ceaseth not to be."

In the course of your articles you attempted to prove that Transubstantiation is derived directly from the words of Holy Scripture. If it is, will you kindly explain bow it is that in the Holy Scriptures in connection with the Eucharist wherever mentioned, the bread is from first to last called "bread." The bread which we break is it not the communion of the Body of Christ? Again, the Apostle three times calls the bread, after consecration, bread: "As oft as ye eat this bread (which had been consecrated) ye do show the Lord's death till He come." Again, "who soever shall eat this bread... unworthily shall be guilty of the Body... of the Lord." Again, "Let a man examine himself and so let him eat of this bread." In all these cases the thing spoken of as bread, and as therefore remaining bread,

is that bread which had been cons And still more plainly are we taugh that after consecration the wine in th cup remains in substance the same as before, for Our Lord called it, after consecrating it, "this fruit of the vine." So that respecting each kind in this, words are said or written from which w are bound to infer that both bread and wine remain as to their natural sub stances what they were before the co

Before concluding permit me to make a remark on the philosophical theory. You evidently still hold to the Realistic philosophy. Now, if it be true (which it is not), how do you overcome the difficulty that there must be some residuun of the breadness in which the material accidents of the bread and wine inhere As to my fixing two different dates, up to which time the doctrine of the Church was one on this subject, I may say that it arose out of an oversight on my part. I said the twelfth century because in that century Transubstantiation wa made a doctrine of the Roman Church The theory of the change of one sub-stance into another was first broached in the ninth century by Paschasius Radbert. I will set things right by saying the doctrine of the Courch on thi point was one until the ninth century. In conclusion let me say that the Christian student must not argue for victory but search for truth, and this search is seldom unattended by diffi-culties, and for this reason I write to the RECORD to have the difficulties I meet solved, for, in studying the doctrines of the Roman communion, to obtain a correct definition of what they believe, one must seek help from the teachers

of that Church Again thanking you most heartily, Mr. Editor, for your kind attention to me so far, and awaiting your reply to this letter, I am, Yours, etc, ANGLICIAN.

Toronto, June 21, 1890.

Already in our treatment of this sub ject, in answer to our correspondent Auglican, we pointed out that previously to the time of the "Angelic Doctor," St. Thomas of Aquinas, the Fathers of the Church, on whose testimony we rely to prove that the doctrine of Transubstantlato-day, was constantly the doctrine, did not enter upon the subtle philosophical enquiry into the nature of substance and form. They were contented to accept simply the words of Christ, which implied His actual presence in the Holy Eucharist. without undertaking to explain the process by which He brought about the ineffable change. But the extracts which we already quoted from their writings prove abundantly that it was the universal bellef that not merely is Christ present in that Flesh and Blocd.

they were. As the statement made by founded on the "realistic philosophy." the case. and not upon the words of Scripture, or by showing as we did that it is the direct taught by the Fathers before the realistic philosophy was applied to it, we suffi-

clently refuted the statement. There is a case in point which illustrates well our meaning. Before geology became a science, there were Christian writers who so far penetrated the significance of the creative words of Genesis i. that chapter to imply that the creation of the universe out of nothing took place, say four thousand years before gory of Nazianzum, pointed out that "in the earth was prepared for man. Yet by the operation of Omnipotence. the generality of Christians undoubtedly believed that all things were created

thousands of years before man existed on it. This discovery caused more attention to be directed to the almost prophetic words of the illustrious writers we have named, and it was since the development of the science of geology that other Christian writers have bethought themselves of methods of reconciling the words of Scripture with the discoveries which geology brought to the view of mankind; and they have succeeded ad-

mirably.

No one can say truly that the Scriptura dogma of Creation is based upon any one of the many theories by which the history of Creation is shown to be consistent with geological discovery. The history of Creation was written, and was under stood, at all events, as far as was needful for the making of an act of divine faith. before geology was dreamed of as science, and before the theories of reconciliation, to which we here refer, were thought of. And yet we are not bound

to accept any single one of these theories The dogma of Transubstantiation stands in precisely the same relation to the theory of St, Thomas regarding the nature of substance and form. The dogma was believed before the theory was put forward as an explanation of it, and it in no way depends upon the truth or falsity of the theory. Yet our correspondent, Anglican, seems to have set his mind entirely upon making the two stand or fall together. He says, referring to the philosonby of St. Thomas :

"Now, if it be true, which it is not, how do you overcome the difficulty that there must be some residuum of the Breadness in which the material accidents of the bread and wine inhere?"

We answer our friend by saying that he is altogether too positive in asserting an unproved theory himself. "There must be some residuum." And why must there be? The infallible word of God teaches us that the Blessed Eucharist is Christ's Body, not that Christ's body is in or under or with the bread, as our friend Auglican maintains. The Fathers who have written at all on the subject show us that the Church of Christ hes constantly interpreted the words literally, and Anglican acknowledges that they speak se clearly that it has certainly been the doc trine of the Church in all ages that, by virtue of the words of Christ. He is really present there. If these words have any force whatsoever to show His presence, they show His substantial presence, they show not that there are two substances but that there is one substance, the body and the blood of Christ : this is My body, this is My blood.

Are we to accept, in opposition to this clear teaching of Holy Writ, a fanciful theory, that where our senses attest that there are the outward appearances of bread and of wine, the substances of bread and wine must necessarily be present? This may or may not be so where merely physical nature is concerned. We think it is so where the infinite power of God does not intervene; but we certainly do not accept any fanciful theory which will limit the power of God to operate within the laws of physical nature. The rising of the sun and moon are regulated by the laws of physical nature, but God is the author of those laws, and He can certainly not only suspend, but reverse them if it please Him to do so.

We need not point out here the reversal of the ordinary laws of nature when the Israelites passed through the Red Sea and the River Jordan, or when at Josue's command

"The sun stood still in the midst of heaven, and hasted not to go down for the space of one day."

We can readily conceive that the connection between a substance and its accidents is as completely subject to the will of the Almighty as are the real and apparent motions of the sun.

Theorize as we may upon the relation Sacrament, but that the bread and wine of substance and its accidents, we know are actually charged into His Sacred nothing whatsoever upon the subject. Our senses do not inform us of the nature Our quotations to this effect might of substance, but only of its exterior qualhave been much more numerous than ities. It would therefore be presump tuous for us to deny that a change of our esteemed correspondent was that substance has taken place when we have the doctrine of Transubstantiation is the assurance of God that such has been

We cannot at present enter upon the tradition of the Church, it is clear that, lengthy disquisition on the harmony which exists between the dogma of Tranteaching of Scripture and that it was substantiation and true philosophy, but such harmony exists. Transubstantiation is above the reach of, but is not against, reason. We shall content our selves with saying what must be said whenever Almighty God performs a miracle. The fear which our correspondent expressed in one of his letters, that if Transubstantiation be admitted, all ceras to inform us that there is nothing in tainty will be destroyed, is groundless, It does not follow that because Lazarus was called by our Lord Jesus from the tomb, that all the dead will appear some Christ. Sts. Augustine, Basil and Gre- day on earth to claim from present possessors the property which was once the beginning God created heaven and theirs. The prodigy of a substance existearth" is not put down as the work of ing under the forms of a substance totally the first of the seven days during which different occurs only in the Eucharist, and

> In reference to the difficulties which Anglican raises from two Fathers of the

Consubstantiation, the Lutheran doctrine, and that of Anglican, never entere into their minds. It was not invented when they wrote. St. Cyril does indee blame the Jews of Capharnaum for their carnal interpretation of Christ's words, as Anglican tells us, but it is quite clear that he means to say that their mistake lay in supposing that Ohrist would give His flash to be eaten in the ordinary manner in which men eat flesh. This would be cannibalism, but Christ, by giving His Flesh and Blood under the forms of bread and wine, avoids the canni-

balism which St. Cyril condemns. As Anglican quotes St. Cyril as if he were against Transubstantiation, let us quote some words of St. Cyril, which will prove not merely what that illustrious Bishop held, but what was the belief of the whole Church in St. Cyril's day. St. Cyril states clearly the doctrine of Transubstantiation :

"Judge not of the thing by your taste, but by faith assure yourself without the least doubt that you are honored with the Body and Blood of Christ."

So far Anglican agrees with St. Cyril. that Christ is really present in the Holy Eucharist. But the next words of the saint are totally at variance with Anglican's Consubstantiation theory :

"This knowing, and of this being assured, that what appears to be bread is not bread, though it be taken for bread by the taste, but the body of Christ; and that what appears to be wine is not wine, though the taste will have it so, but the blood of Christ."

As we have already drawn out this article to more than usual length, we can only add, regarding our quotation from St. Gregory of Nyssa, that, notwithstanding our esteemed correspondent's play upon St. Gregory's words, they can have no other meaning than that the bread is changed into the body of Christ. nor does Anglican attempt to give them another meaning. The doctrine taught by St. Cyril and Gregory is simply the constant and universal dectrine of the Church.

Anglican asks also why should the Eucharist be called bread, after the change takes place. Such a question might be reasonable in the mouth of s Low-Churchman who does not believe in the real presence of Christ in the Eucharist, but it seems to us ont of place when asked by Anglican. We answer that it is not repugnant to the usages of language that, after a miraculous change, the thing changed should be called by the name of the thing from which it is changed. Thus Aaron's rod is called in Holy Scripture, a rod, after it is changed into a serpent (Ex. vii., 12): "And Aaron's rod de voured their rods." So also the water which Jesus changed into wine at Cana of Galilee is still called water : "And when the chief steward had tasted the water made wine." (St. John II., 9)

We propose to enter, in a future issue of the RECORD, into an exposition of the beautiful explanation of St. Thomas on the philosophical aspects of the Catho. lic doctrine on the Eucharist.

A TRIUMPH FOR JUSTICE.

Notwithstanding the pertinacity with which the various States have hitherto refused to recognize Catholic schools, the justice of Catholic claims that they should be recognized by the law and receive appropriated to education has at last heer acknowledged by the Regents of New York State, who have formally granted a charter to St. John's Catholic Academy of Syracuse, which places that institution on the catalogue of State-aided schools. The Academies of Cohoes, Binghampton, Troy and Ogdensburg have applied to be similarly recognized, and, as the charter was granted to the Academy of Syracuse by a unanimous vote of the Regents, it is expected that the other institutions named will be also successful in their applications on complying with the same conditions.

To the remarkable successes achieved by the Catholic schools in their competitive examinations with the Public schools during the past year is largely due this great victory, for the public have been forced by facts which cannot be denied, to acknowledge that the Catholic schools are admirably conducted, and are equal or even superior to the best Public schools in the State.

The last objection to giving way before the Catholic demands was that the schools were in the hands of the Church To meet this objection they have been placed under control of Boards of Trus-

The unanimous vote of the Board of Regents proves that the people of some States, at all events, are becoming more and more animated by a spirit of justice. The fanatics of Manitoba who have given the present victory to injustice might learn a lesson in toleration from the example of the New York State Regents. It is to be hoped that the good example thus set will bear fruit in Massachusetts. and especially in Boston, where the bigots are just now carrying everything with a high hand.

the nature of things seen, but through the change of name should believe in the change which takes place in them through the change which takes place in them through grace. For he who called the natural clear that the earth must have existed Catholic doctrine of Transubstantiation.

The German Catholic Congress will be Church, we will merely add that these held this year at Coblents. The military authorities will illuminate the Castle of Ehrenbreitstein on the occasion.

STATE AID TO DENOMINA-TIONAL SCHOOLS

A paper read by His Grace Archbisho Ireland before the National Educational Association which met recently at St. Paul, Minnesota, is well calculated to give food for reflection to the people of the United States on the subject of religious education, and it has indeed attracted considerable attention to the matter. The paper was entitled "The State School and the Parish School, Is Union Between Them Impossible?"

That religion can be inculcated in conjunction with a secular education. and that State aid to schools can be made compatible with the union, is clear from the system which has held in Ontario and Quebec for half a century, and, in spite of the many attacks which have been made upon it in this Province, the experiment has been a successful one. The Separate schools of Ontario are in a flourishing condition, and every successive year's report of the Minister of Education shows that their condition is improving rapidly in every respect, and this is attained without the least injustice done to Protestant ratepayers. Yet Catholics and Protestants alike are enabled to give to their children just as much or as little religious instruction as accords with their religious convictions. It is such a system as we have in Ontario that Archbishop Ireland advocates for the United States as admirably adapted for any mixed community.

One of the objections most frequently raised by the opponents of Catholic schools here is that the dual system is necessarily more costly than a single school system. At first sight this might appear to be a very reasonable objection, but when examined carefully it will be found to be a mere sophism, though it is constantly made to do duty whether the question regard the schools of Outarlo or those of Manitoba and the North-West.

Our first answer to this is that the question of a few dollars of expense in each school section is not worth considering in comparison with the importance of giving a truly religious education. This is admitted by Protestants equally with Catholics. Nearly every Protestant denomination has prenounced upon i in its Assemblies, Synods and Conferences both in Canada and in the United States, and the last General Assembly of the Presbyterian Church of Canada even while considering the question of agitating for the abolition of Catholic schools, declared itself in favor of religious teaching. In fact, if such teaching were not beneficial, why would these bodies take so much pains to establish and support denominational colleges, which are numerous both here and in the United States? But the importance in which Catholics hold religious education may be estimated from the single fact that in the United States, besides supporting the Common schools, to which they are obliged by law to pay their taxes, they support Catholic schools in every city and town of any importance, at a cost of over fifteen million dollars.

To this we may add that it is notoriou that the Catholic schools are conducted at much less expense per pupil than the Public schools. In 1887 the Separate ols of Ontario expended \$12 55 every pupil, while the Public schools cost \$15 47 per pupil, taking in both cases the average attendance. Yet at the same time the efficiency of the Separate schools was not impaired, for while the percentage of average to total attendance at the Separate schools was fifty five, at the Public schools it was below fifty.

We maintain, therefore, that the treatment of Catholics in the United States is a gross injustice-an injustice which those who are agitating for the abolition of Separate schools in Ontario wish to repeat in this Province.

Archbishop Ireland, in the paper which he read before the Elucational Associa-

"I declare most unbounded loyalty to the Constitution of my country. I desire no favors. I claim no rights that are not no layors. I claim no rights that are not in consonance with the letter and split of the Constitution. The rights which it allows, I do claim, and in doing so I am the truer and more loyal American."

He maintains that it is the duty as well as the right of the State to insist that every child shall be educated, but the primary duty of educating the child belongs to the parent. It is, therefore, only when the parent does not, or cannot, fulfil his obligation that the State should intervene to compel the parent to send the child to some school.

Against the secular education imparted in the Public schools, the Archbishop has not a word to say; on the contrary, he declares it be "the pride and the glory of the State," but he holds it to be a grievance that the Public schools completely eliminate religious teaching from their curriculum. The result of this, he says, must be the "elimination of religion from the minds and hearts of the youth of the country." He declares that he speaks for the welfare of Protestants as well as Catholics when he claims that State schools should be religious, and he calls upon Protestants to join in the demand that they should be sine of those that were slain."

made so. The remedy which he proposes is that the religion of the majority in any locality shall be taught after the minority of the children are dismissed, or that State aid be given to all schools in proportion to the amount of secular instruction im-

parted therein. The fact that the Archbishop's paper was listened to with great attention as respect seems to us to imply that the people of the United States are becom ing at last more willing to look with favor upon the Catholic demand that the parish Catholic schools be made a

part of the State school system. There are, in fact, already in many cities of the State of New York and i some of the other States where this is already the case, and the compromise is found to give general satisfaction. The Protestants are in those localities pleased to find that they can educate their own children in their own way without inflicting an injustice on their Catholic fellowcitizens, and the Catholics are satisfied because an injustice under which they have long labored has been voluntarily removed by their Protestant neighbors. The result is that peace and good-will have been restored where there was form. erly that discord which must be expected where a part of the community is subjected to grave injustice.

PRAYERS FOR THE DEAD.

A recent issue of the New York Hebrew Standard gives, an interesting account of prayer named the Kaddish which is ordered to be recited in the synsgogue by children on the death of their parents every day in the morning and evening during the year which follows their death, and also on the anniversary of the death This prayer has been preserved by the Jews from generation to generation, and it is the Jewish tradition that it has peculiar power with Almighty God,

The Standard even says that it was taught by angels to men, and it gives the following beautiful argument in favor of prayer for the dead, and especially of this beautiful and poetical composition :

"Coming from the mouth of the orphans, it bursts the graves and tells the dead parents that their children revere their memory; then it steps mediatingly before the throne of God and implores before the throne of God and implores for the eternal peace of the decased, for mercy and grace. Truly if there is a chord strong and indissoluble enough to chain beaven and earth together, it is this prayer. It binds the living together and forms the bridge into the mysterious realm of death. It might almost be said that this prayer is the watchman and guardian of the people, who alone recite it; within it alone is found the guarantee of its perpetuity. Can a people perish of its perpetuity. Can a people perish and crumble into dust as long as a child thinks of his parents? What storms, corruption and mortification would have to be preceded, what forces would have to be to gnaw and shake the tree of a nation that roots in the rock of the family ?

"It might sound queer. In the midst of the intoxication of the wildest discipation, this prayer of remembrance has roused many a dissolute soul, that it recovered itself, and for a time at least roused itself supported by the thoughts of the deceased parents. Such a soul is filled with terror, when leaking a soul is filled with terror, when looking back upon the road it had travelled and makes a comparison with the path it had trod, were the eye of fath mother still lustrous with guidance."

Protestantism, in rejecting prayers for the dead as useless and supe has not only destroyed the link which connects the living children with their departed parents, but it also repudiates a doctrine which was certainly held by the Jewish Church, long before the days of Christ, and there can be no reasonable doubt that our Lord Himself frequently repeated this very prayer after the death of St. Joseph, in accord. ance with the proscribed ritual of that Church, a ritual which has been preserved even to the present day.

The books of the Maccabees are rejected by Protestants as not forming part of the canon of Scripture, but they were accepted as sacred books by the Jews of Alexandria, and they are largely quoted by Flavius Josephus in his history of the Jewish people. Even if they were not to be regarded as divinely inspired, they must be accepted as an authentic history of that people. When they attest that it was the custom of the Jews to offer up prayers and sacrifices for the dead, this statement must be accepted as correct. It is to be found in the twelfth chapter of the second book that during a battle of the Jews with Gorgias, the Governor of Idumes, a few of the Jews were slain, and that when Judas Maccabeus came on the following day to remove the bodies of those that were slain and to bury them with their kinsmen in the sepulchres of their fathers, they found under the coats of the slain some of the donaries of the idels of Jamuis which the law forbiddeth to the Jews, so that all saw that for this cause they were slain. Then they all blessed the just judgment of God who had discovered the things that were hidden.

The sacred writer continues :

"And so betaking themselves to prayers they besought Him that the sin which had they besought Him that the sin which had been committed might be forgotten. But the most valiant Judas (Maccabens) ex-harted the recoll to beautiful.

he did this "thinking well as concerning the resurrection; not hoped that they that wer rise again, it would have se fluous and vain to pray for t In the last verse of the added : " It is therefore a ho some thought to pray for t they may be loosed from the It was evidently the pra Jews to pray and offer sacri dead, for the High Price presume to introduce unheard-of religious rite religion, and indeed of holy scripture also practice to have existed. Ki. iii we learn that after

Abner, David said to the were with him, "rend your g gird yourselves with sach mourn before the funeral (v. 31) A fast, which is one of prayer usual with the Jew fore instituted for Abner. action was different when h sick. He then fasted durin illness, hoping that God wor recovery, but on the death he ceased to fast, knowing infant it was unnecessary t death for the remission of its xii, 16, 23)

These considerations lead standing of the words of ou Matthew's gospel, xii. 32 : " ever shall speak a word again Man it shall be forgiven him shall speak against the Holy not be forgiven him neither nor in the world to come." dently a reference with ap the practice of praying for the remission of their sine, ants, in rejecting it as supers not only rejected a doctri plainly inculcated in Holy W also done violence to that sacr of the heart and effections the living with the dead, t with their parents, relatives who have departed this life. Communion of Saints which in the Apostles' Creed as th acteristic of the Church of C

essentially interwoven with doctrines of the Church wh rejected by Protestants, nam tory, and the distinction bet and venial sin. Prayer for recommended, because our p them and shorten their term Thus it is established that t gatory where "some souls time before they enter Into follows also that there are which do not condemn the lesting punishment for the mortal sin could not be re prayers which we might offer

The doctrine of prayers for

The Jewish practice of the dead is further show practice of recording a pro dead upon the monument placed over the graves o These prayers are to be see in any of their cemeteries.

OUR CEMETER

Since the close of the late America Decoration Day ha institution in the United general holiday is proclaime turn out in their thousands the cemeteries, preceded b societies in grand regalis bands. At the tombs of perished on the battle-fie are made, patriotic oration and all the graves are flowers and wreaths of This much-to-be-praised co corating the graves has sp Province and of late a day in each year for the purpos

in last Friday's issue of the "That in Oshawa a half proclaimed, and generally the citizens with the deel Several societies, with banners, marched to the flowers of the choicest kind into wreaths and bouquets on the graves of friends outside of the societies. Union and St. George's cen carried out successfully.
offered and appropriate
sung at intervals."

Now when all this cerem sible with Protestants, wh lieve in praying for the deamore appropriately wo observances be held in Ca teries, where there would signification in the prayers where hymns, almost as age as the Church itsel chanted in memory of the suppliant suffrage for the parted friends? In the m oring the remains of her tro dren the Catholic Church to learn from heresy. has, from time out of min for honoring the graves and dead, occurs on the 2nd No is termed in Church non

He next gathered money from the Souls' Day. The people assemble in people, and sent twelve thousand drachmas silver to the temple at Jerusalem that at the solemn Mass of Requiem and are sacrifice might be offered for the sins of the dead. The inspired writer adds, that he did this "thinking well and religiously concerning the resurrection ; for if he had not hoped that they that were slain should rise again, it would have seemed superfluous and vain to pray for the dead."

In the last verse of the chapter it is added : "It is therefore a holy and wholesome thought to pray for the dead that they may be loosed from their sins."

It was evidently the practice of the Jews to pray and offer sacrifices for the dead, for the High Priest could not presume to introduce a new and unheard-of religious rite into their religion, and indeed other parts holy scripture also show the practice to have existed. Thus from 2 Ki, iii we learn that after the death of is nothing to excuse the carelessness Abner, David said to the people that were with him, "rend your garments and gird yourselves with sackcloths and mourn before the funeral of Abner." (v. 31) A fast, which is one of the forms of prayer usual with the Jews, was therefore instituted for Abner. But David's action was different when his child was sick. He then fasted during the child's illness, hoping that God would grant its recovery, but on the death of the child he ceased to fast, knowing that for an infant it was unnecessary to pray after death for the remission of its sins. (2 Ki. xii, 16, 23)

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These considerations lead to the understanding of the words of our Lord in St. Matthew's gospel, xii. 32: "And whosoever shall speak a word against the Son of Man it shall be forgiven him, but he that The cemetery of Pisa in Italy, called shall speak against the Holy Ghost, it shall not be forgiven him neither in this world | the most beautiful, of Catholic cemeternor in the world to come." This is evidently a reference with approbation to white marble sixty feet high, and the practice of praying for the dead for the remission of their sine, and Protestants, in rejecting it as superstitious, have not only rejected a doctrine which is ters. In its centre is a mound of earth plainly inculcated in Holy Writ, but have also done violence to that sacred sentiment during the crusades and formerly used of the heart and effections which unites as a burial ground. Among its most the living with the dead, those on earth famous monuments is the tomb of with their parents, relatives and friends who have departed this life. This is the in 1764. This cemetery has given its Communion of Saints which is spoken of in the Apostles' Creed as the chief characteristic of the Church of Christ.

The doctrine of prayers for the dead is essentially interwoven with two other the city, and was anciently a Carthusian dectrines of the Church which are also Monastery called Certosa. It was conrejected by Protestants, namely : Purgatory, and the distinction between mortal burials within the city were prohibited. and venial sin. Prayer for the dead is The church of the old monastery, whose recommended, because our prayers benefit | ruins lie around, has been preserved, and them and shorten their term of suffering. is adorned with fine paintings. The Thus it is established that there is a Purgatory where "some souls suffer for a time before they enter into heaven." It follows also that there are venial sins which do not condemn the soul to everlasting praishment, for those who die in mortal sin could not be relieved by any prayers which we might offer for them.

The Jewish practice of praying for the dead is further shown by their practice of recording a prayer for the dead upon the monuments which are placed over the graves of the dead.

OUR CEMETERIES.

Since the close of the late civil war in America Decoration Day has become an institution in the United States. A general holiday is proclaimed and people in France, perhaps in Europe. It turn out in their thousands to march to is so called because the ground it the cemeteries, preceded by uniformed occupies was donated by King Louis societies in grand regalis and brass bands. At the tombs of soldiers who perished on the battle-field speeches are made, patriotic orations delivered, and all the graves are decked with flowers and wreaths of immortelles. This much-to-be-praised custom of decorating the graves has spread to this Province and of late a day is appointed in each year for the purpose. We read

in last Friday's issue of the Empire "That in Oshawa a half holiday wa "That in Osnawa a nair notical was proclaimed, and generally observed by the citizens with the deepest interest. Several societies, with bands and banners, marched to the cemetery; flowers of the choicest kinds were made into wreaths and bouquets, and placed on the graves of friends by hundreds outside of the societies. Services at the outside of the societies. Services at the Union and St. George's cemeteries were carried out successfully. Prayer was offered and appropriate hymns were sung at intervals."

Now when all this ceremonial is possible with Protestants, who do not believe in praying for the dead, how much more appropriately would similar observances be held in Catholic cemeteries, where there would be intent and signification in the prayers offered, and where hymns, almost as venerable for age as the Church itself, could be chanted in memory of the dead and in suppliant suffrage for the souls of de. parted friends? In the matter of honoring the remains of her trospassed children the Catholic Church has nothing A CATHOLIC VIEW.

their respective parish churches to assist

reminded that after divine service they

should visit the cemetery. It is just the

season for repairing damages to graves

or head atones and crosses and leaving

plots and gravel walks so arranged that

they shall not be destroyed or effaced

by the ravages of approaching winter,

It would be un-Oatholic and impious to

say that too much can be done for the

souls while the remains are neglected

by Catholics. No doubt the opposite is

done by Protestants, who erect costly

monuments, often beyond their

means, and keep up beautiful parterres

near the deposited remains of deceased

relatives, while not a single prayer is

offered for the departed soul. There is

no reason, however, why Catholics

should neglect their cemeteries. There

apparent in some parishes, where weeds

are permitted to grow in offensive

luxuriance-where no order exists, and

where walks or pathways are scarcely

discernible. The grandest cemeteries

in the world are found in Catholic coun-

tries. In ancient Christian Rome the

places reserved for the dead were called

"dormitories," which is the real mean-

ing of the word cemetery (in Greek

coimeterion, a sleeping place). The

sculptured monuments and art relievos,

still found in the catacombs and the

countless memorials of the dead that

you meet at every turn in those sub-

terranean galleries, exhibit the loving

reverence in which the remains of the

saints and martyrs were held by the

Catholic Church in her days of trial,

Campo Santo, is the most ancient, as it is

ies, being surrounded with arcades of

Roman bas reliefs and other sculptures,

and with paintings of the earliest mas-

name Campo Santo (holy field or God's

acre) to the burial grounds throughout

one of the finest of them. It is without

secrated as a cemetery in 1801, when

cemetery occupies two of the cloisters of

the ruined convent. Niches have been

built in the wall for the reception of the

dead. There is, besides, attached a

Genoa rests on the slope of a hill in the

valley of Bisagno. It is quadrilateral,

and upon the sides are terraces beneath

which are excavated the vaults. In the

centre is a circular chapel with a dome

Parma and Verona are all equal to those

mentioned above for beauty of design

and wealth of art and sculptured monu-

ments. Pere la Chaise, which looks down

on Paris, is the grandest cemetery

XIV. to his confessor, Father Lachaise

It contains the tombs of many illustrious

persons, such as Moliere, La Fontaine

Delile, Marshal Ney, Balzac and othe

celebrities. Its hills and valleys are

covered with every variety of column,

obelisk, pyramid, funeral vase and

sculptured flowers and garlands. Glas-

nevin is the most noted cemetery in

Ireland, in which rest the remains of

O'Connell, John Philpot Curran, Grattan

and others known for eloquence and

devoted patriotism. Montreal Cath-

olic cemetery, Cote Des Neiges.

is scarcely inferior to some of the above

mentioned; and they are mentioned at

all in this article for the purpose of show.

ing what we have already advanced, viz

learn from heresy in the matter of honor-

ing the dead. Our ordinary parish cemeteries might be very nicely kept, and

neatly fenced and gravel-walked, did the

people all turn out once a year, say on the

day prescribed by the Church-All Souls'

Day. From twenty to thirty farmers could be found in every parish who

would volunteer on that day to draw from

could be laid out in gravel the first year ;

the side rows and pathways could be seen

to another year. Some people could bring

shrubs, others spruce trees and perennials.

Thus, in a very few years, with persever-

ARCHBISHOP IRELAND FAVOURS
STATE SUPERVISION OF ALL
SCHOOLS.

THE PARISH SCHOOL A NECESSARY EVIL-THE RIGHT OF THE STATE TO EDUCATE-COMPULSORY EDUCATIONAL LAWS ONLY ACCIDENTALLY OBJECTIONABLE - THE EVIL OF TO DAY-THE REMEDY THAT MUST BE ADOPTED.

The following paper was read on Thursday, July 10, by His Grace Most Rev. Archbishop John Ireland, of St. Paul, at the National Education conven-tion assembled there: I will beg leave to make at once my profession of faith. I declare most unbounded loyalty to the constitution of my country. I desire no favors. I claim no rights that are not in consonance with its letter and it spirit. The right which the constitution allows I do claim, and in doing so I am but the truer and the more loyal American. In what I may say to this distinguished audience, the principles of our common American citizenship shall inspire my words. I beg that you listen to me and discuss my arguments in the light of those principles. I am the friend and the advocate of the State school. In the circumstances of the present time I uphold the parish school. I do sincerely I would have all schools for the children of the people State schools. The accu-sation has gone abroad that Catholics are bent on destroying the State school Never was there an accusation more unfounded. I will summarize the articles of my school creed. They follow all the lines upon which the State school is built,

The right of the State school to exist I consider, is a matter beyond the stage of discussion. I most fully concede it. To the child must be imparted instruction in no mean degree, that the man may earn for himself an honest competence, and acquit himself of the duties which society exacts from him for its own prosperity and life. This proposi tion, true in any country of modern times, is peculiarly true in America. The imparting of this instruction is pri-marily the function of the child's parent. THE FAMILY IS PRIOR TO THE STATE

The appointment of Providence is that under the care and direction of the parent adorned with Etruscan, Greek and the child shall grow both in body and in mind. The State intervenes whenever the family cannot or will not do the work that is needed. The State's place in said to have been brought from Palestine the function of instruction is loco parentis As things are, tens of thousands of children will not be instructed if parents re main solely in charge of the duty. The State must come forward as an agent of Algarotti, erected by Frederic the Great instruction; else ignorance will prevail Indeed in the absence of State action there never was that universal instruc-tion which we have so nearly attained and which we deem necessary. In the absence of State action I believe uni-Italy. The Campo Santo of Bologne is versal instruction would never in any

country have been possible.

State action in favor of instruction implies free schools on which knowledge is conditioned in the asking; in no other manner can we bring instruction within the reach of all children. Free schools Blest indeed is the nation whose vales an Blest indeed is the nation whose vales and hillsides they adorn, and blest the genera-tions upon whose souls are poured their treasures! No tax is more legitimate than that which is levied for the dispelling of mental darkness and the building up within a nation's bosom of intelligent large hall in which are placed busts of school of America—withered be the hand of those who have been most eminent raised in sign of its destruction!

Can I be suspected of enmity to the State school because I fain would wider for scholarship, The Campo Santo of the expanse of its wings until all the children of the people find shelter beneath their cover, because I tell of defects which love of the State school I seek

to remedy?
I turn to the parish school. It exists. placed over the graves of the dead.

These prayers are to be seen to this day in any of their cemeteries.

The dead is supported by sixteen doric pillars on I repeat my regret that there is the necessing fiction that Americans set to work sty for its existence. In behalf of the carnestly and with a good will to remove in any of their cemeteries.

State school, I call upon my fellow the carnestly and with a good will to remove its cause? The welfare of the country and the removal of the country of the country and the removal of the removal of the removal of the country and the remova Americans to aid in the removal of thi

accessity.

Catholics are foremost in establishing parish schools. Seven hundred and fifty thousand children, it is estimated are educated in their parish schools. lack of material means prevents them from housing their full number of chil-dren. Lutherans exhibit great zeal

IN FAVOR OF PARISH SCHOOLS. Many Episcopalians, and some in differ ent other Protestant denominations commend and organize parish schools The different denominational colleges o the country are practically parish school The spirit of the parish school, if not the American Protestants, and is made manifest by their determined opposition to the exclusion of Scripture reading and other devotional exercises from the school room.

There is dissatisfaction with the State school, as at present organized. The State school, it is said, tends to the elimination of religion from the minds and hearts of the youth of the country.

This is my grievance against the State schools of to-day. Believe me, my Protestant fellow-citizens, that I am absolutely sincere when I now declare that I am speaking for the weal of Protestantam apeaking for the weal of Protestant-ism as well as for that of Catholicism. I am a Catholic, of course, to the tiniest fibre of my heart, unflinehing and un-compromising in my faith. But God forbid that I desire to see in America the that the Catholic Church has nothing to ground which Protestantism occupies exposed to the chilling and devastating blast of unbelief. Let me be your ally in stemming the swelling tide of irreligion, the death knell of Christian life and of Christian civilization, the fatal foe of souls and of country. This is what we have to fear—the materialism which the nearest creek or sandpit enough gravel sees not beyond the universe a living personal God or the agnosticism which reduces Him to an indescribable perto answer all purposes. The main avenue haps. The evil is abroad, scorning salvation through the teachings and graces of Christ Jesus, sneering at the Biblical page, warring upon the sacredness of the Christian Sabbath, and the music of its

ALL Itignores religion. There is and there can be no positive religious teaching, where the principle of non sectarianism rules. What follows? The school deals with immature, childish minds, upon which silent facts and examples make deepest impression. The school claims nearly all the time remaining to pupils outside of rest and recreation; to the outside of rest and recreation; to the school they will perforce amid the struggles of later life look back for inspiration. It treats of land and sea, but not in heaven; it speaks of statesmen

ance. Religious indifference will be his creed; his manhood will be as his childhood in the school, estranged from God and the positive inflaences of religion. The brief and hur ried lessons of the family fireside and the Sunday school will not avail. At best, the time is too short for that most diffi cult of lessons, religion. The child is tired from the exacting drill of the school room, and will not relish an extra task, of the necessity of which the teacher, in whom he confides most trustingly, has said nothing. The great mass of children receive no fireside lessons, and attend no Sunday school, and the great mass of the children of America are growing up with out religion. The churches are open and teachers are at hand, but the non-religious school has claimed the attention and the hard work of the child during now any of the week; he is unwilling to submit the city school board rents the dunding to the drudgery of another hour's work formerly used as parish schools, and from the hour of 9 a. m. to 3 p. m. the thousands, who are supposed to be relig. tous, is the merest veneering of mind and heart. Its doctrines are vaguest and heart. Its doctrines are vaguest and most chaotic notion as to what God is, and what are our relations to Him are. Very often it is mere sentimentality, and its precepts are the decorous rulings of natural culture and natural policy. This is not calture and natural policy. This is not the religion that built up in the past our cleverly and as other teachers under the tain it in the future. This is not the coursel of the board, teachers of another religion that will

SUBJUGATE PASSION AND REPRESS VICE, It is not the religion that will guard the family and save society.

Let the State look to itself. The mind

which it polishes is a two-edged swordan instrument for good or an instrument for evil. It were fatal to polish it without the assurance that in all likelihood it shall be an instrument for good.

Do not say that the State school teaches

morals. Christians demand religion. Morals without the positive principles of religion, giving to them root and cap, do not exist. What seems to be morals with out religion are the blossomings of for-tunate and kindly disposed natures, or habits fashioned upon Christian traditions that grow weaker as the traditions become

remote.

To the American people at large—religious minded and God fearing as I know them to be—I put the question: Should we not have in connection with the school religious instruction? That there are serious difficulties in the way, I confess. But are we to stop at difficulties when it is incument upon us to reach the goal? s incumbent upon us to reach the goal? I do not mistrust the reply. I turn to all Americans, securalists as well as Christian believers, and I address them in the name of American citizenebip. We are a prac-tical people, and when we find facts before us, whether we like or dislike them, we deal with them with an eye to the general good. Dissatisfaction does exist with the State school, because of its exclusion of religion. The dissatisfaction will exist so long as no change is made. It is founded

on conscience.

Is not the fact of this dissatisfaction citizens. Let us put an end to the constant murmurings and bitter recrimina-tions with which our school war fills the air. Since we are proud of our State school and prize its advantages, let us make an effort that all the children of the people enjoy these advantages, there be a public institution, as State school, supported by all the people, let it be such that all may use it. Be there no taxation without representation in the enjoyment of the benefits thereof. Let us most

STUDIOUSLY AVOID RAISING BARRIERS to the use of those benefits, and, in a most especial manner, such barriers that the opposition to them comes in the name of conscience. I invoke the spirit of American liberty and American institutions. Our views, perhaps, differ diametrically from those of others of our fellow-citizens : we may deem their views utterly wrong. Still, is not the duty of Americans that of peace and concession, so that others be as undisturbed in their conscience as we are in ours? Does it matter that we happen to be in the majority? Brute numerica force may be legal; it is not justice, it is not the spirit of America. Minorities have rights, and as speedily as it is possible with the public weal should the majority recognize them. It is no honor to America that ten millions or more be compelled by law to pay taxes for the support of schools to which their conscience forbids access, and to be, furthermore, in order to obey conscience compelled by their zeal for the instruc-tion of their children to build school houses of their own, and pay their own teachers. It is no honor for the remain ing fifty millions to profit for themselves of the taxes paid by the ten millions. The cry that the State schools are open to them, if they silence their consciences, is not a defence that will hold before a bar of justice. The aspect of the case is the more serious when we consider that those ten millions are largely among the poorer classes of the population, and that they are sincerely and loyally dethat they are sincerely and loyally de-sirous to obtain the benefits of the State

the school, the nursery of thought. Are iment; the very life of our civilization and of our country is at stake. I know not be future? and of our country is at stake. I know not how to account for this condition of things, passing strange in America. Neither the genius of our country, nor its history, gives countenance to it. It is, I verily believe, the thoughtlessness of a moment, and it will not last. I solve the difficulty by submitting it to the calm

JUDGMENT OF THE COUNTRY.

No question is insoluble to Americans which truth and justice press home to them. Other countries, whose civilization we do not despise, have found a solution. I instance but England and Prussia. We are not inferior to them in practical legis. and warriors, but is silent on God and lation and the spirit of peaceful comproductions in this world, but says nothing as to the world beyond the grave. The pupil sees and listens; the conclusion is inevitable, that religion is of minor importance. Religious indifference will the majorits of the children of the land. the majority of the children of the land be it as Protestant as Protestantism can be, and I would as they do in Eugland pay for the secular instruction given in ominational schools according to redenominational sensors according to re-sults—that is, each pupil passing the ex-amination before State officials and in full accordance with the State programme should secure to his school the cost of a pupil in the State school. paying for the religious instruction given to the pupil, but for the secular instruction demanded by the State, and given to the pupil as thoroughly as he could have received it in the Another plan: I would do as Protestants and Catholics in Foughkeepsie, and other places in our own country, have agreed to do, to the great satisfaction of all citizens and the great advancement of edu-cational interests. In Poughkeepsie the city school board rents the buildings school is in every particular a State school-teachers engaged and paid by school—teachers engaged and paid by the board teachers and pupils examined State books used.

to superintendent and members of the board. There is simply the tacit under-standing that so long as the teachers in control of the board, teachers of another Rotation of the board, the put in their place.

Nor are they allowed to teach positive religion during school hours. This is religion during school hours. This is done outside the hours for which the buildings are leased to the board. State, it is plain, pays not one cent for the religious instruction of the pupils. In the other schools Protestant devotional exercises take place, in fullest freedom, before the usual school hour Do not tell me of difficulties of detail in the working out of either of my schemes, There are difficulties; but will not th result be fullest compensation for the struggle to overcome them?

Allow me one word as a Catholic. I have sought to place on the precise line where it belongs the objection of Catho-lics to the State school. Is it fair, is it honest, to raise the cry that Catholics are opposed to education, to free schools, to the American school system? I do lose my patience when adversaries seek to place us in this false position so con-trary to all our convictions and resolves In presence of this vast and distinguishe assembly, to have addressed which is an honor I shall never forget, I protest with all the energy of my soul against the charge that the schools of the nation have their energies are an activities. have their enemies among Catholics Not one stone of the wondrous edifice which Americans have built up in their devotion to education will Catholics remove or permit to be removed. They would fain add to its splendor and majesty by putting side by side religion and the school, neither interfering with the work of the other, each one borrowing from the other aid and dignity. Do the schools of America fear contact with religion? The Catholics demand the Christian State school. In so doing they the school and the State.

FUNERAL OF THE LATE MRS.

Hamilton Herald, July, 15. The funeral of the late Mrs. J. Doyle, sister of Rev. Chancellor Craven, took place yesterday morning from St. Stephen's church, Cayuga, where a solemn Requiem Mass was chanted. The celebrant of the Mass was Rev. P.

Bardou; deacon, Father Crinion; sub-deacon, Father O'Reilly; master of

deacon, Father O'Reilly; master of ceremonies, Father Healy.

A few appropriate remarks were delivered by Rev. Father McEvay, of this city, from the text: "It is a holy and wholesome thought to pray for the dead, that they may be loosed from their sins."

It will be remembered by friends of Chancellor Craven that it is only a few weeks since he was called brone to be weeks since he was called home to be present at the death of his mother. A large number of sympathizing friends went from the city yesterday to attend

TEACHERS WANTED. WANTED FOR THE CATHOLIC SEP-arate School of Arnprior, a teacher, as Principal, possessed of a scond-class cer-tificate. State salary, experience, and send references.

WANTED A TEACHER FOR THE REholding a second or third class certificate of
qualification. Duties to commence after vacation. Apply, stating salary and testimoials, to WM. TOOHEY. Secretary-Treasurer
School Section No. 3, Biddulph, Lucan P. O.
614 2w

Figure 1 Teacher Wanted To take energe of junior boys department, R. C. S. S., Lindsay; duties to commence on reopening of school after vacation; applications received until Aug. 1st next; state salary, experience, class of certificate and when and where obtained. Address—T. Brady, Sec. R. C. S. S., Lindsay, 613 2w

TOR R. C. S. S., NORTH BAY; ONE holding second class professional certificate; capable of teaching English and French languages; duties to begin August 18th; applicants to state salary and send teatimonials to JOSEPH BLONA, Priest, Ch. R. C. S. S. Board, North Bay, Out. 612-2w

INFORMATION WANTED dren the Catholic Church has nothing to learn from heresy. The day she has, from time out of mind, appointed has, from time out of mind, appointed to honoring the graves and praying for the dead, occurs on the 2nd November. It is termed in Church nemenclature All is termed in Church nemenclature All is termed in Church nemenclature. Christian Saboath, and the music of its store of Heaven and of the Church has nothing and be spirit of the hopes of immortal souls. Let us be the Church every Catholic cemetry in the hopes of immortal souls. Let us be the Province could be redeemed from unsightliness, and made to appear a worthy and fitting home for the dead, occurs on the 2nd November. It besides being an honor and a testimony to the living Oatholic faith of the survivors.

TENDERS FOR COAL.

The undersigned will receive tenders, to be addressed to him at his office in the Parliament Buildings, Torouto, and marked, "Tenders for Coal," up to noon of

FRIDAY, AUGUST 1st, 1890 or the delivery of the following quantities of coal in the sheds of the institutions below named on or before the 15th day of Septem-ber next, except as regards the coal for the Central Prison, viz.

Asylum for the Insane, Toronto. Hard coal. 950 tons large egg size, 100 tons stove size, 75 tons nut size; soft coal, 450 tons.

Mimico Brauch Asylum. Hard coal, 500 tons large egg size, 50 tons out size; soft coal, 50 tons. Central Prison, Toronto.

Central Prison, toronto.

Soft coal, 803 tons select lump, to be delivered in lots of 16) tons during September,
October, November, December and January
next; 300 tons Straitsville screenings; hard
coal, 50 tons smail egg size, 20 tons nut size. Mercer Reformatory, Toronto.

Hard coal, 550 tons small egg size, 135 tons tove size; soft coal, 15 tons. Asylum for the Insane, London. Hard coal, 2,200 tons large egg size, 300 tons egg size. 50 tons chestnut size, 100 tons stove size; soft coal, 150 tons for grates.

Asylum for the Insane, Kingston, Main Building: Hard coal, 2.000 tons large egg size, 200 tons small egg size, 20 tons stove size, 20 tons chestout size.

Asylum for the Insane, Hamilton, Main Building.

Hard coal, 2 200 tons egg s'z2, 216 tons stove dze; soft coal, 80 tons for grates. Pumping House in Queen Street. Hard coal, 200 tons egg size.

Asylum for Idiots, Orillia. Hard coal, 1,000 tons large egg size, 50 tons Institution for the Deaf and Dumb,

Belleville.

Hard coal, 650 tons large egg size, 95 tons stove size.

Institution for the Blind, Brantford. Hard coal, 400 tons egg size, 150 tons stove size, 10 tons nut size; soft coal, 5 tons for

Hard cosi, 400 tons egg size, 150 tons stove size, 10 tons nut size; soft cosi, 5 tons for grates.

The hard coal to be Pittston, Scranton, Lsckawanna or Loyal Sock.

Tenders are to name the mine or mines from which they propose to supply the coal and to designate the quality of the same, and, if required, they will have to produce satisfactory evidence that the coal delivered is true to name.

Delivery is to be effected in a manner satisfactory to the authorities of the respective institutions.

Tenders will be received for the whole quantity above specified or for the quantities required in each of the institutions.

An accepted chaque for \$300, payable to the order of the Treasurer of the Province of Ontario, must accompany each tender as a guarantee of its bona flac, and two sufficient surelies will be right and two sufficient surelies will be formed for the due fulliment of each contract.

Specifications and forms and conditions of tender are to be obtained from the barsars of the respective institutions. The lowest or any tender not necessarily accepted. any tender not necessarily accepted

Inspector of Prisons and Public Charities, Parliament Buildings, Toronto, July 16th, 1890.



AUCTION SALE

IMBER BERTHS.

DEPARTMENT OF CROWN LANDS. (Woods AND FORESTS BRANCH),

Toronto, 2nd July, 1892. NOTICE is hereby given, that under Order in Council certain Timber Berths in the Rainy River and Thunder Bay Districts, and a Berth composed of part of the Township of Aweres, in the District of Algoms, will be offered for sale by Public Auction, on

Wednesday, the First Day of October Next,

prove themselves the truest friends of at one o'clock in the afternoon, at the De ARTHUR S. HARDY,

Commissioner Note —Particulars as to localities and descriptions of limits, area, etc., and terms and conditions of sale will be furnished on application, personally, or by letter, to the Department of Crown Lands, or to Wm. Magach, Crown Timber Agent, Rat Portage, for Rainy River Berths; or Hugh Munroe, Crown Timber Agent, Port Arthur, for Thunder Bay Berths. No unauthorized Advertisement of the

THE TRIP OF THE SEASON Under the auspices of the

EMERALD BENEFICIAL ASS'N GRAND EXCURSION LONDON TO TORONTO

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G. T. R. eigant coaches. Fast time. Pionic in park. Games, sports, band concerts,
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free of charge on snowing excursion tickets.
Superintendent Smith, of the London
Street Railway, has kindly promised to
havestreet cars running Wednesday morning at 5.30.
Trains leave G. T. R. station at 6 a.m.
Fare \$2; children under 12 haif price. Tickets good to return on any regular
train on same or next day. Now
at De La Hooke's office, Masonic Tempie, or at station. Public cordially invited.
P. McGLADE, B. C. McCANN.
Chairman Com. See'y Com.

WANTED.

SITUATION AS HOUSEKEEPER IN A priest's house, by one who has occupied that position for years. Best of references, address K. M. P., care Catholic Record office.

For the best Photos made in the city go to EDY Bros., 289 Dundas street. Call and examine our succe of frames and paspar-tonts. The latest styles and finest assort-ment in the city. Children's pictures a specialty.

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A few doors south of Dundas St.

An Old Sweetheart of Mine. BY JAMES WHITCOMB BILBY.

one who cons at evening o'er an album Ani muses on the faces of friends that he has known,
Bo I turn the leaves of fancy till in shadowy design
I find the smilling features of an old sweetheart of mine.

The lamplight seems to glimmer with a flicker of surprise

As I turn it low to rest me of the dazzle in

A face of lily beauty and a form of the grace.

Float out from my tobacco as the genii from the vase;
And I thrill beneath the glances of a pair of a sure eyes.

Although the sea has not the diversity of the lani, being desitate of mountains and valleys, forests and deserts, it is none the less the scene of romance and mystery.

A most remarkable story of a spectral

As we used to talk together of the future we i planned— snould be a poet and with nothing else to do
But to write the tender verses that she set

When we should live together in a cozy little Hid in a nest of roses, with a tiny garden Where the vines were ever fruitful and the weather ever fine
And the birds were ever singing for that old
sweetheart of mine.

other's kies had come.

But ah: my dream is broken by a step upon the stair:
And the door is softly opened, and—my wife is standing there.
Yet with eagerness and rapture all my visions I resign.
To meet the living presence of that old sweetheart of mine.

The mass continued to approach him, and he finally made out the complete outlines of the full-rigged ship Young Phoenix, a vessel with which he was finding.

INTERESTING MISCELLANY.

The celebrated Dr. Arnold wrote in The celebrated Dr. Arnold wrote in the early part of this century: "Believe in the Pope! I would as soon believe in Jupiter." And yet, among the converts of the Oxford Movement is this men's brilliant son, Thomas Arnold, L. L. D, brother of the poet, Matthew Arnold.

Cardinal Newman is physically so feeble that he cannot walk a yard without slow, painful effort and the support of an attendant. Until quite recently the Cardinal rose early 'and attended most of the services of the convent. But this is now heavond his strangth.

A gentleman travelling in South Penn-sylvania, reports a good story which he heard about a worthy mechanic who aspired to legislative honors. In his aspired to legislative honors. In his printed appeal to the voters, he said, with more significance than he intended, "that if they declined to elect him, he should

crated thing; that so when the sunset is mearing, with its murky vapors and lowering skies, the very clouds of sorrow may be fringed with golden light. Thus will literally a ship of ice, for all the world the song in the house of your pligrimage be always the truest harmony. It will be composed of no jarring, discordant notes; but with all its varied tones will form one sustained, life long melody dropped for a moment in death, only to be resumed with the angels, and blended with the everlasting cadences of your Father's house.—J. R Macduff.

The Eaglish Bishops have decided to call upon the Catholics of that country to unite in an endeavor to overcome the in-creasing vice of intemperance. They say it has now become a national vice, de-manding swift and sure treatment before its awful work gains additional strength. On every first Sunday of the month in the On every first sunday of the month in the future the subject will be called to the at tention of the faithful from every pulpit and the organization of societies will be rapidly perfected. The London Tablet says the evil has never caused so much alarm as it has recently.

THE FINEST RUBY.

The b'ggest ruby in the world is found in the Czar of Russia's crown, which has the distinction of being the finest ever worn by any sovereign. In shape it re-sembles a Bishop's mitre.

ST. BERNARD DOGS.

The famous St. Bernard dogs are very carefully trained, says the New York Ledger. A traveler who visited some of the monasteries of the monks of St. Berthe monasteries of the monks of St. Bernard a few years ago found the monks teaching their dogs from the earliest stages of puppyhood. Not only is physical and mental training included in the teaching but spiritual culture is by no means neglected. At meal time the dogs sit in a row, each with a tin dish before him containing his repast. Grace is said by one of the monks; the dogs sit motionless with bowed heads. Not one stirs until the "Amen" is spoken. If a frisky puppy partakes of his meal before grace is over an older dog growls and gently tugs his ear.

EDWIN ARNOLD'S CHRISTIAN EPIC, "THE LIGHT OF THE WORLD,"

THE LIGHT OF THE WORLD."

Letters from Tokio give some very interesting facts about Sir Edwin Arnold's new poem upon which he has been working for six months. He lives in the Japanese quarter, and has adopted the lineard's Liniment for sale everywheres

native customs in many respects. When he comes in from a walk he leaves his shoes at the door and enters the apartments in his stockings. He has also become expert in writing Japanese in the native style, and by the aid of two pretty Japanese girls he has mastered the lan guage, which he speaks fluently and writes with ease. It was only by the polite fiction of serving as an English tutor to these two young women that he was permitted to live in the native quarter.

And I light my pipe in silence, save a sigh that seems to yoke.

Its fate with my tobacco and to vanish in the smoke.

The smoke.

This a fragrant retrospection—for the loving thoughts that start.

Into being are like perfumes from the biossons of the heart:

And to dream the old dream over is a luxury divine.

When my truant fancy wanders with that old sweetheart of mine.

Though I hear beneath my study, like a fluttering of wings.

The voices of my calidren and the mother as she sings.

The voices of my calidren and the mother and the new hen care has cast her anchor in the harbor of a dream.

In fact, to speak in earnest, I believe it adds a charm.

To spice the good a trifle with a little dust of I find an extra flavor in memory's mellow vine.

The makes me drink the deeper to that old sweetheart of mine.

A face of lily beauty and a form of airy

the sales.

I can see the pink sunbonnet and the little checkered dress. She wore when first I kissed her and she answred the caress. With the written declaration that, "as surely as the vine Grew round the stump, she loved me"—that old sweetheart of mine.

And again I feel the pressure of her slender Rehring Sea.

Behring Sea.

One day in the early part of May, 1886, a man named Leavitt, who has charge of the Pacific Steam Whaling company's station at Cape Smith, nine miles to the southwest of Port Barrow, was astonished to see a ship standing toward the shore, about a mile in the offing, hemmed in by towaring leahargs.

towering icebergs.

Leavitt had spent the winter in the ice weather ever fine
And the birds were ever singing for that old
sweetheart of mine.

When I should be her lover forever and a
day,
And she my faithful sweetheart till the
golden hair was gray;
And we should be so happy that when
either's lips were dumb
They should not shine in Heaven till the
other's kiss had come.

Leavitt had spent the winter in the ice
and the appearance of a ship there, at such
unusual time of the year, nearly scared
him out of his wits. Visions of that
fabled ship, the Flying Dutchman, darted
across his mind, but he finally recovered
himself, and walked down to the beach.

As he did so, the fabric drew nearer to
the land.

familiar.

She was a whaler of 335 tons, from New Bedford, and was lost in the ice pack in the Arctic over a year sgo. She was crushed and set to leaking by the ice, so that it became necessary to abandon her hastily, as she was thought to be sinking. This occurred a long distance to the north of Point Barrow.

When Leavitt sighted her she lay cradled immovably, with her deck just above the level of the icy valley waere she reclined. Her three masts towered aloft with still perfect rake, and shrouds,

she reclined. Her three masts towered aloft with still perfect rake, and shrouds, backstays, braces and stays covered with ice coatings in fantastic shapes, brought out in the sunlight in bold and beautiful relief against the blue mountains of ice behind.

ard about a worthy mechanic who plred to legislative honors. In his inted appeal to the voters, he said, with ore significance than he intended, "that they declined to elect him, he should main at home a cooper and an honest an.

The silent ship lay stern to the sea, about fifty yards from it, and slightly heeled to port. The prismatic effects of the spectral scene were heightened by have dealy burdens of snow, which cumbered the decks, the hawser and the sails of the sails. vessel. Two of the sails were shaking their stiffened tatters idly in the breezs, like the toy ship enshrouded in

the glass blower's art.
Plucking up his courage, Leavitt finally went out to the Ico pack and boarded the ship. He found everything intact upon the decks just as it had been left. Not even the polar bear or the Arctic fox had paid her a visit, and the ropes were coiled out on the belaying pins as the crew had placed them. There were no traces of the boats, which had evidently been torn from the ships davits by the ice; but the great quilt of snow which enshrouded the Young Pice aix from stern to stern revealed the figuration of the hatches and paraphernalls, which showed that she had no time since desertion been rolling in seas heary moved to distance. ing in seas heavy enough to disturb any of her fittings. It is supposed, in fact, that she was picked up free from the water by the same ice pack which crushed

Leavitt went down to the ship's cabin and found several articles, which he dragged over the fields of ice to his boat

and conveyed to the shore.

He would have continued stripping the vessel, but the ice five containing her drifted off shore on the following day, It remained in sight several days after-wards, and then vanished to the north-

Various theories are advanced as to the probable course the Young Pheaix will now take, and as to how long it will be before she is seen sgain. It is very likely, old Arctic whalemen say, that the island

will go swimming around the Arctic in intense cold for years, perhaps for centur-ies, for the very elements there will con-

LEO TAXIL.

AUTOBIOGRAPHY OF THIS ASTONISH. ING FRENCH WRITER.

HIS BARLY LIFE AND PIETY-HE LOVES ARREST-JOINS VOLTAIRE-ATTACK ON PIUS IX. -THE EXTREME OF BIS IMPIETY -HIS CONVERSION AND WORK FOR THE

The current number of the Month contains an interesting review of "The Autoblography of Leo Taxil," the life story of a young man, carefully brought up, who at an early age passed from a state of plety to the extremest limit of fanatical hatred of religion. Not for gain or position or the esteem of the compatriots does he assail religion and its ministers, but apparently from a blind impulse to do evil for evil's sake. Finally, to crown our apparently from a blind impulse to do evil for evil's sake. Finally, to crown our wonder, he is converted after many years, and sets about undoing the injury that he had done with the same energy that he employed in accomplishing it.

Leo Taxil, says the Month, is the name under which this gentleman made himself known to the world; his real name, however, is Gabriel Jogand Pages. He was born in March, 1854, at Mercelller, and from 4½ to 9 years of age went to

was born in March, 1854, at Marelller, and from 4½ to 9 years of age went to school to the Convent of the Sacred Heart at the Rue Barthelemy. Here he learned to read, picked up the beginnings of French and Litin, and acquired a good foundation for religious instruction and practice. He went from Marsellies to the College of Notre Dame de Mongre, not far from Lyons. Tals college was conducted by the Society of Jesus.

After three years he was sent to the

After three years he was sent to the College of St. Louis at Marstilles. Here, at the age of fourteen, he found himself in the class of the Abbe Oarbonnel. Being more advanced than the other pupils of his class, he distanced them with out much trouble, and had time on hand to prepare mischief, so that his reputation

PARTION OF THE PRICATION

which the world would require his son to possess, while at the same time he foresaw that his own example and teaching would effectually counteract the training he would receive in Christian faith and effectually counteract the training he would receive in Christian faith and morals. R.—— awakened Leo's curlosity as to the Freemasons. He read Monsignor de Sigur's work on them and was very much shocked, but R.—— assured him that they were not really so bad as they are painted. And again Monsignor de Segur's work attracted him to Freemasonry by descriptions of the strange rites and of its seductive mystery. By degrees he lost his faith. When the Paschal time came round he confessed to the priest that he believed no longer. "I cannot, then, give you absolution," said the poor priest, in consternation. "Monsieur l'Abbe," said the boy, "whether you give me absolution or not, I shall receive Communion to morrow." He communicated unworthily the next morning. When he withdrew from the altar to return to his place he noticed a crowd collected roundone spot. The confessor had fainted. fainted.

The Lanterne, conducted by H. Roche fort, appeared at this time and created an immense sensation. Lee Taxil bought several numbers of it and devoured them in secret. His ambition was awakened and he desired to become a journalist, to write and be read. He contributed some articles to La Lanterne, and brought his elder brother, Maurice, round to his way of thinking. H. Rechefort had by this time been extled to Belgium; the two brothers agreed upon a tcheme to join him in his place of exile. Lee Taxil settled his pecuniary affairs before setting forth on the journey, and finally the two brothers, under the pretense of making a trip to the sea, set forth for Atx. They watted there all that day, expecting the department of the diligence which was to bring them to Digne. They had passed Digne when, at a small village,

THEY WERE ARRESTED by a brigadier of gendarmes and told that

their father awaited them at Digne. The father, rather unwisely perhaps, confined the second son at Mettray. The eldest was allowed to pursue his studies. eldest was allowed to pursue his studies. Gabriel was at length dismissed from Mettray as incorrigible and returned to Marseilles. He there pursued his studies at a lycee, and at the same time wrote as journaist for some papers that cultivated impiety as an art. In consequence of an outbreak which was organized by him, he was dismissed from the school and he was dismissed from the school, and devoted himself solely to the profession he had adopted. We must pass by his short service in the arm of Algeria, from which he was dismissed when it was found that he had changed the date in his birth certificate (he was then sixteen), and describe the true beginning of his

career as a journalist.

But first we have two incidents full of ghastly significance. Some young men, Leo Taxil among them, held a council of war and condemned certain political adversaries of theirs to be butchered on adversaries of theirs to be butchered on the first opportunity. And again, at a club called Alhambra, Leo Tazil proposed and carried by vote the death of the Archbishop of Marseilles. To continue: Gabriel Jogand took at

To continue: Gabriel Jogand took at this time his cognomen Leo Tzzil, prin cipally in consequence of the complaint of his father that he was disgracing the family. The commune came and passed. Taxil engaged in it, but to what extent he does not relate. At the age of eighteen he had fought three duels, and was condemned to eight years in prison for attacks in his paper on various persons. He retired to Geneva, accompanied by a person that he had formed a connection with, and their two children. After some months of starvation his friends managed to settle matters at home for managed to settle matters at home for

him, and HE RETURNED TO FRANCE

and stopped at Montpellier, where he wrote for the Frondeur, a local journal of impiety. Here he had some opportunity of admiring the beauty of Republican fraternity. Another Republican journal told infamous lies about him, and "M. Espitallier, maire de Cette, Republican et francmason," tried to have him assassina'ed. Somewhat disgusted, he gave

up the Frondeur, went to Paris, and joined the staff of the anti-Ciericale.

Turning over a few pages we have a quotation from Voltaire: "To lie is only a vice, when it does evil, it is a great virtue when it does good," etc.; and from another source: "Lying is the recital of a fact contrary to truth, but to speak lies is to recount, and not to lie." Having adopted this sentiment, he employed himself with a clear conscience in blackening the public and private history of all the Church's ministers, priests, Bishops, Cardinals and Popes.

Taxil became the secretary of the anticlerical lesgue. The object of the league was to destroy Christianity; that is to say, the Catholic religion; the means employed were chiefly the anti-clerical press principally devoted itself to spreading these slanders to which we have just alluded. Voltairs himself was the author of one of the greatest successes in this warfare, he invented the Cura Langeur and the vileness of the others; and the vileness of the others; and the vileness of the others; my lies, and the vileness of the others; and the vileness of the others; my lies, and the vileness of the others; and the vileness of the oth

ailuded. Voltaire himself was the author of one of the greatest successes in this warfare; he invented the Cure Jean Meslier. Strictly speaking, he was not the inventor; the first idea came from his friend Thieriot. But he brought the first suggestion to a finished state of reality. Thieriot considered that it would be a great blow to religion if an implous work should be published written by a priest, a cure, say, living in some out-of-the-way village, who during his life had not given any evidence of want of fervor in his duties.

VOLTAIRE LIKED THE IDEA

of fervor in his duties.

VOLTAIRE LIKED THE IDEA

much, but would have preferred that a
well-known man, say a Bishop, should
be taken; but Thieriot persuaded him
that if such were the case the imposture
would very soon be discovered through
the evidence of numbers of friends in
public position, whose words could not
be rejected. A work was then published
purporting to be the will of Jean Meslier,
cure of Eutrepigny, a village in Champagne, in which he asked pardon of his
flock for having during all his life led
them into error by teaching them Christhem into error by teaching them Christianity. This will is known to have been written from beginning to end by Voltaire himself, whose style is, moreover, easy

whites it whose style is, moreover, easy to recognize.

Profiting by this illustrious example, Taxil attempted various works of this same kind. Among them was a scandalous work about Pope Pius IX. In connection with this several placards were posted up in the streets. Now as the Government was at the time at peace with Pope Pius, it was considered proper that these placards should be torn down as being offensive to a friendly government. Taxil, to his astonishment, found himself assailed, not by the Catholics, not by hostile political journals, but by his own party, and this in most fierce and hostile terms. This made him think, and perhaps made him somewhat disheartened at the game to which he had devoted his life in such sad earnest, but he was not yet converted. Yet there were other causes for consideration. He could not causes for consideration. He could not but see, as secretary of the lesgue, that large numbers of freethinkers went to church in the most important circum-stances of their lives; in fact, their anticlericalism was only external. "I was taken into confidence by my collesgues. They confided to me that for one reason or another they were obliged to marry ecording to

THE RIVES OF BELIGION. or to baptize their children, or to make them make their first Communion. I could not betray these brave fellows who confided their secret to me, but these multiplied avowals gave me much who thus secretly frequented the church, even in the very bosom of the central commission of the league. There was a 'marriage of religion,' a marriage which only I was to know of, and to which I

he pushed his impiety to extremes.

That which finally brought him back to the faith was a life of Joan of Arc, which he had begun, and was intended, like his other works, for a blow against the Church. She was to be made to appear a victim of the clergy first, then of the English. Her visions, her miracles, were to be accounted or of course on natural grounds, but she was to be a great national heroine, a self devoted martyr and a victim to supersti-tion. He ardently undertook the stud-of her life, and worked at the translation of the process of the Holy See, which in 1456 revised the evidence upon which 1456 revised the evidence upon which she was condemned and pronounced her innocent. While working at this, the splendid virtues that she displayed, and the desire which the the Holy See had shown that these should be acknowledged and honored by the Church, sank into his mind. Of course these efforts were to be depreciated and to be attributed to diplomacy, and Taxill left out all such passages as would bear against his theory that Joan of Arc was a "clerical martys," and these were very many; but now the and these were very many; but now the thought occurred to him over and over

again, "you are acting unjustly."
On the evening of the 23rd of April he had written an article for THE ANTI-CATHOLIC PRESS,

THE ANTI-CATHOLIC PRESS,
in which he pledged himself never to give
up the strife against religion. Having
sent it to the printer, he set to work to
finish his translation. More strongly than
usual these thoughts came round h'm; he
was pressed by the two horns of this
dilemna. Was Joan an imposter? Was
she a wretched fool laboring under a
hallucination?

An imposter! a liar! she who was

hallucination?

An imposter! a liar! she who was loyalty incarnate! bravery personified! she who would have died of shame if she

And again if she did not lie. And again if she did not lie.

Her genius directed the successful war against the English, her astonishing plans of battle, her wonderful defence, so full of intelligence, when on her trial at Rouen, were these consistent with a mere self-deceiving enthusiasm, ignorant, though sincere and loyal? From these thoughts, the successful astonia has intermediate stems he did through what intermediate steps he did not afterward remember, his mind re-turned to his earlier life.

turned to his earlier life.

"In a few seconds my past life came
before my mind; my first good Communion, my first sacrilegious Communion; Mongre, St. Louis and Mettrary; my father, my mother, my holy aunt; the happy days of my childhood and the bitterness of my anti-clerical life; the sincere friendships of those from whom I had been separated, and the implacable of the sincere friendships of those from whom I had been separated, and the implacable of the sincere friendships of those from whom I had been separated, and the implacable of the sincere friendships of th

ANNOUNCING HIS CONVERSION.

He went to the priest to make his confession, the first for so many years. The priest prudently ordered him to come again, and as many of his offences against God were "reserved cases," he had to delay some time, to his great poin, before he received absolution. He wrote a long declaration to the editor of the Univers for publication, denying a number of stories that had been circulated by the infidel press relative to his conversion. The Anti Clerical League called a solemn assembly in order to dismiss him from their ranks with all possible disgrace. They sent him an invitation to attend, and this he did, in spite of the remonstrances of his friends. M. Taxil showed as much energy in undoing the injury that he was the control of the Rapide energy in undoing the injury that he was in spite of the remonstrances of his friends. M. Tsxil showed as much energy in undoing the injury that he was the author of as he had formerly shown in working it. The meeting of the league was a disgraceful affair. The president delivered an address, which consisted principally of low abuse. His appearance at the meeting, to which he had been invited, gave an evident shock to him and the other leaders. When he rose to speak a storm of cries arose of "he shall epeak," and "he shall not speak." In the end he was accused of having always been a Christian in secret, and was expelled by a vote "as a traitor and a renegade."

Such a story as this gives us an insight into the disbolical propagands that is going on in France, and accounts for a state of things which would otherwise be unaccountable. For one who is converted and returns to God, how many persevere in the devil's service to the end, though it may be that there are some on whom God has mercy even to the last. So signal an instance of conversion as that of Lea Tayli upply at least to anony.

So signal an instance of conversion as that of Leo Taxii ought at least to encour-age us to hope that there may be many

The evils resulting from habitual costiveness are many and serious; but the use of harsh, drastic purgatives is quite as dangerous. In Ayer's Pills, how-ever, the patient has a mild but effective aperient, superior to all others, especially for family use.

Sixteen Ugly Sores.

INFLAMMATORY rheumatism through wrong treatment left me with stiff joints and ugly running sores on my limbs, and for seven years I could not walk. When I commenced taking Burdock Blood Bitters I had sixteen sores, but they are all healed save one and I can now walk with crutches. MARY CALDWELL, Upper Gaspereaux, N. S.

Mr. W. Maguire, merchant, at Franklin, writes: I was afflicted with pain in my shoulder for eight years—almost helpless at times—have tried many remedies, but with no relief, until I used Dr. Thomas' Eclectric Oil. After a few applications the pain left me entirely, and I have had no pains since.

Mr. Jesse Johnson, of Peakward Ont, writers, W. Lett fell I.

of Rockwood, Ont., writes:—"Last fall I had boils very bad and a friend advised Burdock Blood Bitters. I got a bottle and the effect was wonderful, half the bottle totally cured me. A more rapid and effectual cure does not exist.

Mothers and Nurses.

All who have the care of children should know that Dr. Fowler's Extract of Wild Strawberry may be confidently depended on to cure all summer complaints, diarrheas, dysentery, cramps, colic, cholera infantum, cholera morbus, canker, etc., in children or adults.

adults. Minard's Liniment cures Burns, etc. BENNET FURNISHING COMPANY LONDON, ONTARIO.

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FURNITURE. Write for Illustrated

BENNET FURNISHING CO'Y.

London, Ont , Can.

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MCAVSLAND

NATIONAL

COLONIZATION LOTTERY
Under the patronage of the Rev.
Father Labelle.
Established in 1884, under the Act of Quebeo
32 Vict., Chap. 36, for the benefit of the
Diocesan Societies of Colonization
of the Province of Quebeo. CLASS D. The 37th Monthly Drawing will take pla

WEDNESDAY. AUGUST 20, '90 At 2 o'clock p. m.

LIST OF PRIZES.

"THE FRASER HOUSE," PORT STANLEY.

THIS FAVORITE SUMMER HOTEL has not passed out of the hands of Mr. William Fraser (who has conducted it for 19 years), as has been rumored. He is still at the helm, and will be pleased to meet all old friends and ss many new ones as can make it convenient to call. The house has been horoughly renovated for the reception of quests. Fine sandy beach, good bathing, boating, fishing and driving. Beautiful scenery, excellent table and the comforts of a city hotel, sanitary arrangements perfect. W. FRASER, Proprietor.



Sealed Tenders addressed to the undersigned, and endorsed "Tender for the St Lawrence Canals," will be received at this office, until the arrival of the eastern and western mails on Wednesday, the 2rd day of July next, for the construction of a life lock, weirs, etc., at Morrisburg and the deepening and enlargement of the Rapide Plat Canal. The work will be divided into three sections, each about a mile in length. A map of the locality, together with plans and prefinations of the respective works, cen be seen on and after Wednesday, the 9th day of July next, at this office, and at the Resident Evelneer's Office, Morrisburg, where printed forms of tender can be obtained.

In the case of firms there must be attached to the tender, the actual signatures of the full name, the nature of the eccupation and further, an accepted cheque on a chartered bank in Canada for the sum of \$5,000 must accommany the tender for section No. 1, and an accepted cheque on a chartered bank in Canada, for the sum of \$5,000 must accommany the tender for section No. 1, and an accepted cheque on a chartered bank in Canada, for the sum of \$5,000 must accommany the tender for section No. 1, and an accepted cheque on a chartered bank in Canada, for the sum of \$6,000 must accommany the tender for section the contract for the works at the rates and on the terms that the tender summed to the respective parties whose tenders are not accepted. This Department does not, however, bind itself to accept the lowest or any tender.

By order.

By Orders BRADLEY.

Department of Railways and Canalis.

Department of Railways and Canals, Ottawa. 13th June, 1890.

Wholesale and Retail Grecer IMPORTER & WIMES & LIQUORS

My stock of staple and fancy groceries is the largest in the city, and the finest brands of liquors always on hand Just received, assorted consignment of White Fish. Trout and Lake Herrings, heads off and inspected, at remarkably low figures.

131 DUNDAS ST. & 12 MARKET SO. TELEPHONE 415.

HIRST'S PAIN EXTERMINA WILL POSITIVELY CURE CRAMPS, PAINS IN THE STOMACH Bowel Complaints, Diarrhoea -AND ALL-

SUMMERCOMPLAINTS KEEP A BOTTLE IN THE HOUSE.

CONTRACTOR OF THE PROPERTY OF THE PARTY OF T SOLD BY ALL DEALERS.



Unlocks all the clogged avenues of the Bowels, Kidneys and Liver, carrying off gradually without weakening the system, all the impurities and foul humors of the secretions; at the same time Correcting Acidity of the Stomach, curing Biliousness, Dyspepsia, Headaches, Dizziness, Heartburn, Constipation, Dryness of the Skin, Dropsy, Dimness of Vision, Jaundice, Salt Rheum, Erysipelas, Scrofula, Fluttering of the Heart, Nervousness, and General Debility; all these and many other similar Complaints yield to the happy influence of BURDOCK BLOOD BITTERS.

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T. MILBURN & CO.. Proprietors. Toranto-

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To Farmers, Mechanics and others wishing to borrow money upon the Security of Real Estate: Real Estate:

Having a large amount of money on bane
we have declued, "for a snort period," to
make boans at a very low rate, according to
the security offered, principal pavable at
the security offered, principal pavable at
the security offered, principal pavable at
the security offered, principal, with
any instalment of interest, if he so desires.

Persons wishing to borrow money will
consult their own interests by applying
persunally or by letter to

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ANDUZEN & TIFT, Cincinnati, O. MENEELY & COMPANY

WEST TROY, N. Y., BELLS avorably known to the public sines 326. Church, Chapel, School, Fire Alam and other bells; also, Chimes and Pena Araluen. [*]

Araluen. [*]

Take this rose and very gently place it on the tender, deep Mosses where our little darling Araluen lies asleep; Put the blossoms close to baby—kneel with me, my love, and pray; We must leave the bird we've buried—say good-bye to her to day! In the shadow of our trouble we must go to other lands.

And the flowers we have fostered will be left to other hands; Other eyes will watch them growing, other feet will softly tread. Where two hearts are nearly breaking, where so many tare large where so many the live in; life and love are mixed with pain—we will never see the dalsies—never water them again!

them again!

Ah! the saddest thought in leaving baby in this bush alone.

Is that we have not been able on her grave to place a stone!

We have been too poor to do it; but, my darling, never mind,

God is in the gracious heaven, and His sun and rain are kind.

They will dress the spot with beauty; they will make the grasses grow; it may winds will mail our birdie; many songs will contain all our birdie; many songs will contain the print will linger; here the blue-eyed Spring will linger; here the shining month will stay.

Like a friend by Arailuen, when we too are far away, a Arailuen, when we too are far away.

But beyond the wild-wide waters, we will tread another shore;

We will never watch this blossom, never see it any more.

Girl whose hand at God's blob allowed.

Girl whose hand at God's high altar in the dear dead year 1 pressed.

Lean your striczen head upon me, this is still your lover's breast;

She who sleeps was first and sweetest, none we have to take her place;

Empty is the little cradie; absent is the Emply is the fittle tradit, about
little face,
Other children may be given, but this rose
beyond recall,
But this garland of your girlhood will be
dearest of them all.
None will eyer, Araluen, nestle where you

None will ever, Araluen, nestie where you used to be,
In my heart of hearts, you darling, when the world was new to me,
We were young when you were with us, life and love were happy things
To your father to your mother, ere the angels gave you wings.

Angels gave you wings.

You that sit and sob beside me-you upon whose goiden head
Many rains of many serrows have from day to day been sned—
Who, because your love was noble, faced with me the lot ausiere.
Ever pressing with its hardships on the man of letters here—
Let me feel that you are near me; lay your hand within mine own.
You are all I have to live for, now that we are left alone. are left alone.

Three there were, but one has vanished.

Sins of mine nave made you weep;

But forgive your baby's father, now that
baby is asleep.

baby is asleep.
Let us go, for night is falling—leave the darling with her flowers;
Other hands will come and tend them,other friends in other hours. [*In August, 1882 a young Australian poet died in Sidney. His name was Kendale. Had he lived he would have made a great name. Here is one of his poems-on the death of his chilo; a poem that is an im-bouled sob.]

FIVE-MINUTE SERMONS FOR EARLY MASSES.

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

New York Catholic Review.

SEVENTH SUNDAY AFTER PENTECOST. "By their fruits you shall know them." (Gospel of the day, Math. 7, 15, 21)
Here is the practical test that may be applied to everything, from the fig tree in the garden to the revelation of God. With most men it is the only and the final test; and none can deny that it is right and just. The tree or the doctrine that does not produce good fruit should undoubtedly be condemned. We can have no faith in anything that does not produce good results. And the objec-tions that are so often unjustly raised

against our religion on this head are the most difficult of all objections to meet. For eighteen hundred years our faith has withstood every possible attack, The blood of millions of martyrs has cemented its foundations. An ever-widening stream of knowledge has demonstrated its reasonableness, and miracles without number have borne full testimony to its divine character, but objections are still raised against it, and the original objection made against Jesus of Nezareth and His doctrine is still rested. Men scandalized by the see ing barrenness of Christian life still ask with Nathanial, "Can anything of good come from Nazareth?" It is almost in vain to insist that human nature, though redeemed and supernaturalized, is never-theless nature fallen and corrupt. It is theless nature fallen and corrupt, It is almost useless to repeat that "scaldals must needs cause," It is little or no purpose to assert that "that beauty of the king's daughter is within." The palpable inconsistancy between Christian profession and practice is ever urged, and men question the value of doctrines that seem to have no influence in chaning the conduct of those who proshaping the conduct of those who pro-

es them.

On the hidden life of supernatural purity and charity and fidelity to conscience and to God that thousands upon thousands of Catholics lead, the world takes no account. It only knows that there are thousands who call themselves Christians, Catholics, and they are no better than anybody else, and, taking them for its witnesses, it passes judg ment on the whole system of Revealed Religion. The sublime testimony to Christian virtue of a Father Damien, dying a martyr to heroic charity on the lonely island in the Pacific, is lost sight of in the latest clerical scandal. The devoted lives of fifty thousand Sisters of Charity are outweighed in the balance of the world's judgment by the disreput-able deeds of an apostate monk or fallen

The consistent Christian conduct of five hundred thousand Catholics in this single city, is lost sight of in the corrup-tion of a few politicians, in the dishonesty of a few business men, and in demoraliza-tion and crime wrought by the traffic of our deprayed liquor dealers. There is no denying that all these are so many rocks of scandal in our midst, and it would be denying that all these are so many rocks
of candal in our midst, and it would be
to cur advantage, perhaps, if the sem
blance of faith which they maintain were
cast off altogether; but we must not be
judged by them, they are not the fruits
of our faith, but they products of the world,
the flesh and the devil.

the flesh and the devil.

The Catholic Church is not afraid to be judged by her fruits—they are the saints and holy souls of eighty generation!

They have adorned every age, and elevated every rese, and sanctified every calling and condition of human life; they are in truth the only perfect fruit this cur

Araluen. [*]

Araluen. [*]

Take this rose and very gently place it on the tender, deep Mosses where our little darling Araluen lies salesp;
Put the blossoms close to baby—kneel with me, my love, and pray;
We must leave the bird we've buried—say good-bye to her to day;
In the shadow our trouble we must go to other lands.
And the flowers we have fostered will be left to other hands;
Other eyes will watch them growing, other feet will softly tread
Where two heavy terms are nearly breaking, where so many tears are ched.
Bitter is the word we live in; life and love are mixed we will never see the dalsies—never water them again!

Ah! the saddest thought in leaving baby in this bush alone

Ah is the saddest thought in leaving baby in this bush alone

Is that we have not been able on her grave to place a stone!

We have been too poor to do it; but, my darling, never mind, of ois in the gracious heaven, and His sun and rain are sind;

They will dress the spot with beauty; they will make the grasses grow; the good gift is a trust from God, to be used for Him and for His.

But what are you? Heaven will not ask you about your money, your good looks, or your cleverness, so much as about your money, your good looks, or your cleverness, so much as about your money, your good looks, or your cleverness, so much as about your heart. It will avail you have horses and carrisges, and lovely clothes, and a nicer house than any of my friends;" but it will be a great thing if you can feel, "I am an humble follower of Jesus; I am trying for His sake to be good and to do good."

A WISE DECISION.

Girl whose hand at God's high altar in the dear dead year i pressed.

Lean your stricken head upon me, this is still your lover's breast;
She who sleeps was first and sweetest, none where to take her place;
Empty is the little cradle; absent is the property of the little cradle; absent is the control of the children may be given, but this rose beys are call.

But this gand of your girlhood will be dearest them all.

None will ever. Araluen, nestle where you used to be a control of the control of

None will ever, Araiuen, nestee where you used to be, used to be, in my heart of hearts, you darling, when the world was new to me.

We were young when you were with us, life and jove were happy things. To your father to your mother, ere the angels gave you wings.

You that sit and sob beside me-you upon whose goiden head Many rains of many serrows have from day to day been sneed—
Who, because your love was noble, faced with me the lot ausiere,
Ever pressing with its hardships on the man of letters here—
Let me feel that you are seer me; lay your hand within mine own, you are all I have to live for, now that we are left alone.
Three there were, but one has vanished. Three there were, but one has vanished.

Sins of mine nave made vou weep;
But forgive your baby's father, now that

baby is asleep.

Let us go, for night is falling—leave the darling with her flowers;

Other hands will come and tend them, other
friends in other hours.

[*In August, 1882 a young Australian poet died in Sidney. His name was Kendale. Haz he lived ne would have made a great name. Here is one of his poems—on the death of his chilo; a poem that is an im-boated sob.]

FIVE-MINUTE SERMONS FOR EARLY MASSES.

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

New York Catholic Review. SEVENTH SUNDAY AFTER PENTECOST.

"By their fruits you shall know them." (Gospel of the day, Math. 7, 15, 21)
Here is the practical test that may be applied to everything, from the fig tree in the garden to the revelation of God. With most men it is the only and the final test; and none can deny that it is right and just. The tree or the doctrine right and just. The tree or the doctrine that does not produce good fruit should undoubtedly be condemned. We can have no faith in anything that does not produce good results. And the objections that are so often unjustly raised against our religion on this head are the most difficult of all objections to meet. For eighteen hundred years our faith has withstood every possible attack, The blood of millions of martyrs has cemented its foundations. An ever-

cemented its foundations. An ever-widening stream of knowledge has demonstrated its reasonableness, and miracles without number have borne full testimony to its divine character, but objections are still raised against it, and the original objection made against Jesus of Nazareth and His doctrine is still rested. Men scandalized by the seem ing barrenness of Christian life still ask with Nathanial, "Can anything of good come from Nazareth?" It is almost in vain to insist that human nature, though redeemed and supernaturalized, is never-theless nature fallen and corrupt. It is almost useless to repeat that "scaldals must needs cause." It is little or no purpose to assert that "that beauty of the king's daughter is within." The palpable inconsistancy between Christian profession and practice is ever urged, and men question the value of docshaping the conduct of those who pro-

fess them.
On the hidden life of supernatural purity and charity and fidelity to con-science and to God that thousands upon thousands of Catholics lead, the world takes no account. It only knows that there are thousands who call themselves Christians, Catholics, and they are no better than anybody else, and, taking them for its witnesses, it passes judg ment on the whole system of Revealed Religion. The sublime testimony to Christian virtue of a Father Damien, dying a martyr to heroic charity on the lonely island in the Pacific, is lost sight of in the latest clerical scandal. The devoted lives of fifty thousand Sisters of Charity are outweighed in the balance of the world's judgment by the disreput-able deeds of an apostate monk or fallen

The consistent Christian conduct of five hundred thousand Catholics in this single city, is lost sight of in the corrup-tion of a few politicians, in the dishonesty of a few business men, and in demoralizatien and crime wrought by the traffic of our depraved liquor dealers. There is no that all these are so many rocks denying that all these are so many rocks of scandal in our midst, and it would be to our advantage, perhaps, if the sem blance of faith which they maintain were cast off altogether; but we must not be

world has known, the only fruit fit to be gathered by the hand of God. But, like all that is best and most perfect in the fruit of the tree, they are concealed under the leaves—the leaves of humanity, modesty and simplicity—and so the world passes by and perceives them not.

OUR BOYS AND GIRLS.

"MY" WEALTH.

Have you ever known a boy or girl who boasted? Look very near home, and who boasted? Look very near home, and see if you can remember such a child. Some young folks, and some older ones, too, think and talk chiefly of their dresses, their belongings, their cleverness, their pocket-money. With them it is all "I have;" but "I am" is far more important than "I have;" have in the such that the suc

A WISE DECISION.

The following story, told by Henrietta Rea in the Christian Register, shows the influence that a wise word from a teacher may have on the after life of his pupils, and the importance of forming and pur-suing noble aims early in life.

suling noble aims early in lite.

Years ago a young man, working his
own way through college, took charge of
a district school in Massachusetts during the winter term. Three boys especially engaged his attention and interest. They

were bright, wide-awake lade, kept to-gether in their classes, and were never tardy.

One night he asked them to remain after school was dismissed. They came up to the desk, and stood in a row, wait-

up to the desk, and stood in a row, waiting, with some anxiety, to know why they had been kept.

"Boys," said the teacher, "I want you to go to college, all three of you."

"Go to college!" If he had said, "Go to Central Africa," they could not have been more astonished. This idea had never entered their minds.

"Yes," continued their teacher; "I know you are survised but you are do

know you are surprised, but you can do it as well as I. Go home, think it over,

it as well as I. Go home, think it over, talk it over, and come to me again."
The three boys were poor. Their parents had all they could do to feed and clothe them decently and allow them a term of schooling in the winter. One was the son of a shoemaker; another came from a large family, and the farm that supported them was small and unproductive.

The boys stood still for a moment in pure amazement. Then they looked at each other, and around the old schoolbouse. The fire was going out in the box-stove. The frost was settling thick upon the window pane. As the teacher took out his watch, the ticking sounded loud and distinct through the stillness of the room. of the room. Nothing more was said, though the four walked together. The third night after this conversation

the boys asked the "master" to wait. Again the three stood at the desk; one spoke for all—"We've thought it over,

ari, and we've talked it over, and we've decided to go."

"Good," said the teacher. "A boy can do anything that he sets out to do, if it is right, and he can ask God's blessing upon it. You shall begin to study this winter with college in view."

Twenty years later, two of these boys shook hands together in the State Capital. One was Clerk of the House for eight years, and afterward its Speaker. The other was President of the Senate. The third boy amassed a fortune in business.

particularly proud of the boots in which he graduated—lis own handiwork. "A better pair of French calf," he declares, "you never saw." He learned the trade from his father, and followed it thi vacations. The other boys found work to do outside of term time, and none of the three were helped by their parents during the college course.

The teacher who gave the first impulse to their intellectual life that win ter became a judge in one of our New England cities, and died a few years

A PRAYER OF FAITH AND ITS

In one of the small, narrow streets of Sydney, Australia, lived a poor woman—a widow. She took in washing, and, by working hard, managed to earn enough to working nara, managed to earn enough to support her family. She was a Protestant, but her faith was great, and, acting accord-ing to the light she had received, she prayed much and constantly read the Bible. She had one great sorrow: her little girl was paralyzed, and the doctor had told her the case was hopeless. While she worked, her eyes often looked into the suffering face of the poor child, stretched motionless on her little bed. Suddenly a thought struck this woman—and who can cay what share her guardian angel had in it?—as she said to herself: "Why should not Our Lord cure my child? He is the same powerful and merciful Lord as when, on earth, He went about healing the sick."

Her resolution was soon formed, and when she had ficished her day's work she took her child in her arms, and, accom-panied by her brother, bent her steps towards the Protestant church of St. James. She gently placed the little girl within the porch, and explained to the door keeper what had brought her there. "You must have taken leave of your

senses!" he exclaimed. But she pressed her request so eagerly that he consented to go for the clergyman

"We are no longer in the time of the Apostles, neither can we do what they did," observed the clergyman.

"But did not Our Lord say to His disciples that the works He did they also would do, and that He would be with them to the end of the world? Can you deny," she added, "that if you are His minister, you also have that power? But if you say you can not cure my daughter, I must have recourse to a higher representative."

The only answer made by the clergyman

The only answer made by the clergyman was silence, as he retired, shrugging his shoulders.

The poor woman took up her child, and, The poor woman took up her child, and, nothing daunted, started for St. Mary's, the Catholic church. It was one of the feasts of our Immaculate Mother, and the first Archbishop of Sydney was singing Mass in her honor. Brother Benedict was standing near the door, when he saw coming towards the church a woman staggering under the weight of a paralyzed child. The Brother hastened to assist her, and patiently listened to her story.

patiently listened to her story.
"Then," said he, "you believe that our Archbishop can cure this child? Well, as soon as Mass is over I will go and speak

"My child," said the holy Archbishop, who soon made his appearance, "do you really believe that I have power to cure your little girl?"

"I believe it as firmly as I believe that there is a God in heaven," she answered. "If you are God's minister you can cure my daughter."
"Bring your child close to the altar,"

said the Archbishop.
With the help of Brother Benedict, the mother carried the little girl and placed her on the aitar steps. The Archbishop took oil into his hands, and anointed the control of the con arms and the feet which were paraly zed.
As he did so he prayed most fervently to
Almighty God to bless and help the little
sufferer. Then, giving the mother some
of the oil, he advised her to repeat certain

prayers, and to apply the oil as he had done, and he added: "Come back to-morrow with the child." "Come back to-morrow with the child."
The next day at the appointed time the
helpless child was laid again in front of
the altar whilst the Archbishop was saying
Mass. Three successive mornings the
Holy Sacrifice was offered whilst the child
was stretched before the altar. The third
Mass was hardly finished when she rose up
and walked without the least assistance,
and looked in perfect health.

and looked in perfect health.

We will not attempt to describe the mother's joy on her gratitude; her heart was full to overflowing. The venerable Archbishop shared in her happiness, and asked her if she felt tempted to go back to the Protestant Church. 'Oh, never, never more!" she an-

swered. A short time after this event had taken place the Church of St. Mary's witnessed a touching ceremony. Twenty persons, either friends or relatives of the poor laundress, were receiving, with her, for the first time, the Bread of Augels. Once again these words were verified: "All is possible to him who believes."

SEPARATE SCHOOL TEACHERS. INTERESTING PROCEEDINGS AT THEIR FIRST CONVENTION.

Durieg the past week the teachers, both religious and secular, of the Separate schools of Toronto and vicinity met in convention at De La Salle Institute, for the purpose of discussing various matters pertaining to the advancement of the schools, as well as to exchange views and opinions on the method of teaching. This convention has been brought about by Separate School Inspector White, who, from experience gained in the performance of his duties throughout the Province, felt that greater progress and better results, if possible, would certainly be obtained if the teachers could be brought into a closer union—and his efforts have been crowned with success.

have been crowned with success.

The proceedings of the convention were business.

The shoemaker's son, who became Speaker of the House, made his own shoes that he wore in college, and was particularly proud of the boots in which he craditated—his own bandisorly with the control of the c formation of the intellect of the youth to fit them for the great battle of life, but should also, and in a special manner, imbue their minds with sound religious principles, which would made them good and

worthy citizans. Several other reverend gentlemen were also present, emong whom were noticed Very Rev. Father Laurent, Rev. Dr. Cassidy and Rev. Fathers Allain, Murray

The convention having been duly The convention having been duly opened, Principal McCabe, of the Normal School, Ottawa, addressed the teachers on the method of instructing pupils in "Reading," "Language Lessons" and "Literature," followed by Inspector White on "School Hygiene," "Geography" and "Arithmetic," and one special lecture on "Mistakes in Teaching;" while Inspector Donovan devoted his attention to "Language Lessons," "Composition," "History" and "Pen "Composition," "History" and "Pen

manship. During the morning of the last day His Grace the Archbishop paid a formal visit, and addressed the teachers as fol-

"I am very happy to be present this morning to express to you the deep interest I take in this convention. In the first place I wish to return thanks to Dr. McCabe and Inspectors White and Donovan for their services on this occa-sion. They have come, no doubt, at a great deal of inconvenience to them-selves, to give you, I hope, new ideas as to the method of conducting schools suc-cessfully. You are engaged in a most important work—the most important, after the ministry of the Church, that persons can be engaged in. You occupy the place of parents for several hours each day in regard to the children com-mitted to your care; you are supposed to do what those parents would do were they able, viz: to fit them as far as possible for their future duties, and at cast off altegether; but we must not be judged by them, they are not the fruits of our faith, but the products of the world, the flesh and the devil.

The Catholic Church is not afraid to be judged by her fruits—they are the saints and holy souls of eighty generation!

They have adorned every age, and elevated every race, and sanctified every calling and condition of human life; they are in truth the only perfect fruit this consented to go for the clergyman in charge.

The latter arrived, and asked the mother of the seeds of virtue. This embraces the whole theory of Catholic education. You should use every opportunity given you to form their young in minds in virtue, and to ground them in good principles that may benefit them that our religious teachers should be thoroughly equipped to impart a sound

secular education to the children committed to their care. Intellect is a for-

mitted to their care. Intellect is a fortune, education is a fortune, and the only
one that many parents can give their children; and where education is so widespread the race is for the fastest, or, in
other words, success awaits those who
are able to achieve it by education. In
every age of the Obristian Church religious teachers have been abreast of the
intellect of the age, though at times the
idea got abroad that they were inferior
to secular teachers. Now, it is of the
utmost importance that there shall not
be the slightest pretext for such an
opinion—and in point of fact they have opinion—and in point of fact they have sent as many pupils to the High Schools as any other schools in the country in proportion to the number of teac Now, therefore, these are reasons why the religious teachers should do their utmost to fit themselves for their important duties. I need not touch, of course, upon the religious view of Catholic training and education, Tais, I amperfectly sure, you have not forgotten or neglected. or neglected. It is easy to see the reverence and female modesty and reserve in the manner of the children serve in the manner of the children committed to the care of our religious teachers. You realize its importance and are always prepared to carry it out to the utmost of your ability. They see in you models that they are to strive to imitate. May God bless your labors, and enable you in every way to fulfil the important duties you have undertaken for love of Hun."

for love of Him."

In the afternoon the Hon. G. W. Ross, Minister of Education, also visited and addressed the convention. In his usually eloquent manner he said:

"I am delighted to know that this asso-

clation of the Separate school teachers of this city has been a great success. It is evidently so in point of numbers. I never saw so large agathering of Separate school teachers before; and the sooner every teacher in Ontario, irrespective of the department in which he is engaged, settles down seriously to consider the matter upon which he works and the best process of developing the child's mind, the better for their country. The teacher who realizes it to be his duty to see that every subject on the programme is thoroughly taught; that the child under-stands every process of the argument, if argument there be; that the child's mind is made acute—the teacher who feels this feels a very essential part of his work. There is no room in this country for slip shod work. The call today is for clitzens thoroughly trained. While it is necessary that the teachers should be thorough it is necessary that the education of the school room should be character forming—that is to say, that the surroundings of the school room, the attitude of the teacher towards the pupils, the discipline and organization should be of such a character as to fit the child for the position of citizenship in after life. have often remarked to teachers and parents that the intellectual work of the school room was of far less importance than the amount of character which the child formed under the influence of the

colld formed under the influence of the teacher. The power which the teacher wields is one involving tremendous responsibility. I hope each one of you will find the amount of patience always at hand to enable you to discharge your duties with pleasure."

It is to be hoped that, since this first convention has been so successful in point of numbers and of undoubted benefit in its results, the teachers will confit in its results, the teachers will con vene a like assembly every year, and thereby aid materially in the progress of the Catholic Separate Schools of the Pro-

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Mr. Henry Harding, of Toronto, writes My little daughter, 7 years of age, has been a terrible sufferer this winter from rheu a terrible sufferer this winter from rineu-matism, being for weeks confined to her bed, with limbs drawn up, which could not be straightened, and suffering great pain in every joint of limbs, arms and shoulders. The best of physicians could not help her, and we were advised to try Dr. Thomas' Eclectric Oil, which we done, and the benefit was at once apparent; after using two bottles the pain left, her limbs assumed their natural shape, and in two weeks she was as well as ever. It has not returned.

Mrs. Alva Young, of Waterford, Ont., writes: "My baby was of Waterlott, other, writes: My day was very sick with summer complaint, and nothing would help him till I tried Dr. Fowler's Extract of Wild Strawberry, which cured him at once. It is one of the best remedies I ever used.

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"One year ago I was taken ill with inflammatory rheumatism, being confined to my house six months. I came out of the sickness very much debilitated, with no appetite, and my system disordered in every way. I commenced using Ayer's Sarsaparilla and began to improve at once, caping in strength improve at once, gaining in strength and soon recovering my usual health. I cannot say too much in praise of this well-known medicine."—Mrs. L. A. Stark, Nashua, N. H.

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Branch No. 4, London, on the 2nd and 4th Thus month, at 8 o'clock, at the Block, Etchmond street. President; Wm. Corcord

SUNDAY OBSERVANCE.

CARDINAL GIFBONS GIVES HIS VIEWS ON THIS IMPORTANT SUB-

question of what constitutes a proper "Sunday observence" in Baltimore, and the press, the pulpit and the people of that city are all more or less engaged in the discussion and concerned about the

cutome.

Cardinal Gibbons says: "I think that Sunday should be, first of all, a day devoted to religious work, and, second, to innocent and healthful recreation, as being the only day in which the great masses of the people have time to seek relaxation from their work. The danger is in the excess either way, and I entirely sgree with Dr. Weld (pastor of the First Independent Christ's Church) in deprecating the closing of our art galleries, libraries, etc., absolutely to the public. Presupposing that a certain portion of the day is set apart for religious exercises, I think that ary recreation that will contribute to the physical, mental and moral benefit and enjoyment of the masses should be en-

"I think that base ball is a game that is in conflict with the quiet decorum and tranquility that should characterize the observance of the Lord's day, and is too violent an exercise to be conductive to such harmony. But whatever may be the abuses arising from Sunday base ball, I regard the base ball players and observers of the game far less reprehensible than those would utter from the pulpit, on the Lord's day, unjust and uncharitable statements about their stelephone.

neighbors.

"The Christian Sunday is not to be confounded with the Jewish or even with the Puritan Sabbath. It prescribes the golden mean between rigid Sabbatarianism an the one hand, and lax indulgence on the other. There is little doubt that an the one hand, and lax indulgence on on the other. There is little doubt that the revulsion in public sentiment from a rigorous to a loose observance of the Lord's day can be ascribed to the sincere but misguided zeal of the Puritans, who confounded the Christian Sunday with the Jewish Sabbath, and imposed restraints on the people which were repulsive to Christian freedom, and which were not warranted by the gospel dispensation. The "Lord's day to the Christian heart is always a day of jy.

"The church desires us on that day to be cheerful without dissipation, grave and

be cheerful without dissipation, grave and religious without sadness and melancholy. She forbids indeed all 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 encessity may demand it. As it is a day consecrated not only to religion, but to relaxation of mind and body, she permits us to spend a portion of it in innocent recreation."

THEIR GOOD AND BAD QUALITIES.

Of the Irish, Archbishop Croke once said: "They are the most faithful, the most grateful, the most generous, the most gentie, the most hospitable and plous people in the world. Englishmen are brave and resolute; Scotchmen selfah and cute; Frenchmen are gay and gallant; Italians lively and artistic; Germans thoughtful, strong and sulky; Spanlards proud and perhaps pedantic; but Irish men have some of the best qualities of these nationalities. They are brave, humorous, intelligent, fond of fun and friendship, and I might add, a reasonable share of fight—grave or gay, as need may be, and withal supremely religious." These, to be sure, are our good qualities, and of which we love to hear. We undoubtedly have our share of vanity are brave and resolute : Scotchmen selfish and national pride, and hence we take delight in being placed before the world as "brave, humorous, intelligent," and the like, but at the same time it is wrong for us to forget that no matter how many good and noble qualities we may possess, atill many of our race, particularly in America, have given away to a failing that lowers us all in the estimation of the world, and that tends to make of the man who so debases himself, a degraded and wretched being. This falling is drink; and we ought not to allow ourselves t be blinded to its ravages and its dreadful consequences.

Staring us in the face is the patent fact that many of our race, noble and manly souls, have been borne down, in the strength and vigor of their manhood by the abuse of what God intended for a benefit to mankind.

The intemperate Irishman brings dis grace not only upon himself, but also the Irish people as a race, and hence he is responsible for much of the odium that attaches to his own people. But besides this he oftentimes breaks up his own home, brings disgrace and ruin upon his own flesh and blood and deprives them of the necessaries of life. A drunken Irishman too often means

a ruined home, a broken heart, neglecte children, a forlorn and wretched mother want, misery, squalor and woe. More over, what is still worse, it means a los of self-respect, of honor, of nobility and oftentimes it works the loss of an immor tal soul. Irishmen always, and all times, should endeavor to inculcate principles of sobriety, of moderation and respect, not only in their own homes and immediate family but also among each and all of our own people. It is the one great evil that we ought to combat with all our power, never yielding in our endeavors until finally we may see the good results of our labors bringing the good results of our labors bringing

Simultaneously with the approval by the Chamber of Deputies of Signor Boughi's resolution favoring interna-tional arbitration, the Pope is working assiduously on an all-important encycli-cal, which treats of the social question and contains a grand project for Papal arbitration.

Rumors which have been recently circulated with great persistency by Roman correspondents, that the Pope is seriously ill have been officially denied FATHER MOLLINGER.

HIS FAITH IN THE INTERCESSION OF ST. ANTHONY OF PADUA.

EPORTS OF WONDERFUL CURES WEOUGH BY HIM ON THE PRAST OF THE FRANCISAN SAINT-PROTESTANTS AS WELL AS CATHOLICS SAID TO BE CURED.

The telegraphic news last week referred to the dangerous illness of Rev. Father Mollinger, of Allegheny, Pa., and his charitable labors in treating the sick and deceased and the cures effected, which seem to partake of a miraculous character. Father Mollinger is a physician as well as a priest, and does not pretend to possess miraculous powers. He claims only to prescribe efficacious medicines, and the rest, he says, depends upon the faith of the patient, the intercession of Saint Anthony, and the will of God.

The following account of the scenes at his

The following account of the scenes at his church on St. Anthony's day is from our esteemed contempory the Pittiburg Catho

lie:

At least ten thousand persons, assembled from all parts of the country, gathered at the Church of the Holy Name of Jesus, in which is the famous chapel of St. Anthony of Padus, on Troy Hill, Allegheny City, Pa., on Friday, June 13. It was a curious assemblage of the lame, deaf, blind, and other sufferers, drawn together by the other reports of the cures wrought by the invocation of the saint. They began to arrive the previous day.

wrought by the invocation of the saint. They began to arrive the previous day, and that night five thousand were en camped about the church, sleeping on floors, doorsteps and porches, in sheds and on the ground.

People came in carriages, in the street cars, on foot, carried on stretchers or mattresses, on crutches and in every conceivable, shape and condition. Weak and sickly children were in their mothers' arms.

arms.

Boarding houses had been filled to their utmost capacity by such people who came to have medicine and blessings administered to them. The facilities for quartering so many people are not of the best on Tory Hill, but the visitors cannot be induced to take up their quarters anywhere but in the immediate vicinity of the church where immediate vicinity of the church, where they could be first upon the scene and get within the church and get a front

seat.

Every house contained some of the Every house contained some of the pilgrims; wagons, sheds and barns were utilized for sleeping places. Not only the Catholics of the neighborhood, but those of other religious views, threw wide open their doors and invited the visitors to take up with them. This generous hospitality was more than the strangers expected, and the poor creatures overwhelmed with thanks and blessings the people who were so kind to them.

By 7 o'clock people becan to arrive

By 7 o'clock people began to arrive by all sorts of conveyances, in carriages, wagons, stretchers, on mattresses, and on crutches; there were the maimed and deformed in every possible way. People who visited the church last year, and who were benefited by the treatment of Father Mollinger, were there, and with them they brought their friends.

they brought their friends.

RARLY IN THE MORNING

Father Mollinger appeared on the front steps of the church, and blessed the multitude. They then entered the church. The last Mass at 10 o'clock was sung by Rev. J. T. Murphy, president of the Holy Ghost College. At 7 a. m., 12 a. m.; 3 and 6 p. m., Father Mollinger blessed the crowds with a relic of St. Anthony, which is kept in a handsome gold case. During those long, weary bours the crowd conto be min, Fatner Mollinger blessed the crowds with a relic of St. Anthony, which is kept in a handsome gold case. During those long, weary bours the crowd continued to pass before Father Mollinger in a steady stream, and at 7 o'clock in the evenlog the crowd was still coming up and kneeling before him to receive his blessing. He did not officiate at the Mass, but gave up all his time in going among the sick and lame that patiently waited for him under the broiling sun. When he appeared, the multitude of people knelt down on the ground, it did not matter in what position they were. Many filled the road, and for haif a square it was unapproachable during the time Father Mollinger was walking about among the supplicants for his blessing and treatment. When he raised the Blessed Sastrament the people knelt in the dirt and dust in the road. He continued to minister to the wants of the unfortunate minister to the wants of the unfortunate people, coasing only for a short interval, which he took for refreshment, after which he again re-appeared and once more blessed the assemblage. The people received the blessing with bowed heads, kneeling on the ground, and with pro

PEOPLE OF ALL CREEDS.

Catholics were not the only ones there to receive aid, but every denomination and religious sect was represented, and all behaved in the same manner as the Catholics. All seemed to have unbounded faith in the healing powers of Father Mollinger; the rich and the poor, the educated and the ignorant, all were on hand to be healed and give testimony to the wonderful power exercised by the

the educated and the ignorant, all were on hand to be healed and give testimony to the wonderful power exercised by the priest. At 5 o'clock the Rev. Father took up his position at the center of the altar, inside the church. The crowd then poured into the church and up the side alse, and came along in front of Father Mollinger, and knelt in front of him to receive the blessing.

It was very pathetic to see the blind wend their way along, stretching out their hands to lay them upon the relics. A woman sorely afflicted with rheumatism was seen to hobble up to it and rub her hands on it. She carried crutches, without which she was unable to walk. After putting her hand upon this figure, she straightened out and dropped the supports she carried and walked out of the church without the assistance of anyone. The secular papers of our city took the

The secular papers of our city took the pains to collect a number of cures said to have been effected. They are reported as continuing for three days, as follows:

Miss Harrison, of Lawrenceville, who has been troubled with hip disease for

four years, came to him three days previous on crutches. "I walked across the street on Friday, without, crutches," said she, "and never expect to see them

again.' Mrs. Martha Howard, of Brooklyn, who had been blind three years had so far recovered as to be able to read. Mamie Crane, aged eleven, of Sharon, had been unable to distinguish objects, yet was enabled to read a newspaper

without hesitation. Mrs. Sarah Me-Callin, of Beck's run, has been partially paralyzed for about ten years. She came to Father Mollinger last year, was helped, and is now entirely recovered. Daniel Leech, of Reynoldton, brought his wife to Father Mollinger three days

his wife to Father Mollinger three days previous.

SHE HAD BEEN INSANE A YEAR, but is entirely herself, according to her husband's statement. Hon John O Nell, the well-known hotel keeper, at Sixth avenue and Grent street, eaid: "My daughter was suffering from rheumatism of the heart two years ago, and I had to take her from school. Her case was hope less, yet I took her to Father Mollinger, and she is entirely cured.

Mr. J. J. Dolan, of the Savannat News, said: "I had been troubled with indigertion and been under the treatment of many doctors, who did me no good. I learned of Father Mollinger's power of healing, and I came all the way from Georgia to be cured. After spending my three days here, I do not experience any of my former trouble and my appetite has been restored."

W. H McGill, an englacer from Corning, N. Y., said: "I came here four days ago, froubled with rheumatism so badly that I could not get around without the assistance of crutches. You see me now, and I have not got them." Mr. McGill was able to navigate apparently as a person never afflicted with the dread disease.

Mrs. B. Hackman, of Teutopolls, Ill. made the extraordingry assettlon that for

son never sfillcted with the dread disease.

Mrs. B. Hackman, of Teutopolls, Ill.,
made the extraordinary assertion that for
ten years she was entirely deaf. She said:
"I am not of the same religious belief as
Father Mollingar, but I had every faith in
bim. My friends persuaded me to come
here as they were cured by him. I came
here four days ago and now my heating
is very good." It did not require any
very loud talking to make Mrs. Hackman
heer; ordinary conversation was perfectly hear; ordinary conversation was perfectly audible to her.

audible to her.

John Thompson, of Louisville, came here and had to be carried on a stretcher. He said: "Up until to-day I have not put a foot on the ground for five years. Now I am able to walk about some. I am not entirely cured, but before I leave I expect to be all right."

Robert McCleare, of Lloydsville, was led into the church blind. He was led

Robert McCleare, of Lloydsville, was led into the church blind. He was led to the Communion rail and laid his hands upon it. He then rubbed his eyes. To the astonishment of all the bystanders, his eyes opened and he beheld the light. He jumped around in an ecstacy of delight; his joy was unbounded. He is twenty-six years of age and for fourteen years has been blind. The beautiful chapel erected by Father Mollinger as a repository for all the accumulated relics, is not yet completed. Father Mollinger became so ill on Tuesday that he was unable to continue his labors for the relief of the afflicted. His illness was caused by overwork, as he has been steadily holding consultations for a number of days, with very little cessation.

little cessation.

THE MINISTER OF INLAND REVENUE.

HON. JOHN CCSTIGAN'S REPLY TO ADDRESS OF INLAND REVENUE OFFICERS, NOVA SCOTIA.

Ostawa, June 9:h. 1890. J. B. RYAN, Esq., Inspector of Weights and Measures,

Halifax, N. S.

My Dear Sir—Allow me in the first MY DEAR SIR—Allow me in the first place to apologize to you, and to the officers of the several branches of my department in the Province of Nova Scotta, who sent me the congratulatory address on the eight anniversary of my appointment as its head, for the delay which has occurred in acknowledging the same, but which was not caused by a province of the same, but which

lack of appreciation.

This endorsation of my conduct of the affairs of my department by so numerous a body of its officers is to me a source of great satisfaction.

same, but which was not caused by any

It has always been, and I intend shall always be, my one desire to administer the laws in a manner, which, while protecting the revenue, and the general interests of the Dominion, will not be found oppres-eire by the legitimate trader or manu-

I am also pleased to know that my confactory to them ; while, on the other hand. factory to them; while, on the other hand, I must express my satisfaction with the conduct of my officers in Nova Scotia generally. And I sincerely trust such a condition of sifairs my always continue. For the magnificent mark of your esteem which accompanied the address, I return my most sincere and heartfelt thanks. Of Nova Scotia gold and of Nova Scotia manufacture, it reflects

Nova Scotla manfacture, it reflects credit upon the province, while it makes me proud of being a Canadian.

You, Sir, will please accept, and also convey to the signatories of the address,

as below, this expression of my thanks.
Yours, very truly. JOHN COSTIGAN. Mesars. Elward Kelly, Halifax; P. Hagarty, Halifax; J. H. Mackay, Pictou; Geo. J. Campbell, Pictou; Norman McDonald, Antigonish; John McKay, Pictou; J. J. Chisholm, Pictou; L. E. Tremaine, Sydney; M. A. McDonald, Sydney; Chas Allison, Yarmouth; H. D. Munro, Yarmouth; H. G. Blair, Truro; C. E. Rachtford. Amberst.

NEW DRY GOODS STORE.

C. E. Rachtford, Amberst,

The excitement at the New Bargain Dry Goods Store continues unabated.
They are selling the finest quality of dress goods there at fully one third less than regular value. Parsols one half the regular value. Parsols one half the regular prices; sateens, prints and ginghams at one-fourth the regular market prices. Hoslery, Gloves, Trimmings and Samples away down. In fact this is a regular bonanza for the ladies of London and surrounding country. We feel assured that the London ladies are too wise to lat such an opportunity so by wise to let such an opportunity go by unheeded. Their place of business is 136 Dundas street, McPherson's old stand, opposite the Market Lane.

King Mwanga, of Buganda, in East Africa, has written a letter to Cardinal Lavigerie asking for priests to instruct his people in the Catholic religion. He promises also to co-operate with the Cardinal in putting down the slave trade.

FULTON FROZEN OUT OF OTTAWA.

OTTAWA.

Octawa, July 6.

Ration of the Boston Pilot—The Rev.
Justin D. Fuiton, D. D., some time of
New York, arrived in Octawa last week,
and delivered two of its characteristic
lectures, the subjects being "Washington
and Octawa in the Lesp of Rome," and
"William, Prince of Orange." His andience on neither occasion exceeded 250,
and the enthusiasm evinced was in vivid
contrast to the position of the mercury.
How different his reception last autumn,
when he visited Octawa and spoke in the
Opera House, which was so densely
backed that standing room could not be
obtained. But our citizens had had a
surfeit of Fulton. His language on that
occasion was so gross, and his remarks
about the Blessed Virgin so vile, that
there was small desire to hear them
repeated. Strange to say, this time, he
never introduced Our Lady's name into
either of his lectures. The whole burden
of his song was abuse and slander of the
Catholic Caurch and her clergy, garnished
with stories so palpably untrue and absurd
as to provoke the ridicule of his hearers.

In the course of an acquaintance extending over a quarter of a century with
Canadian politics, I have listened to platform speakers who dealt economically
with the truth, but Dr. Fulton is unmistakably the most colossal liar that I have
ever heard attempt to impose upon an
intelligent public. He had a great deal
to say about himself and the difficulties,
almost amounting to persecution, which
he had experienced in endeavoring to

almost amounting to persecution, which he had experienced in endeavoring to obtain publication of his works. On one book alone he had lost \$29,000! He inbook alone he had lost \$29,000! He informed us that he was a graduate of a college in Rochester, N. Y., but it must have been so long ago that he has had time to forget the English or, as he persisted in calling it, the Anglo Saxon lan guage. Certainly, we never hear of "O:taway," "Canady," "wownded" and "ain't "from persons of the most moderate education. Apart from the fact that the matter of his lectures was offensive and illusory, his style stamped him as being, far and away, the most illiterate charlatan that has ever degraded an O'tawa pulpit.

O tawa pulpit.

Dr. Fulton obtained entry to a Baptist Dr. ruiton obtained entry to a Baptist church here, much against the will of a portion of the congregation. The pastor of the church presided at the first lecture, which seems so thoroughly to have disgusted him that he caused to be indisgusted him that he caused to be in-serted in one of the next day's papers the following disclaimer of all responsi-bility for introducting him to his flock: "The Rev. G. M. W. Carey, of the First Reptist Course."

"The Rev. G. M. W. Carey, of the First Baptist Church, states that the visit of the Rev. Justin D Fulton to this city was brought about through the wish of many of his congregation, and that he, the pas-tor, had nothing whatever to do with the American clergyman's lectures in Ottawa."

From the second lecture the pastor absented himself, and, as no one could be prevailed on to take the chair, Dr. Fulton was forced himself to preside. The close of this evening's proceedings was so very amusing that I trust you will pardon me if I summarize it for you. The Doctor had concluded his declamation and the inevitable collection was being feebly responded to, when one of the audience arose, and announcing himself as being "in sympathy with many of the truths" contained in the lecture, suggested a vote of thanks. Another man endorsed the suggestion by some lengthy remarks. Another moved the vote, of thanks, which was duly seconded and supported, but for lack of a chairman was not put to the meeting, and consequently neither carried nor presented. The Doctor was restless, for by this time the collection had been gathered and the plates deposited on the platform at his feet. The audience was rapidly beginning to grow beautifully less when he invended and the least second and the plates when he invended and the plates when he invended and the least second and the plates when he invended and the plates when he invended and the least second and the plates when he invended and the plates when the plates when he invended and the plates when he invended and the plates when From the second lecture the pastor ab-

platform at his feet. The audience was rapidly beginning to grow beautifully less, when he jumped up and said:

"I am much obliged for your kind words and good-wishee, but what I want you to do is to buy my books. I have been on the road six weeks, and how much do you think I have made? I would be ashered to tall you and? want you to do is to buy my books.

I have been on the road six weeks, and how much do you think I have made?

I would be ashamed to tell you, and I won't. Now, how many books do you think I sold last night? My friend at the door (alluding to his assistant tramp) didn't sell one, and I sold two. Now, just look at that collection! Nothing below that a tencent piece! A dollar. bigger than a ten-cent piece! A dollar note would find itself lonesome on the plate. Let us have the benediction and

One little incident I cannot refrain from detailing: A man who sat immediately before me at both lectures, I ob served contributing a quarter-dollar, and taking from the plate a ten and two five-cent pieces for change. It was very evident that the Doctor's "truth" had not evoked his "sympathy" to any alarming extent. I could relate a number of instances which the Doctor setted of "instances which the Doctor setted of "instances" in the Doctor setted of "instances which the Doctor setted of "instances which the Doctor setted of "instances" in the Doctor setted of "instances which the Doctor setted of "instances" in the Doctor setted of "instances which the "i ing extent. I could relate a number of instances which the Doctor cited of misfortune, to say nothing of tragedies in English, Irish, American, and Canadian history, all directly attributable to the machinations of Rome, but I know your space will not allow of it. Of such were the assassination of President Lincoln, the failure of President Autor to about the failure of President Arthur to obtain nomination for a second term, because he would not allow his son to marry s Catholic, and the dethronement of Dom

WILLIAM C. DES BRISAY.

The Montreal Star states that the late Mr. F. A. C. LaRoque spent tens of thousands of dollars in contributions to the various religious communities of the city and environs. The Church of the Gesu and St. Mary's college, as well as St. James' church, of which the deceased was a pillar, also received of his bounty. Altars, chapels, stations of the cross, statues, bells, etc., were contributed by him to convents, churches and school The deceased spent annually some \$1,000 for pamphlets and reviews, which he distributed among religious institu-

It has been asserted by the Govern-ment papers of Rome that the Pope drove outside the Vatican grounds on the 16th inst, and that the sentries at the 16th inst, and that the sentries at the mint saluted as he passed by. The statement, however, is denied by the Catholic papers of the city. The proba-bility is that the statement has no foun-dation in fact. The Holy Father has not appeared outside the Vatican since the Italian occupation of Rome. FROM WESTPORT.

DISTRIBUTION OF PRIZES IN NOTRE
DAME CONVENT AND ST. EDWARD'S SCHOOL.

Westport Journal, July 10.

Rev. Father Twohey presided at the
closing exercises of Notre Dame Convent
and St. Elward school on Thursday last
and distributed the prizes. We give the
names of the prize winners:
NOTRE DAME CONVENT.
Sanior department, 5th class-Misses Jane
O'Hors. Mary Lynett, Katle Donnelly,
Annie Breen, Julia Donaghue, Katle Rogers,
the class-Misses Kette Etteraraid Mary
4th class-Misses Kette Etteraraid Mary

NOTHE DAME CONVENT.

Senior department, 5th class-Misses Jane
O'Hors. Mary Lynett, Katis Donnelly,
Annie Breen, Jula Donaghue, Katis Rogers,
Katie McCann,
4th class-Misses Katie Fitzgerald, Mary
O'Douvell, Mary Agnes Leddy, Maggle McCann, Maggle Mary Bord, Annie
Whelan, Sarah O'Rourke, Annie McCann,
Katie Carsley, Maggle McCanle,
3rd class.—Misses Annie Bird, Eva Kelly,
Bridget Burkett, Annie Murphy.
Junior department, 3rd class.—Misses
Eitzsbeth Welsh, Elizabeth Leseck, Loretto
Jordan, Annie Quinn, Helens Whelan,
Mary Mulen, Bridget McAndrews.
2nd class.—Misses Annie Shea, Annie McCann,
Margaret Brett, Isabella Boyce, Annie Burkett, Francis Hazziton, Irosa Annie Coburn,
Margaret Brett, Isabella Boyce, Annie Burkett, Francis Hazziton, Irosa Annie Murphy,
Mary Lynch, Alice McKay, Jennie Warren,
Mary Shes, Mary E Boyce.
Lit. class.—Misses Honica McCann, Teresa,
McCann, Catherine Quinn, Felicia McCann,
Olara Shea, Annie Misville, Mary A Kane,
Mary Grivin, Mary Burkett, Mary Donnelly, Thereas Whelan, Mary Ann Bennett,
Mary McKey, Ellen Bennett, Isabella
Speagle, R. se Lennon.
Music.—Misses Annie Bird, Annie Whelan,
Katle Donnelly, Mary Agnes Leddy, Mary
Lynett, Eva Kelly, Ellizabeth Leseck,
Helena Whelan, Eliza O'Netll, Julia Donsgius, Jane O'Hors, Katle Donnelly,
Mutlen.
Vocal Muste—Miss Katle Donnelly.

Heiena Wheian, Eliza O'Neill, Julia Donsghue, Jane O'Hora, Katie McCann, Mary Mullen.

Vocal Music — Miss Katie Donnelly.

The prizes awarded to Miss Lynett in the Senior Department and Miss Welsh in the Junior Department, were the gift of Mr. James Foley, of Ottawa. The other prizes were the gift of the Rev. Father Twohey and the Mother Superior of the Convent.

Schort department, 5th class.—John Donnelly. Alphonaus Donnelly, Willie A McCue, John Jordan, Thomas O'Hora.

4th class.—Thomas McKey.

3rd class.—Thomas McKey.

3rd class.—Thomas McKey.

3rd class.—Willie Bird, Frederick J. Brett, Virgitus McKey, John O'Hora.

Junior department, 3rd class.—John Speagle, William Kelly, Willie Donnelly, Patrick Burkett, James McCann, James Harrington, Thomas Hogan.

2nd class.—Marcus Cawley, Frank Bird.

Part Second.—Frank Reneau, Peter Weish, John O'Grady, Michael McAndrews, George Brett.

Ist class.—William J. Brett, William Rape.

Ist class.—William J. Brett, William Rape.
Herbert Colborne, James Hobin, Frederick
Bird, Edmund Carey, John Kibble, Delbert
Kibble, Elmund Murphy, William O'Grady.
The prize awarded to Master John Donnelly was the gift of Mr. James Foley,
Ottawa. The other prizes were the gifts
of Rev. Father Twohey. After the distribution of prizes Miss Margaret Hezelton
read in the name of the purils of both tribution of prizes Miss Margaret Hezelton read in the name of the pupils of both schools an address of welcome to Rev. Father Twohey and in it expressed the hope that he would be back to Westport to remain permanently when they would reassemble at school after vacation. In reply Father Twohey thanked the teachers and pupils for the work of the year and for their welcome to him He assured the teachers and pupils he would be with them early in September. In the meantime he was not at all solicitous for Westport and its schools, as Father Carey, who is a particular friend of his, would do, as he has been doing, as much, if not more, for them, as he himself could do. He felt confident that Father Carey would have the encouragement could do. He felt confident that Father Carey would have the encouragement and help of teachers and pupils and the congregation at large in all his undertakings in the parish. There is a great deal to be done and Father Carey will not neglect anythink.

LATEST MARKET REPORTS.

LATEST MARKET REPORTS.

London, July 24.—GRAIN—Red winter, 188 to 1.70; white, 1.58 to 1.70; spring, 1.58 to 1.70; corn, 92 to 1.00; rye, 90 to 100; barley, feed, 65 to 75; ley, mail, 80 to 90; barley, feed, 65 to 75; ley, mail, 80 to 90; barley, feed, 65 to 75; ley, mail, 80 to 190; backwheat, centai, 75 to 85. PRODUCE.—Eggs, dozen, 14 to 15; eggs, basket, 13 to 14; eggs, store lots, 12; butter, creamerly, 20; store packed firkin 10 to 11; lard, No. 1, b, 12 to 18; lard, No. 2, lo, 10 to 11; straw, load, 3.00 to 4 00; clover seed, bush, 3 50 to 3.75; alsike seed, bush, 5.50 to 5.69; Timothy seed, bush, 1.50 to 20; Hungarian grass seed, bush, 70 to 80; millet seed, bush, 70 to 80; hay, ton, 600 to 8 00; flax seed, bush, 1.40 to 150.

MEAF.—Beef by Carcass, 5 00 to 6 00; mutton per lb, 6 to 7; lamb, per lb, 10 to 12; veal per carcass, 5 to 6; pork, per cwt., 6.50 to 7.00.

LIVE STOCK.—Milch cows, 35.00 to 45 00;

Toronto, July 24 — WHEAT—Spring, No. 2, 97 to 98; red winter, No. 2. 99 to 100; Manitoba, No. 1 hard, 1.16 to 117; Manitoba, No. 2 hard, 1.16 to 115; barley, No. 2, 57 to 55; No. 3, extra, 52 to 55; No. 3, 43 to 46; peas, No. 2, 63 to 65; oats, No. 2, 49 to 42; flour, extra, 4.15 to 4 25; straight roller, 4.40 to 4 53. LIVE STOOK MARKETS.

East Buffalo, N. Y., July 24.—CATTLE—Offerings, 14 cars; 3 cars had been sold to arrive; market steady; fair butchers at 34 to 8.65; good butchers' at 2.75 to 3.90; choice, 4 00 to 4.25; calves in fair supply; quality medium; veals, choice to extra, 4.50 to 500.

340 to 3.05; good butchers' at 2.75 to 3.80; choice, 4 00 to 4.25; calves in fair supply; quality medium; veals, choice to extra, 4.50 to 500.

8HEEP AND LAMBS—A couple of cars of common sheep, which went at 475 to 520, and some odds and ends constituted the offerings.

HOGN-14 cars on sale; market stronger; heavy, mediums and mizzd, 400 to 405; good to choice Yorkers, 400 to 419; pigs, 4.00; stags and roughs, 2 75 to 316.

LONDON CHEESE MARKET.

Saturday, July 19th, 1899.—There was a good representation of buyers and sellers at the market to-day. The tone of the market was indifferent, and in some respects vapid. There was no cable, owing to some lack of connection in the telegraphic lines. One buyer said 42s per cwt. was the prevailing price, and this was held out as the standard. There was a good deal of kicking about reports and a number of the factorymen accused the buyers of supplying reports to the different newspapers which which did not accord with the prices entered on the factory books. For instance, a buyer reports so many boxes sold at a given price, 8; cents per pound, say, and the factory books show the supplying and by the supplying the supplyi

C. C. RICHARDS & Co.

GENTS,-I sprained my leg so badly that I had to be driven home in a carriage. I immediately applied MINARD'S LINI-MENT freely and in 48 hours could use my leg again as well as ever.

JOSHUA WYNAUGHT. Bridgewater, N. S.





For Infants and Invalids. IS A COMPOUND OF

MILK, WHEAT and SUGAR. Chemically so combined as to resemble most closely the Mother's Mitk.

It requires only water in preparation, thus making it the Most ECONOMICAL AND CONVENIENT preparation in the market, besides doing away with the difficulty and uncertainty of obtaining pure milk of a suitable and uniform quality.

It is recommended by the highest medical authorities. It is especially adapted as a summer diet for infants.

SAMPLES ON APPLICATION TO THOS, LEEMING & CO., MONTREAL.

I took Cold.

I took Sick.

I take My Meals. I take My Rest.

AND I AM VIGOROUS ENOUGH TO TAKE ANYTHING I CAN LAY MY HANDS ON: getting fat too, FOR Scott's Emulsion of Pure Cod Liver Oil and Hypophosphites of Lime and ONLY CURED MY INCIN iont Consumption BUT BUILT
ME UP, AND IS NOW PUTTING

FLESH ON MY BONES AT THE RATE OF A POUND A DAY. I TAKE IT JUST AS EASILY AS I DO MILK." Scott's Emulsion is put up only in Salmon color wrappers. Sold by all Druggists at 50c. and \$1.00. SCOTT & BOWNE, Belleville.



I was suffering 10 years from shocks in my lead, so much so, that at times I didn't expect o recover. I took medicines from many docors, but didn't get any relief until I took Pastor Coenig's Nerve Tonic, the second does relieved me and 2 bottles cured me. S. W. PECK.

Vanished. CARROLL, IA., July, 1889.

Vanished.

Rev H. McDNOUGH of Lowell, Mass., vonchie for the following: There is a case of which I have in owner to for the following: There is a case of which I have knowledge, and I am very glad to avail myself of the opportunity to make known the good ierived from he me of Koenig's Nerve Tonic. The subject is a single lady, who had been suffering from early ching lady.

Our Fattaphies for earliers on nervous diseases will be sent for auterers on nervous diseases will be sent for the auterers on nervous diseases will be sent for the part the particular of the particular from th

ORGANIST WANTED.

FOR ST. PETER'S CATHOLIC CATH-EDRAL, London, Ont. The organ is a three manual pipe. Liberal salary Apple to Rev. M. J. TIERNAN, Rector, before lst of August. Electricity, Moltere Baths & Sulphur Saline Baths

CURE OF ALL NERVOUS DISEASES J. G. WILSON, LLEGTROPATHIST, 1990 Dundas Street.

VOLUME XIII

Catholic Ki

London, Sat., August EDITORIAL NO

THE Rev. Sam Small has be President of the new Matho eity of Ogden in Utah. T Methodist body who do r vulgarity in the pulpit to qualification for such a posi pleased with the appointment reason for his election is the is thought to be a successi of funds, but the Christian Ad that for such a position other tions should be taken into co

lector; but it would be at man could be found with the who would have been more and favorably known to cand at the same time better by his antecedents for a pidgnity as the head of an institution intended to be rank. We doubt whether an University wants a presiden by the name of Sam."

THE discontent in St. Georg car) Church arising out of all ism on the part of the rector, ated in the formation of a ne tion by the dissentients. The Bishop Lewis to appoint as the Rev. J. F. Garman, rector whose Low Church views suit

THE trustees of Toronto have received the cheque voted by the Quebec Legislat rebuilding the institution. have paid no attention to the the Francophobists who re that the money be refused. on the contrary, passed un resolution thanking the Le the generous gift and for th of good-will which accompan

THE August number of a n titled The Converted Catholic us. It professes to be edite priest, who certainly sees thi distorted spectacles. He sa

The priests will continue to for souls in Purgatory as lon a dollar forthcoming. ... ment be not made there will No pay, no pray."

If this self-styled ex pri

most probably an impostor, by the usual facts with reanti Catholic zealots, would round his own city of Ne would find that the hire motto is no pay no pray, are of the Protestant churches closed at this very season. lic churches are always open the Catholic priests are labor salaries which barely suppor testant ministers are drawing congregations, often from

\$15,000 per annum. Here " no pay no pray " comes in.

A TELEGRAM, evidently se adian Francophobists to Eo papers through Reuter's A that Le Patrie, Mr. Beau by insinuation, Mr. Laurier, Liberal party of Canada, ca Ontario Liberals to join it in to break up the Canadian Co The fallaciousness of such a course is evident to all in Ca cannot be doubted that the hostility of a considerable for people of Ontario is creating gust in Quebec against the u Provinces. Should such become much more wid Ontario, there is little doul counter sentiment in Queb increase in strength, and th inevitably be the breaking Dominion. Let who may lo

THE Dublin Freeman's Journ admirable reply to those ently pretend that the ol agitation for Home Rule is the British Empire. In I Ireland the term Separatis invented by the Tory press to make the British public the object of the Nationalists ate Ireland from the Empir shown that there already Legislatures or Parliament in with the result that Home joyed in the colonies which s by them, and that the pe colonies are all the more throne because they are govern themselves. The Fre nal thus puts the case, and i a strong argument why the Ireland to govern herself

"There are under the B at least a score of native Par