

"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.

WE were very much pleased last week to be honored by a visit from Rev. Father Murphy, of Halifax, who was on his way to the Convention at Baltimore.

A DISTINGUISHED priest in Nova Scotia writes to us this week as follows : "The RECORD is doing admirably well. It deserves great praise for the courage and skill with which it has carried on the "good fight" all the year against the blatant bigots who have been doing their miserable best to disturb the social harmony that had hitherto reigned throughout the Dominion."

By A vote of seventy one to twenty. seven the Parliament of Holland, which is for the most part Protestant, have passed a measure which will introduce denominational education into the schools. The Government will grant state aid to free denominational schools on certain conditions. This new mode of supporting the schools will solve the difficulty of how religion may be satis. factorily taught, and will practically abolish Godless education, which was really ruinous to the State, as it was en. ormously expensive, while it demoralized the rising generation.

THE Second Adventists of New Jersey have had another end of the world craze. Forty thousand are said to have been waiting on a recent day to hear the sound of the last trumpet. This craze is periodical. About twenty years ago thousands in Canada and the United States actually dressed themselves in shrouds, expecting to be called suddenly to judgment, and a similar craze occurred about forty years ago. We are sufficiently warned by our Blessed Lord that no man knoweth the day nor the hour when the Son of Man will come to judge mankind.

MR. W. H. HUGHES, Editor of the Michi gan Catholic, has undertaken to publish a full report of the celebration of the hundredth anniversary of the establish-ment of the Oatholic hierarchy in the United States, and of the Catholic Congress which will meet in Baltimore. His Eminence Cardinal Gibbons has approved of the undertaking, which we are confident will be well done by Mr. Hughes. The volume will be dedicated to the Holy Father Pope Leo. XIII. and will contain portraits of the hierarchy of the United States in the best style of art.

THE Presbyterians of South Carolina have found a new cause for division, while the talk is so universal about union of various sects. The State Synod condemned Dr. Woodrow, who is the Professor of Natural Science in the University, and who favors the evolution theory. that there are two factions

having placed upon the separate school sing. This was supposed to be a strong W. Ross, would not tolerate such conroll the names of a large number of protest against the introduction of Popery ratepayers who had been rated as public into the Oburch service. Certainly the school supporters. It has been the Kyrie Eleison is sung in Catholic churches, custom for some intending public school but, as it just means "Lord have mercy on supporters to complain that they had us," we cannot understand what objec. tion there can be to the sloging of a supbeen rated as separate school supporters, plication for mercy. It seems to us that and possibly this was sometimes the case, as mistakes will sometimes happen, Low Church vagarles are quite as inex. plicable as anything that the Ritualists but the result of Mr. Hall's labors is can produce. And they call this "love evidence that the separate schools have for Evangelical truth." better reason to complain on this score. Chief Justice might be unharmed by the It is very necessary that separate chanting of such a prayer. school trustees should be vigilant in ex

amining the assessment rolls and having THE Globe, while commenting on the errors corrected : for the law favors the remarks of the Bishop of Rupert's Land public schools at all points, and any and of Dr. King in favor of religious lack of vigilance inflicts great loss upon education, says : "It remains to be seen the separate schools of the Province.

THE Presbyterian Review, of Toronto, will stand for the abolition of all religious teaching in the public schools in order and the Presbyterian Witness, of Halifax, that the Roman Catholics may be dehave republished the gross calumnies prived of their separate institutions," which were first started by the Congre-This strikes the nail just on the head. gationalist and the Independent, attack-The bogus Equal Rights Association and ing the character of the heroic martyr others who are clamoring for the abolition priest of Molokai, the late Father of separate school have no desire to Damien. The letter of Vice-Consul throw obstacles in the way of religious Hastings, of Honolulu, published in the education, as such. They are in favor RECORD a few weeks ago, sets the of it, but they are opposed to the Cathcalumnies at rest, but these trutholic education of Catholic children, and loving journals have no scruple in if they could abolish this they would calumnisting a Catholic priest. The commandment "thou shalt not bear false willingly educate their own children without religious instruction. witness against thy neighbor" has no

application to such a case, in their THE National Council of Japanese stimation. But the noble character of prelates and missionaries, which will Father Damien stands too high, wheretake place in March, 1890, will be comever his deeds have been heard of, to posed of all the delegates, Vicars Apossuffer by their malevolence. tolic and missionaries living in Japan.

The Mikado and the Japanese Govern. THE Winnipeg Free Press eays that the ment have given their entire adhesion New York Herald's "Member of Parliato the convention of this important ment," who also serves the Toronto Mail assembly, and have granted all the per is an exceedingly mercurial individual. He mission asked for the proper organizaprofesses to keep Americans informed on tion of the Council. They propose to English politics. A week ago his letter rediscuss the subject of the present presented the Gladstonians as buoyant and Mikado, introducing, officially, the Chris happy ; his last is to the effect that all tian religion as the religion of the Statetheir fair prospects have been completely The Mikado is a monarch of very dished ; there is positively no hope for enlightened views, and he has given his them; they are as good as dead and sanction to the discussion of this most buried. The cause of all this gloom is important subject. He recognizes the the result of the Brighton election, Ustholic religion as being the surest which, considering that the Liberals agency in promoting civilization, and he

ucceeded in reducing the Unionist is already convinced that its establish. najority of the preceding election by ment as the State religion would render 745 votes, was by no means such a terthe Empire highly prosperous. Japan rible affair. The trouble is that this has already a Constitution and a popular "Member of Parliament" correspondent Parliament which are found to work is a Unionist, whose anxiety to come out well, and the Mikado is bent upon taking on the winning side induces nervousness. every step which will contribute towards

AT a public meeting of the Catholic the progress of the country. people of St. Boniface the following resolation was passed unanimously, remontradicted the statement that the Holy strating against the proposed anti-Catholic Father favors Boulangiem. His Eminlegislation of the Greenway administra-

ence says that nothing could be more "That whereas in virtue of clause twenty-two of the Manitoba Act the separate schools, which then existed in the country, have been acknowledged and maintained, and that in consequence the Legislature of this province had after its entry in the Confederation adopted the necessary laws to place this system in operation foreign to the Pope's wishes than to aid the principles represented by that adven turer. The contradiction was ecarcely needed, but the anti-Catholic press, even in this Province, have so persistently mixed the Pope and the hierarchy with the necessary laws to place this system in oper-ation as was contemplated under the condings that the co tion may be considered timely. The stitution, the abrogation of the existing school system, which assures to the Catholics of this province separate schools occasion which elicited the Oardinal's contradiction was an interview with a of their own religion, would be a violation of vested rights, and a blow aimed at the liberty of conscience, which every British reporter of the Paris Temps. The interviewer said : "You have been suspected, Monsignor, of having been the intermadiliberty of conscience, which every British subject regards as a sacred right, it is therefore resolved as follows: That a communication containing the resolutions after being adopted and signed by the president and secretary of the meeting be addressed to the Legislature of this proary between the Pope and the General to facilitate for the latter the moral and inancial support of the Holy See. But may add that sensible people took very vince asking that no law be passed affect-ing the liberty of conscience and the rights of the minority in respect to separate little stock in the story." "And they were perfectly right," said the Cardinal. "There is not one particle of truth in that matter. I assure you. General A SPECIMEN of the kind of news fre-Boulanger, whom I have known in Tunis. does not possess the necessary material quently telegraphed from Rome concern. that makes a statesman. The Boulangist ing the Pope and the Church came over movement, with its horde of adventurars. the wires on the 4th inst. It is as follows : "Rome, Nov. 4 — The Civita Oattolica withdraws its recent statement that the Vatican intends to publish diplomatic documents relating to the Italian Govern-ment's schemes to infringe the rights of has been a public calamity, and the General a shame for France. He has never had, I can assure you, my esteem or the esteem of the Pope." the Papal See. It is thought probable that the withdrawal is due to the Govern THE Ontario Government employs on the Normal and Model school staff of Ottawa a music master, by name Mr. Workman. Of course we have no objec-It was, in the first instance, a most imtion to the entertainment of ultra-Orange opinions by this gentleman as long as he does not obtrude them offensively upon the public while occupying a position in which his salary is paid by Catholics and Protestants alike, but it is certainly ungracious and offensive for him to take part in an Orange concert which is purposely held to insult Catholics by celebrating the memory of one whose only claim to reverence is that he whose only claim to reverence is that no is said to have "delivered England from Popery, wooden shoes, and brass money." At such a concert Mr. Work-man, we are informed, took part on the 5th inst.—Guy Fawkes' day. Of course there was the usual rhodomontade about King James' sage discovery that the Neodthrater Papiats intended to blow up THE Chief Justice of the Dominion and a number of adherents walked ostentabloodthirsty Papists intended to blow up King and Parlisment. We are confident that the Minister of Education, Hon. G. for asying that the people are not tiously out of St. George's Church,

CARDINAL LAVIGERIE has formally con-

duct if he were aware of the facts, and we beg to call his attention to them. We are told, also, that the same Mr. Workman instructed the pupils of the public schools to sing "We'll hang William O'Brisn, on a sour apple tree" at the Lansdowne celebration, when Lord Lansdowne left the country. Catholics wish to know if such conduct is to be tolerated in a Government official. We think even

MACMILLAN'S Magazine is very much alarmed at the vitality displayed by the Catholic Church in Australia. It says its wealth is enormous, and that "within the was

last seven years, churches, schools, colleges, seminaries, nunneries, sisterhoods and monactic orders, have been founded whether the Methodists of Manitoba or established in all the Australian colonies, and are many of them under the control of Frenchmen, Italians, and Englishmen of exceptional ability, who present a marked contrast to the illiteracy of Empire there is a counterpoise, and although there may be defects, still we have every right to feel thankful for the writer shows profound ignorance of what the "ordinary country priest" really what the "ordinary country priest" really is, and we could point to many occasions when "ordinary country priests" aston. ished Presbyterian and other ministers who, being impressed with ideas similar to those of the writer, and relying upon the illiteracy of country priests, attacked the Catholic Church only to find them-selves undenity raised. Concerning which they thereby raised. Concerning

writer of the article referred to adds that uildings ; and all this increase of power, and improvement of organization has

#### "LIBERTY /"

LECTURE BY REV. FATHER DRUM-MOND, S. J.-A CROWDED AUDI-ENCE TO HEAR THE NOTED JE3-UIT.

Ottawa Joutnal, Nov. 4. The Rev. Father Drummoud, of the So. clety of Jesus, lectured on "Liberty" in St. Patrick's Church last evening. Long before the hour named for the commencement of

PUBLIC OPINION was only entitled to respect when it is the the lecture all the pews, as well as extra seats placed in the aisles and within was only entitled to respect when it is the emanation of good and virtuous men. The most absurd is the man who will be governed by no law but his own will. The natural law is a good law; it is generally just and conscientious and generous. All Obrietians believe in the Holy Scriptures, but as there are different interpretations who is to decide? Without wishing to thrust be ideas on these of the servated bratteren the sanctuary, were filed, and many who had not taken the precaution of securing tickets in advance were unable to gain admittance. A mongst those present were the Grace Archishop Duhamel, accom-panied by Canon Foley and Rev. Father McGovern, Rev. Father McGucken, presi-dent of the University of Ottawa his ideas on those of his separated brethren who might be listening to him, he would dent of the University of Ottawa, and several of the Oblate Fathers, a number of Christian Brothers, and many of Otsay that for his part there was one infallible authority. Leo XIII, in his Encyclical letter, had well defined human ding citize nations. While awaiting the lecture the liberty. Why will not men apply to relig ious matters the same rule that they apply udlence were entertained with a selection on the organ by the organist, Mr. Smythe. Precisily at half past seven the distin-guished Jesuit entered the pulpit. He to others ? A stranger in a city require a map or a guide to lead him to him destination, otherwise he will flounder in ommenced by saying that the destination, otherwise ne will hounder in the darkness and the mud of the streets. Divorce, another phase of "liberty," was, in his estimation, a step backward into savagery, and he, for one, would never submit to such tyranny. A certain sys tem of philosophy had been introduced peame rears acc by a learned priest in Italy. was about to deliver was in aid of that deserving institution, the St. Patrick's Asylam, and was intended as a prelude to the bizast in aid of the same object which will be held during the week in Harmony Hall, and where suitable entertem of philosophy had been introduced some years ago by a learned priest in Italy. The Jesuits lought it conscientiously, and at length when it was fully examined at Rome it was found to be contary both to triaments will be provided each evening. Coming to the subject matter of the lecture, he said he proposed to speak on Liberty-political, religions, social and moral. This, he said, was a most approtrue philosophy and to the teachings of the Church. Moral liberty is that which priate time for such a subject, when the hundreth anniversaries of two important events were being celebrated the French belongs to every man, it exists in their souls, and it is their peroga-tive to use it in a reasonable manner. Revolution of 1789, and the Inauguration He cited an ideal case in philosophy of a donkey placed between two bundles o the First American President. When first it was proposed to erect A STATUE TO LIBERTY in New York harbor, the Am hay ; man was placed between two objects e good and the bad. He has the powe to commit sir, but when that power i exercised it becomes an abuse; the com humorist, Mark Twain, remarked that it was usual to erect monuments to the dead, but as Liberty was still living he failed to mission of sin is no proof of real liberty When a man is sick it is a proof that he see the prop.icty of the proposed statue. Liberty is very much alive, and asserts itself very forcibly; but many use the word who do not know even its meaning, and while they think they have the reality s alive, that nothing worse has as yet happened to him ; it is when the einner has passed from time to eternity that hi power ceases; while here they have the exercise of free will, but the man they have only a counterfeit. He wished to set aside a false idea very prevalent who fights valiantly to the end is really the free man. A higher freedom existed in the case of our now-z-days, that there is no liberty where-ever the people are not sovereign. Al-though a British subject he would not say freedom existed in the case of our first parents. Higher, still, a true freedom exists in that celestial abode which all hope to reach, and where millions upon millions of souls enjoy true liberty. There, in the blessed impossibility of sin in thought, word or deed, they, indeed, enjoy true freedom, true liberty. Of all these blessed splits the highest is the Wakar of them all. He cannot know that British institutions were those best suited to all other peoples. If you thrust them on others, disorder is sure to pre-vail. This was the mistake of the French Revolution. Before that event liberty was greater than now. The revolution changed liberty into license. All know the cause, but all may not know that the Maker of them all. He cannot know other than the truth. "In truth you shall effects remain to this day. To day's priests be truly free.' The reverend gentleman spoke for an hour and ten minutes, and he was livened to throughout with breathless attention.

supreme. In absolute governments, in former times, one man ruled, but he ruled by the voice of the people as expressed through the corporations, such as the Molokai, bankers, the butchers, etc. These bodies represented the grievences of the people to the Prince Bishop, and they were quickly restified. No one could have a

quickly rectined. No one could have a higher admiration for George Washington than the speaker; he also had a great ad miration for the American people—and he had some experience amongst them—but still he had to say that the result of their form of popular government was not as satisfactory as could be wished. Who had

not heard of the "rings" and "combines" which virtually ruled that country 1 In the West, in Dakota for instance, there

TOO MUCH FALSE LIBERTY.

He instanced the laxity allowed in the practice of liberal professions; law and nedicine ; no such laws as were insisted on in Canada were there enforced ; no pre-liminary study ; no examinations were required there ; here one feels that a lawyer is not a pediar in law, nor a physician holding a diploma a quack. In the British liberty enjoyed. As to religious liberty, how can there be such when a man is

which they thereby raised. Concerning of printing, liberty prevailed. After the the condition of religion in Australia the reformation who was a greater tyrant than James I.? The Jesuit Suarcz was a writer of the article referred to adds that "large sums of money have been raised in Australia and granted by Rome for the right to speak. He was a native of the purchase of land and the erection of Province of Quebec, and in some cases districts sometimes elected, as their representatives in Parliament, men who were almost the only Protestants in their reand improvement of organization has taken place while the other religious bodies are inactive and declining in authority." He continues by stating that the struggle between the Church and liberty "is likely to be changed from France to Australia." As the struggle in France is between Atheism and the Church, we see in this sentiment the natural affinity which exists been Atheism and Presbyterianism, in fact Atheism is frequently the result of Presbyterianism, as it was, confessedly, in Bob Ingersoll's case. should have the right to dictate what the lecturer should say and what he should not. This was really liberty misunderstood on the part of those men. Proceeding to speak on social liberty he promised that political liberty was where law governed. Social liberty was where people govern. He claimed that classes were necessary. The true gentleman always knows how to govern himself, and true social liberty is always to be found where there are true gentlemen. It might be concluded that true ilberty consists in subjection.

LATEST CATHOLIC NEWS.

There are nine Catholic priests now at

A diamond ring worth \$1,000 has been presented to Bishop elect McGolrick by Mr. Geist, of Daluth, Wis.

The Right Rav. Bishop Colin C. Grant, of Aberdeen, Scotland, died recently, having been bishop only for five weeks. By the agreement of the Holy Father with the Czar, five Bishops are to be appointed for Russia,

A number of Sisters of Charlty are about to leave New York to work among the negroes on the Bahema Islands.

Forty thousand persons, including pilgrims from England and Scotland, pilgrims visited Knock on the feast of the Assumption.

His Grace Archbishop Corrigan has taken steps to procure a chime of six-teen bells on St. Patrick's Cathedral, of New York city.

The Christian Brothers received the prize at the International Congress of Geography held in Paris, Rev. Brother Alexis was the chief figure in the contest. Mr. V. Loubst, of New York City, has

ordered a colossal statue of Loo XIII. to be executed in Carara marble by a leading sculptor of Italy. He intends to present it to the new Catholic University of Washington, D. C.

St Peter's, Rome, has a seating capacity of 54 C00; Muan Cathedral, 37,000; St. Paul's Rome, 25,000; St. Sophia's Constantinople, 23,000; Notre Dame, Paris, 21,000; Pisa Cathedral, 13,000; St. Mark's, Venice, 7,000

The Jesuit Fathers of St. John's College, Fordham, N. Y., have added to their curriculum a two years' course of electric engineering, as well as increased the limits and scope of their laboratory for general and analytic chemistry.

A very prominent Spanish Freemason, high in the order, viz, Jose Huertas Y. Lozano, who has written and done as much as any of his contemporaries in the Masonic propaganda, has not only made a sudden retraction, but has entered the Jesuit Novitiate

The work has been going on for some time on the documents in the great Vatican library in relation to the great Western schism. The results of the examination will shortly appear in a volume containing the original documents, a French trans-lation of them, and a careful and elaborate study of the text. Mr. Louis Gayet, chaplain of the Church of St. Louis of France at Rome, is entrusted with the matter.

On the 20th of September coormous crowds thronged the Cathedral of Naples, to be present at the miracle of the lique-faction of the blood of St. Januarus. The precious blood of the patron of the city was at first hard and was exposed to the veneration of the crowd. After twenty four minutes of prayer the mir-acle of the liquefaction took place. Immediately the bells and cannon of the city announced the event, causing the greatest joy among the faithful people.

The pilgrimage of French workingmen, under the presidency of Cardinal Lan-genieux, Archbishop of Rheims, is the largest which has been in Rome for a long time. Taey were presented to the Holy Father on October 20th. The Cardinal presented an address from the working-men's societies, bound in a magnificent volume, and made a large offering of Peter's pence in their behalf. The number of the pilgrims is 12,000.

This is among the "Foreign Notes" of the Sun : "The Rev. Joseph Reali, a mem-

now engaged in bitter controversy. The students of the Presbyterian Tneological Seminary are forbidden to attend Dr. Woodrow's lectures, but a large party are in favor of his theories, and a violent strife is now going on.

A FAR-SEEING English Protestant has made the astounding discovery that the recent strike of the workingmen in Lon. don was the "work of the Jesuits plot ting, as ever, the ruin of England." Here is a fine theme for the next sermon to be delivered in those Toronto pulpits which have re-echoed to denuciations against the Jesuits during this year of grace. The dubiousness of the au thority need be no obstacle, for in those same pulpits it is the custom to speak on every subject except the Word o God. There is a chance also for some blood curdling leaders in the Mail on the dangers arising from Jesuit intrigue

THE New York Presbytery has given the key note on the subject of revision of the Westminster Confession. It was decided on the 4th inst, by a vote of sixty-seven to fifteen, that there should be a revision in its broad sense, so that the whole subject of doctrine and discipline may be re considered. It is the general belief that this decisive vote will cause many Presbyteries which were wavering to fall into line, and that the next General Assembly will of necessity take the matter up. Some are in favor of an entirely new creed, and these are very numerous, but it is doubtful if their views will prevail. It is, however, tolerably certain that very considerable changes will be made when the whole question will be taken up.

AT THE Court of Revision, in Toronto on the 8th inst., Mr. Hall, Secretary of the Separate School Board, was in attendance looking after the interests of Ottawa, during service a couple of Sunthe separate schools. He succeeded in day's ago, because Kyrie Eleison was

ment's threats to make a counter move-ment by revealing the intrigues of the Vatican."

probable story that the Pope authorized any such threat, but now that it is diecovered that there is no intention on his part to do what was attributed to him, the Press Association's news manufacture tries to cover up his mistake by throwing the whole intrigue upon the Pope. The public know very well, notwithstanding such misrepresentations, that the Vatican authorities have no fear of any revelations of Vatican intrigues which their enemies may concoct. The Civita Cattolica may have been mistaken in its first announce ment, or its announcement may have been misconstrued.

BENZIGER'S CATHOLIC HOME ALMANAC FOR 1890.

now be had by sending Twenty-fiv cents to THOS. COFFEY, Catholic Record Office, London. Also to be had from our travelling agents.

store for him.

ber of the Jesuit Order, has just com pleted a monumental work, a Turkish-French dictionary printed in Turkish and Latin characters, which has received the atin characters, highest praise from Orientalists. In ap-preciation of the author's labors the Sul-tan has conferred on him the insignia of Commander of the Sovereign Order of Megedie. The dictionary is described as the most complete of its kind yet pub-

## OBITUARY.

Patrick J. Giblin: We regret to announce the death of Mr. Patrick J. Giblin, conductor on the G. T. R. for a number of p occurred on Tuesday, 5th inst., at Windsor. The remains were sent to Merritton on Wednesday morning for interrment. Mr. Giblin was one of the most popular conductors on the G. T. R. and sil who knew him will learn with deep regret of his death. He was a staunch Catholic, and died after having received all the rites of the Church. May he rest in peace.

Making A Good RECORD --Mr. Thomas W. McGarry, an exceedingly clever law student in the office of Mr. R. J. Dowdall, Almonte, has just passed his first intermediate examination at Osgoode Hall, Toronto, in a manner which should place the legal fraternity of that town under a debt of grati-tude to him, inasmuch as he has achieved a success that can be claimed by no other member of the profession from that town that we have yet heard of. from that town that we have yet heard or. Mr. McGerry passed second on a list of twenty four successful cardidates, and would have taken the \$60 scholarship had it not been abolished in August last. These who are ac-quainted with the character and the bilities of Mr. McGarry see nothing in abilities of arr, an ourry see norming in his latest success to be surprised at, and, they look confidently forward to the time when, if spared by the Omnipotent Ruler of all things, the light of his gentus will cast its glittering rays upon the profession which will regard him as an ornament and a star. May such be his lot, and may his re-cent success be but a precursor of many brilliant victories which the future has in

# THE CATHOLIC RECORD.

## THEIR STORY RUNNETS THUS.

#### BY FATHER RYAN.

2

Two little children played among the flowers, Their mothers were of kin, tho' far apart; The children's ages were the very same E'en to an hour; and E hel was her name, A fair, sweet giri, with great, brown, wond'ring

eyes that seemed to listen just as if they held The gif: of hearing with the power of sight. Six Summers elept upon her low white brow And dreamed amid the roses of her cheeks. Her voice was sweetly low; and when she spoke Her words were mude; and her laughter rang So like an altar bell that, had you heard lie allower sound a-ringing, you would think Its slivery sound a-ritging, you would think Of kneeling down and worshipping the pure.

Tacy played among the roser-it was May-And "hite and seek," and 'seek and hide," all

eve They played together till the sun went down. Earth held no happier hearts than theirs that

day : And tired at last she plucked a crimson rose And gave to him, her play mate, cousin-kin ; And gave to him, her play mate, cousin-kin ; And he went thro' the garden till he found The whitest ross of all the roses there, And placed it in her long, brown, waving hair. The placed it in her long, brown, waving hair. "I give you red—ind you—you give me white : What is the meaning?" said she, while simile, As radiant as the light of angel's winge, Swept bright across her face ; the while her eyes Swept oright across her lace; the white her eyes Seemed iofinite purities half asleep In sweetest pearls—and he did make reply, "Sweet Ethel! white dies fi.st—you know, the

(And it is not as white as thy pure face) Melts soon away-but roses red as mine Will bloom when all the snow hath passed away."

She sighed a little sigh, then laughed again, And hand in hand they walked the winding ways Of that fair garden till they reached her home. A good bye and a kiss—and he was gone.

She leaned her bead upon her mother's breast, And ere she fell asleep she, sighing, called, "D see white die first ? my mother ! and does red Live longer ?' and her mother wondered much At such strange speech. She fell asleep With murmurs on her lips of red and white. Those chillren loved as only children can, With nothing in their love save their whole alves. when in their cradles they had been betroth'd,

They knew it is a manner vague and dim-Uaconacious yet of what betrothal meant.

The boy-she called him Merlin-a love name-The boy-she called him Merlin-a love name-(And he-be called her always Ullainee, No matter why)-the boy was full of moods. Upon his soul and face the dark and beight Were strangely intermingied. Hours would pass Rippling with his bright prattle-and then, hours Would come and go: and never hear a word Fall from his lips, and never see a smile Upon his face. Ho was so like a cloud With ever-chargin hue, as she was like A golden sunbaam shining on its face. \* \*

Ten years passed on. They parted and they met

Not often in each year, yet as they grow In years, a consciousness unto them came Of human love. But it was sweet and pure.

There was no possion in it. Reverence L'ke Guardian Angel watched o'er innocence. One night in mid of May their faces met As pure as all the stars that gazed on them. They mot to part from themselves and the world

Their eyes were linked in look, while suddest tears Fell down like rain upon the cheeks of each :

They were to meet no more. Their hands were clasped

To tear the clasp in twain ; and all the stars Looked proudly down on them, while shadows

kneit, O: seemed to kneel, around them with the awe

or secting to kneed, around them with the awe Brocked from any heart by escritice. And in the heart of that last, parting hour Evenity was beating. And heast, "We part to go to Calvary and to God— This is our garden of Gathsemsne; And here we how our heads and breathe His

Was half way down the west-the hour was three, The holds how of all the twenty-four, For Jeans leaned H's head on it, and died. He walked alone amid the virgins' graves, Where virgins slept-a converts stood near by, And from the solitary cells of nuns Unto the cells of death the way was short.

Low, simple stones and white watched o'er each

While in the hollows 'tween them sweet flowers

While in the hollows 'tween them sweet howers grow, Estwhire grave with grave. He read the names Engraven on the stones, and "Rest in peace" Was written 'neath them all, and o'er each name A cross was graven on the lowly stone. He passed each grave with reverential awe, As if he passed an sltar, where the Hoat Had left a memory of its sacrifice. And o'er the buried virgin's virgin dust He walked as prayerfully as tho' he trod The holy floor of fair Loretto's shrine. He passed from grave to grave, and read the names

Dames Of those whose own pure lips had changed the

By which this world had known them into

names Of sacrifice known only to their God; Velling their faces they had veiled their names. The very ones who played with them as girls, Had they passed there, would know no more than he

than he Or any stranger where their playmates slept. And then he wondered all about their lives, their hearts, Their thoughts, their feelings, and their dreams, Their joys and sorrows, and their smiles and

He wondered at the stories that were hid Forever down within those simple graves.

In a lone corner of that reeting-place Uprose a low white elab that marked a grave, Apart from all the others—long, sad grass D:copped o'er the little mound, and mantled it With vell of purest green—around the slab Tae whitest of white roses 'twined their arms, Berneral as the second and another second The whitest of white roses twhile in the arm, Roses cold as the snows and pure as songs Of angels—and the pale leaflets and thorns Hid e'en the very name of her who slept Beneath. He waiked on to the grave, but when He reached its side a spell fe'l on his heart So suddenly-he knew not why-and teare Went up into his eyes and trickled down Went up into nis eyes and trickled down Upon the grass —he was as strangely moved As if he met a long gone face he loved. I believe he prayed. He lifted then the leaves That hid the name—bat as he did, the thorns Did pierce his hards, and lo ! amazad he read The very word-the very, very name He gave the girl in golden days before-

#### "ULLAINEE."

He sat basids that lonely grave for lorg, He took its grasses in his trembling hand, He toyed with them and wet them with his tears, He read the name again and still again, He thought a thousand thoughts, and then he thought It all might be a dream --then rubbed his sees

And read the name sgain to be more sure ; Then wondered and then wept-then asked him self :

self: "What means it all? Can this be Ethel's grave? I dreamed her soul had fled. Was she the white dove that I saw in dream Fly o'er the elecping sea so long ago ?'

#### The convent bell

The convent bell Rang sweet upon the breize, and answered him His question. And he rose and want his way Unto the convent gate ; lorg shadows marked One hour before the sunset, and the birds Were singing Veepers in the convent trees. As silent as a star-gleam came a nun In ansager to his summons at the context In answer to his summons at the gate ; In answer to in summons at the gave; Her face was like the picture of a saint, O: like an angel's smile—her downcast eyes Were like a half closed tabernacie, where God's presence glowed—her lips were pale and

worn By ceaseless prayer; and when she sweetly By classics prayer; and when she a spoke And hade him enter, 'twas in such a tone As only voices own which day and night Sing hymns to God.

She locked the massive gate. She locked the massive gate. He followed her along a flower fringed walk That, gently rising, led up to the home Of virgin hearts. The very flowers that bloomed Within the place, in beds of sacred shapes— (For they had fashioned them with holy care, Into all holy forms-a chalice, a cross, And secred hearts-and many saintly names, That when their eyes would fall upon the flowers, Their souls might feast upon some mystic sign). Were fairer far within the convent walls, And purer in their fragrance and their bloom Than all their sisters in the outer world.

This very day Ha perted us.' 'P.o. child'-I saw a name I never ought firget." I murmured-'Nay-kind sister'-she replied : 'I have much wealth-they left me smple

.

She wore a startled look, but soon repressed The worder that had come into her face. "Where name?" she calmiy spoke. But when he :-id

## "TILLAINER,"

"ULLAINER," She forward bont her face and picreed his own With look intensest; and he thought he heard The treambling of her well, as if the brow It mantled, throbbed with many thrilling thoughts. But quickly rose the, and in hurried tone Spoke thus: "The hour of ennest, 'the our rule To close the gates to all till to morrow's morn. Return to morrow, then, if an God with.

Return to-morrow, then, if so God wills, I'll see you."

He gave many thanks, passed out From that unworldy place into the world. Straight to the lonely graveyard went his steps, Swift to the "White Rose Grave," his heart : he

knelt knelt Upon its grass and prayed that God might will The mystery's solution; then he took, Where it was dropping ou the slab, a rose, The whiteness of whose leaves was like the foam Of summer waves upon a summer sea.

Then thro' the night he went And reached his room, where, weary of his

thoughts, Sleep came, and coming found the dew of tears Undried within his eyes, and flang her veil Around him. Then he dreamt a strange, weird dream.

A rock, dark waves, white roses and a grave, And cloistered flowers, and claistered nuns, and

tears That shone like jewals on a diadem, And two great angels with such shining wings All these and more were in most carlous way Blended in one dream or many dreams. Then He woke wearier in his mind. Then slept Actio and had another dream. He work water in his mind. Then stept Again and had another dream. His dream ran thus (He told me all of it many years ago, Bat I forgot the most. I remember thia): A dove, whiter than whiteness' very self, Fluttered thro' his sleep in vision or dream, Bardned this divide a particus rose. Bearing in its flight a spotless rose. It Flow away across great, long distances, Taro' forests where the trees were all in dream, And over wastes where silences held reign, And down pure valleys, till it reached a shore By which blashed a eas in the evaluate a shore By which blashed a eas in the evaluate and The dove rested there awhile, rose again And flaw across the sea into the san; And then from near or far (he could not say) Came sound as faint as echo's own echo— A low sweet hymn it seemed-and now And then he heard, or else he thought he heard, As if it were the hymn's refrain, the words, "White dies first !" "White dies first."

The sun had passed his noon and Westward sloped; He hurried to the cloister and was told

The mother waited him. He entered in, Into the wide and pistured room, and there The mother sat and gave him welcome twice. "I prayed last night," she spoke; "to know

God's will, I prayed to Holy Mary and the saints That they might pray for me, and I might know Kiy conduct in the matter; now, kind sir, What would'st thou? Tell thy errand." He

replied : "It was not fdle curiosty That brought me thitter or that prompts my lips To ask the story of the White Rose Grave,

To seek the story of the sleeper there Whose name I know so long and far away. Who was she, pray? Dost deem it right to

There was a pause before the answer came, As if there was a comfort in her heart. There was a tremor in her voice when she tell ?"

There was a tremor in her voize when she Unclosed two palest lips, and spoke in tone Of whisper more than word : "She was a child Of lofty gift and grace who fills that grave, And who has filled it long—and yet it seems To me but one short hour ago we laid Her body there. Her mem'ry elings around Our hearts, our cioisters, fresh, and fair, and aweet.

sweet. We often look for her in places where Her face was wont to be : among the flowers, In chapel, underneath those trees. Long years

Have passed and mouldered her pure face, and yet

to hover here and haunt us all

#### NOVEMBER 16, 1889.

The dower of her mind, as of her heart, Was of the ichast, and she mastered art By instinct more than study. Her weak hands Moved ceaselesely rmid the beautiful. There is a pleture harging in our chefr She painted. I remember well the morn She earne to me and told me she had dreamt A dream ; then asked me would I let her paint Her dream. I gave permission. Weeks and weeks Went by, and ev'ry spare hour of the day She kept her cell all busy with her work. At last 'twas finished, and she brought if forth— A picture my poor words may not portray. But you must gave on it with your own eyes, And drink its magic and its meanings in ; I'll show it thee, kind sir, before you go. I have true friends who love me and protect. I was a miner until yesterday; But yesterday all guardianabip did cease, And I am mistress of myself and all My worldly means—and, Sister, they are thine If thou but take myself—nay—don't refuse.' 'Nay—nay—my child !' Isatd—'The only wealth We wish for is the wealth of soul—of grace. Not all your gold could unlock yonder gate, Or buy a single thread of virgin's weil. Not all the coins in coffers of a king Could bibe an entrance here for any one.

In every May for two whole days she kept Her cell. We humored her in that, but when The days hal passed, and she come forth again, Her face was tender as a lly's leaf. With God's smile on it—and for days and days Thereafter, she would escarcely ope her lips Save when in prayer, and then her every look Was rapt as if her soul did hold with God Strange converse. And who knows? mayhap she did

I balf forget-on yonder mantleplece You see that wondrous crucifix ; one year She spent on it, and begged to put beneath That most mysterious word-'Uilaine.'

At last the cloister's angel disappeared; Her face was missed at choir, her voice was missed— Her words were missed where every day wa met In recreation's hour: And these who passed The angel's cell would lightly tread, and breathe A prayer that death might pass the angel by And let her longer stay, for she lay ill— Her frail, pure life was eabling fast away. Ah ! many were the orisons that rose From all our hearts that God might spare her still ; From all our hearts that God might spare her still; At Benediction and at holy Mass Our hands were lifted, and strong pleadings went To heaven for her; we did love her so— Perhaps too much we loved her, and perhaps Our love was far too human. Slow and elow She faded like a flower. And slow and elow Her pele cheeks whitened more. And slow and elow Her large, brown, wondering eyes eask deep and dim.

dim. Hope died in all our faces, but on her's Another and a different hope did shine, And from her wasted lips sweet prayers arose That made her watchers weep. Fust came the end. Never such elience o'er the cloister hung-We walked more softly, and whene'er we spoke, Our voices fell to whispera, lest a sound Might jar upon her ear. The Sisters watched Io turns breide her couch ; to each she gave A gentle word, a smile, a thankful look. At times her mind did wander ; no wild words At times her inner tit wantet ; wantet ; words Escaped her ling-she seemed to float away To far gone days, and live again in scenes Whose hours were bright and happy. In her sleep She ofttimes spoke low, gentle, holy words About her mother; and sometimes she sang About her mother; and sometimes she sang The fragments of sweet, olden songe-and when She woke egatu, she timidly would ask If she had epoken in her sleep, and what She said, as if, indeed, her heart did fear That sleep might open there some long closed gate She would keep locked. And softly as a cloud, A golden cloud upon a summer's day, Floats from the heart of land out o'r the sea-So her sweet life was passing. One bright eve, The fourteenth day of August, when the sun Was wrapping, like a king, a purple cloud Around him—on descending day's bright throns, She sent for me and bade me come in haste. I went into her cell. There was a light Upon her face, unearthly; and it shone Like gleann of star upon a dying rose. I sat beside her couch, and took har hand 

Mother 1 the tide is eabling its But e're it leaves this shore to cross the deep And seek another, calmer-I would asy A few last words, and, Mother, I would ask One favor more, which thou wilt not refuse. Thou gav'st her heart a home-her love a vase, Her weariness a rest, her sacrifice a shrine-And thou did'st love me, Mother, as she loved Whom I shall meet to morrow, far away-But no-it is not far-that other heav'n Touches this, Mother, I have felt its tour Aud now I feel its clasp upon my soul.

#### NOVEMBER 16, 1889.

#### A long, vast hall, then up a fligh Unto an oaken door, which turn

binge Noiselessly—then into a Chape On Gospel side of which there From ceiling down to floor, a

that A long and narrow choir, with m Brown osken ; all slong the hung Saint pictures, whose sweet far

upon The frees of the Sisters in their Beside a "Mater Dolorors" hur The picture of the "Argel of the He sees it now thro' vista of th

Which stretch between him and gone day, It hange within his memory as In tint and touch and lock as ] There was a power in it, as if t Of her who painted it had shrin

Its very self; there was a spel That fell upon his spirit thro' | And made him dream of God' heart. The shadow of the picture, in v

Was this, or something very li \_\_\_\_\_A wild, weird Just like the desolation of a ho

Stretched far away into infinit Above it low, gray skies dro

As if they tain would weep, a bare As bleskness' own blesk self;

stood All mantied with the glory of That flashed from out the hes

Cross With such a pale Christ hanging Did crown the mount ; and sit cross

There, were two crosses ly One of whitest roses-ULLAIN

Was woven into it with bud-And one of reddest roses-Me Was woven into it with buds Below the cross and crosses and The earth-place lay so dark an

Above, a golden glory seemed Like God's own benedictio names,

I saw the picture once--it mo I ne'er forgot its beauty or its But words as weak as mine can That Crucifixion's picture. "Some day-some far.off day

dead, You have the simple rhymi hearts, And if you think it best, the

know A love-tale crowned by purest

THE FIFTH OF NOVE

Editor Journal : One day 1 gave an extract from the I telligencer in which the editor to correct our own Free Press history, and reminded the lat approaching celebration of November was not that of th the Gates of Derry," but a the Gonpowder Plot and the King William. Wonder the did not remember that the fit anniversary of another remains the Battle of Inkerman. W if he ever heard of the parody Fawkes celebration which Punch brought forth on

commencing : "Remember, remember the ff

Sebastopol. powder and shot, When General Ligrandi attac and Sandy. And a joly good licking he go Papist and Protestant bu there, and it would be well i tors of Taesday next were that the anti-Jesuit one was

more effective than was that Ottawa, All Saints Day, 1

MR. CURRAN, M, P., C THE MAIL.

Could bribe an entrance here for any one. God's voice slone can claim a cell-a veil,

God's voice slone can claim a cell-a veil, For any one He seends. Who sent you here, My child ? Tryself? Or did some holy one Direct thy steps ? Or else some sudden grief ? Or msyhap, disappointment ? Or perhaps, A sickly wearlness of that bright world Hath cloyed thy spirit ? Tell me, which it is.' 'Neither'--she quickly, almost proudly spoke. 'Who sent you, then ?' 'A youthful Christ'--she said--Who, had he lived in those far days of Christ, Would have been His belov'd Disciple, sure, Would have been His own gentle John ; and would

I have true friends who love me and protect.

would

Have leaved, on Thursday night, upon His breast And stood, on Friday eve, beneath His cross To take His Mother from Him when He died, He sent me here—he said the word last night

In my own gyrden, --his that the word hes high In my own gyrden, --his the word he said : Oh ! had you heard him whisper : 'Endel, dear! Your heart was born with well of virgin on----lhear it rustle every thus we meet, In all your words and smiles ;-- and when you

weep I hear it rustle more. Go-wear your vei!-

I hear it rustle more. Go-wear your vel!— And outward be what inwardly thou srt, And hast been from the first. And, Ethel, list : My heart was born with priestly vestments on, And at Dream-Altars I have oft time stood, And eaid such sweet Dream Masses in my sleep— And when I lifted up a white Dream Host, A sliver D cam Ball rang-aud angels knelt, Or seemed to kneel, in worship. Ethel, say— Thou would'st not take the vestments from my heart

heart Nor more than I would tear the veil from thine.

My vested and thy veiled heart part to night To climb our Calvary and to meet in God-And this, fair E hel, is Gethsemane-

And this, fair E hel, is Gethsemane— And He is here, Who, in that other, bled— And they are here who came to comfort Him— His angel and our own ; and His great prayer, Ethel, is ours to-night—let's say it, then : Father ! Thy will be done ! Go find your vell And I my vestments,"—He did send me here.'

'She pansed—a few stray tears had dropped upon Her closing words and softened them to sighs. I listened, inward moved—but outward calm and cold, To the ghi's strange story.' Then smiling said :

'I see it is a love-tale after all, With much of folly and some of fact in it --

It is a heart affair, and in such things There's little logic, and there's less of cense

You brought your heart, dear child, but left your head Outside the gates—nay, go and find the head You lost last night—and then, I am quite sure, You'll not be anxious to confine your heart Within this cloistered place.'

Within this clostered place.<sup>2</sup> She seemed to wince Beneath my words ane moment ;--then replied : 'If e'an a wounded heart did bring me here, Dost thou do, Sister, well to wound it more? If merely warmth of feelings urged me here, Dost thou do well to chill them into ice? And more I disconcentrat in your modeld

And were I disappointed in yon world, Should that debar me from a purer place?

Should that depar me from a purer place i You say it is a love tale—so it is; The vase was human—but the flower divine And if I break the vase with my own hands, Will you forbid that I should humbly ask The heart of God to be my fily's vase i

Save his who yesternight did send me here To dip it in the very blood of Christ,

'And then she sobted outright A long, deep sob.'

I'd trust my lily to no heart on earth

And plant it here.

prayer Whose heart was bleeding, while the angels heard : Not my will, Father ! but Thine own be done."

Raptures meet agonles in such heart hours ; Gladness doth often fling her bright, warm arms Around the cold, white neck of grief—and thus The while they parted—sorrow swept their hearts Like a great, dark stormy see-but sudden A joy, like sunshine-did it come from God ? Flung over every wave that swept o'er them A more than golden glory. Merlin said :

"Our loves mut soar aloft to spheres divine, The human satisfies nor you nor me, (No human love shall ever satisfy — Or ever did-the hearts that lean on it); You sigh for something higher as do I, So let our spirts be esponsed in God, And let our wedlock be as soul to soul; And prayer shall be the golden marriage ring, And God will bless us both." She sweetly said : "Your words are echoes of my own sou own soul's thoughts ; Let God's own heart be our own holy home,

And let us live as only argels live; And let us love as our own angels love. "The hard to part—but it is better so, God's will is ours, and—Merlin ! let us go."

And then ehe sobbed as if her heart would

break-Perhaps it did-an awful minute passed, Long as an size and briefer than a flash Of lightning in the skies. No word was said ; Oaly a look which never was forgot. Bstween them fell the shadows of the night.

Their faces went away into the dark, An i never met again ; and yet their souls Were twined together in the heart of Christ.

And Ethel went from earthland long ago, But Merlin stays still hanging on his cross. He would not move a nail that nails him there, He would not pluck a thorn that crowns him

there. He hung himself upon the blessed cross With Ethel-she has gone to wear the crown That wreathes the brows of virgins who have

Their bodies with their souls from earthly taint.

And years and years, and weary years passed on Into the past ; one Autumn afternoon, When flowers were in their egony of death, And winds sang "De Profundis" over them, And winds sang "De Profundis" over them, And skies were sad with shadows, he did walk Where, in a resting place as calm as sweet, The dead were lying down; the Autumn sun

1.2.3

He went into a wide and humble room-The floor was painted, and upon the walls, In humble frames, most holy paintings hung; Jesus and Mary and many an olden saint Were there. And she, the well clad sister, spoke : "I'll call the mother," and she bowed and went.

He waited in the wide and humble room, The only room in that unworldly place This world could enter, and the pictures looked Upon his face and down into his soul, And strangely stirred him. On the mantle stood A crucifix, the figured Christ of which A crucifix, the figured Christ of which Did seem to suffer; and he rose to look More nearly on it; but he shrank in awe When he beheld a something in its face Like his own for a Like his own face. But more amazed he grew, when, at the foot Of that strange crucifix he read the name-"ULLAINEE."

A whirl of thoughts swept o'er his startled soul-When to the door he heard a footstep come, And then a volce-the mother of the nuns Had entered-and in calmest tone began : Had entered—and in calmest tone began: "Forgive, kind sir, my stay; our Matin song Had not yet ended when you came; our rule Forbids our leaving choir; this my excuse." She bent her head—the rustle of her vell Was like the trembling of an angel's wing, Her voice's tone as sweet. She turned to him And seemed to ask him with her still, calm look What bencht him there and mixed her scill, calm look What brought him there, and waited his reply. "I am a stranger, Sister, hither come," He said, "upon an errand still more strange : But thou wilt pardon me and bid me go If what I crave you cannot rightly grant, If what I crave you cannot rightly grant, I would not dare intrude, nor claim your time Save that a friendship, deep as death, and strong As life, has brought me to this holy place." He paused. She looked at him an instant, bent Her lastrous eyes upon the floor, but gave Him no reply, save that her very look Encouraged him to speak, and he went on : He told her Ethel's story from the first, He told her of the day amid the flowers, When they were only six sweet summers old ; He told her of the night when all the flowers. A listning, heard the words of sacrifice-He told her all ; then said : "I saw a stone In yonder graveyard where your sisters sleep, And writ on it, all hid by roses white,

It seems to hover here and haunt us all I can not tell you all. It is enough To see one ray of light for us to judge The glory of the sun; it is enough To catch one glimpse of hoaven's blue For us to know the basuty of the sky. It is enough to tell a little part Of her most holy life, that you may know The hidden grace and splendor of the whole. "Nay, nay," he interrupted her: "ail! all! Thou'lt tell me all, kind Mother."

She went on Unheeding his abruptness: "One sweet day— A feast of Holy Virgin, in the month Of May, at early morn, e're yet the dew Had passed from off the flowers and grass, e're yet Our nuns had come from holy Mass-there came

With summons quick unto our convent gate A fair young girl. Her feet were wet with dew-Another dew was moist within her eyes-Her large, brown, wond'ring eyes. She asked

for me, And as I went she rushed into my arms Like weary bird into the leaf-roofed branch That sheltered it from storm. She sobbed and

sobbed sobbed Until I thought her very soul would rush From her frail body, in a sob, to God. I let her sob her sorrow all away. My words were waiting for a calm. Her sobs Sank into sighs—and they too sank and died In faintest breath. I bore her to a seat In this same room—and gently spoke to her, And held her hand in mine—and soothed her With words of sympathy, until she seemed As tranquil as myself.

And then I asked : What brought thee hither, child ? and what wilt thou ?

'Mother' she said ; 'Wilt let me wear the vell 'Mother' sae said ; 'Will let he wear the ven ; Will let me serve my God as e'en you serve Him in this clostered place? I pray to be-Unworthy tho' I be-to be His spouse. Nay, mother-say not nay-'twill break a heart Already broken'--und she looked on me

Already broken'----und she looked on me With those brown, wond'ring eyes which pleaded more, More strongly and more sadly than her lips That I might grant her sudden, strange request. 'Hast thou a mother?' questioned I. 'I had,' She said---but heaven has her now ;----und thou Wilt be my mother,---and the orphan girl Will make her life her thanks.' 'Thy father, child ?' 'Ere I was cradled he was in his grave.' 'And hast nor sister nor brother?' 'No,' she said, 'God grave my mother only me :---one year

'God gave my mother only me ;-one year

A long, deep sob.' I gently said to her : 'Nay-child—I spoke to test thee—do not weep. If thou art called of God, thou yet shalt come And find e'en here a home. But God is slow In all His works and ways, and slower still When Ha world dok a budget a proceed the Court When He would deck a bride to grace His Court. When He would deck a bride to grace His Coun Go, now, and in one year—if thou dost come Thy yeil and cell shall be prepared for thee— Nay—urge me not—it is our holy rule— A year of trial! I must to chofr, and thou Into the world to watch and wait and pray Until the bridegroom comes' She rose and went

Without & word.

And twelvemonths after came. And twelvemonths after came, True to the very day and hour; and said: 'Wilt keep thy promise made one year ago? Where is my cell—and where my virgin's vell? Wilt try me more? Wilt send me back again? I came once with my wealth and was refused, And now I come as poor as Holy Christ Who hed no place to rest His weary head— Who had no place to rest His weary head-Who had no place to rest fills weaty head— My wealth is gone; I offered it to him Who sent me hore; he sent me speedy word: 'Give all unto the poor in quiet way And hide the giving—sre you give yourself To God!' Wilt take me now for my own sake?

asker I bring my soul-'ds little worth I ween, And yet it cost aweet Christ a priceless price."

'My child,' I said, 'thrice welcome-enter here : A few short days of silence and of prayer, And thou shalt be the Holy, Bridegroom's bride.'

Her novice days went on ; much sickness fell Upon her. Oft she lay for weary weeks In awful agonies, and no one heard A murmur from her lips. She oft would smile A sunny, playful smile, that she might hide Her sufferings from us all. When she was well, She was the first to meet the hour of prayer— The last to leave it—and they named her well, The accel of the distor. Once I heard of the well, The angel of the cloister. Once I heard The Father of our souls say when she passed-Beneath that yell of sacrificial black She wears the white robe of her innocence.' And we-we believed it. There are Sisters here Of three score years of service, who would say : Within our memory never moved a vell That hid so saintly and so pure a heart.' And we—we felt it, and we loved her so, We treated her as angel and as child. I never heard her speak about the past, I never heard her mention e'en a name Of any in the world. She little spake ; She seemed to have rapt moments-then she

grew Absent mirded, and would come and ask me To walk alone and say her Rosary Beneath the trees. She had a voice divine, And when she sang for us, in truib it seemed The very heart of song was breaking on her lips.

I'm going from this heaven into that, To morrow, Mother. Yes, I dreamt it all. It was the supset of Our Lady's feast. My soul passed upwards thro' the golden clouds To sing the second vespers of the day With all the avgels. Mother-'ere I gc--Thou'lt listen, Mother sweet, to my last words, Which, like all last words, tell what e'er was first In life or tonderest in heart. I came Unto my convent coll and virgin vell, Seat by a spirit that had touched mine own As wings of angels touch—to fly apart Upon taeir mission—till they mest again In heaven, heart to heart, wing to wing. The "Angel of the Gloister," you called me, Unworthy sure of such a beauteous name— My mission's over—and your angel goes To-morrow home. This earthly part which stays You'll hay away within a simple grave— But Mother, on its slab thou'lt grave this name, "Uliainee !" (she epelt the letters out) Nor ask me wny—tho' if thou wilt I'll tell ; It is my soul-name, given long ago Unto my convent cell and virgin well. It is my soul-name, given long ago By one who found it in some Eastern book Or dreamt it in a dream and gave it me, Nor ever told the meaning of the name; And, Mother, should he ever come and read That name upon my grave, and come to thee Aud ask thee tidings of Uliaines, Thou'it tell him ail—and watch him if he weeps— Show him the crucifix my poor hands carved. Show him the picture in the chapel choir-And watch him if he weeps-and then There are three humble scrolls in yonder drawer,' There are three humble scrolls in yonder drawer,' (She pointed to the table in her room) 'Some words of mine and words of his are there. And keep these simple scrolls until he comes, And put them in his hands; and, Mother, watch, Watch him if he weeps—and tell him this: I tasted all the sweets of sacrifice, I kissed my cross a thousand times a day, I hung and bled upon it in my dreams, I lived on it—I loved it to the last.' And then A low soft algh erent thra' the Viroi's cell. A low, soft sigh crept thro' the Virgin's cell— I looked upon her face, and death was there." There was a pause—and in the pause one wave Of shining tears swept thro' the Mother's eyes. "And thus," she said, "our Angel passed away. We burled her, and at her last request We wrote upon the slab, 'Uilsinee.' Aud I--(for she asked me one day thus, The day she hung her picture in the choir) I planted o'er her grave a white rose-tree. The roses crept around the elab and hid The graven name-and still we sometimes cull Her sweet, white, roses, and we place them on Our Chapel-Altar."

Without another word, and led him thro'

Mr. Curran replies as f columns of the Mail to an a in that journal concerning O sity :

Sign In yesterday's issue in an article entitled "The sion," referring to an add delivered by me at the un Tabaret statue, you state : "The Ottawa University

"The Ottawa University, was merely a college until t resoript conferred University it. Non Catholic colleges I to the Legislature for such Of course such statements atable to the section of th

atable to the section of ti you are catering to at moment; the only weak poo-is that they are wholly de: The Ottawa University was college until the Pope, by a ferred University powers up olic as well as non Catholic to apply to the Legislat powers, and amongst othe University has had to make thom. If you will refer to tion. If you will refer to the Province of Ontario, 45 you will find that the law the original college of B the original college of B quently the College of s emeaded and University po Upon that institution by Ontario. The Herd of th been pleased to recognize t thus established by the law the Catholic centre of edu Province. Thus another g ploded, and the title of you Latest Explosion," fully j too bad that the writer, wh to enlighten the people of what took place in Italy hu ago, is not aware of what or Legislature of his own Pro Yours, etc J. J. Cu

Montreal, October 17.

The Best Ever M GENTLRMEN-My trouble -ease and dyspepsia, but I to of Burdock Blood Bitters an dock Pills and got well. better in my life. My bro-tried B, B, B and thinks medicing.

MRS. JNO. EARLY, Minard's Liniment Cure

## THE CATHOLIC RECORD.

#### A long, vast hall, then up a flight of stairs Unto an oaken door, which turned upon its

binge Noiselessly—then into a Chapel dim— On Gospel side of which there was a gate From ceiling down to floor, and back of

that A long and narrow choir, with many stalls, Brown osken ; all along the walls were

hung Saint pictures, whose sweet faces looked

upon The face of the Sisters in their prayers. The ficts of the Sater in their project. Beside a 'Mater Dolorors' hung The picture of the 'Argel of the Choir.'' He sees it now thro' vista of the years, Which stretch between him and that lorg-

Which straten between him and that forg-gone day, It hangs within his memory as fresh In tint and touch and look as long ago. There was a power in it, as if the soul Of her who painted it had shrined is, it Its very self; there was a spell in it That fell upon his spirit thro' his eyes, And mede him drasm of God's own holy hast. beart.

The shadow of the picture, in weak words Was this, or something very like to this: —A wild, weird wold, Just like the desolution of a heart,

Stretched far away into infinity ;

Above it low, gray skies drooped sadly

down, As if they tain would weep, and all was

bare As bleskness' own blesk self ; a mountain

As block own block of a light All manued with the glory of a light That flashed from out the heavens, and a

CTOSS With such a pale Christ hanging in its arms D'd crown the mount ; and either side the

cross There, were two crosses lying on the rocas-

One of whitest roses-ULLAINEE Was woven into it with buds of red; And one of reddest roses—Merlin's name Was woven into it with buds of white. Below the cross and crosses and the mount The earth-place lay so dark and bleak and

The earth parts and a glory seemed to harg Above, a golden glory seemed to harg Like God's own benediction o'er the

saw the picture once-it moved me so I never forgot its beauty or its truth ; But words as weak as mine can never paint That Crucifixion's picture. Fillings, and Merlin said to me, "Some day—some far-off day when I am

dead,

You have the simple rhymings of two hearts, And if you think it best, the world may

know

A love-tale crowned by purest SACRIFICE.

THE FIFTH OF NOVEMBER.

Editor Journal : One day last week you gave an extract from the Belleville In-telligencer in which the editor undertook telligencer in which the editor undertook to correct our own Free Press on a point of history, and reminded the latter that the approaching celebration of the Fifth of November was not that of the "cleaking of the Gates of Derry," but a dual one of the Gates of Derry," but a dual one of King William. Wonder the Intelligencer did not remember that the fifth is also the applications of matter semarkable event. did not remember that the firth shalo the anniversary of another remarkable events the Battle of Inkermen. Wonder egala, if he ever heard of the parody on the Guy Fawkes celebration which the London Ponch brought forth on the occasion, commencing : "Remember, remember the fith of Novem-

ber. Sebastopol. powder and shot. Wnen General Liprandi attack'd Pat, John Enda Sandy. And a jolly good licking he got."

Papist and Protestant bayonots were there, and it would be well if our celebra-tors of Taesday next were to remember that the anti-Jesuit one was not one whit more effective than was that of the

#### PRO JESUIT Ottawa, All Saints Day, 1889.

MR. CURRAN, M, P., CORRECTS THE MAIL.

#### THE LITTLK COMPANY OF MARY AT ROME.

BY MAURICE FRANCIS EGAN. In this Month of the Rosary these words of Tennyson, which can never be-come old or hackneyed, recur irresistibly to the mind :

"And so the whole round world Is bound by golden chains about the God." leat of The whole round world is drawn to

USELESS SELF-SACRIFICE.

The whole round world is drawn to gether by the chaplet. During this month the family is doubly bound to gether by the sabred chain, and prayor rovives and refreshes family life. Surely in the quietness of the even-ing, when invocations to Our Lord and His Mother arise from the group gathered around the father and mother, all that is good, pure, and true is strengthened. Surely then the mother is happy; for her happiness on earth may be summed up in the phrase of a Soctchwoman : "All cafe, thank God! and under one roof."

On the mother depends-more than it sught-the future of the children. It is not natural that she should do all for the children except earning the material subsistence. And yet, in the present condition of our society, in which the father takes no leisure for the understanding or cultivation of his children, the most important duties as to them fall on her, and are assumed by her, simply because there is nobody else

to take them If the modern mother is inclined to make any fatal mistake, it is that of effacing herself too much for the supposed benefit of her children. The "dear benefit of her children. The "dear boys" must sleep a little later after their father goes to his business ; and if there be a fire to make and no servant to make it, the mother conceives it her duty to is at half past five o'clock and see that it blazes merrily. And the girls, fatigued by their practising on the plano, or their researches into the 'ologies, must have a little indulgence-and they

tska it very willingly; for human nature is easily spoiled. The Southern slaves have been emancipated, though it took a frightful convulsion to do it. It would take a more frightful convulsion to free a certain class of American mothers from their voluntary bonds. If this excessive self sactifice did good, one might rank the devotees of it among the noble army of conthe mathematical three has deep deep

of earthly martyrs. It not only does no good, but is one of the most potent means of turning ordinarily promising children into selfish and exacting crea-tures. A mother may think night and day of her children, work for them from dawn till darkness, stand between them and the elightest wind, and yet by this extreme kindness only harden their hearts. These pampered darlings frown at any one who did not seem to be their slave both by her natural position and

her own will. For whom are better smiles and gentlest words? Not for her; they have learned to demand, not to request, of her. By and by those "dear boys," for whom

Says the Roman correspondent of the London Tablet : A good and most im-portant work, which cannot fail to be very interesting to all English Ostholics, bay been proposed here, that is, the building in Rome of a hospital for Rog-lish speaking people. Those who know Rome, with its continual influx of Eeg-lish speaking visitors, understand well the great necessity of such an institution. People of limited means, prizes and others, falling sick in a strange land, are often reduced to extreme inconveniences, and it is to supply a long-standing need that the hospital is to be built. The English Sisters of the to be built. The English Sisters of the Little Company of Mary whose work in England is known so well, and who have been for some years past established also in Rome, have had for a long time this project in view. The Holy Father has given the work his special blessing, and His Eminence the Cardinal Vicar, having given the undertaking the highest sauc-tion and warmest approval, offered for tion and warmest approval, offered for the purpose of building the hospital the piece of ground covering the catacombs of Santa Felicitas The Sisters have collected so far about £1,000 towards the building, but it has been objected that building over catacombs being more expensive than building on ordinary ground, a larger sum must be in-sured before the work can commence. It is therefore to be feared that if the good Sisters do not receive some gener-ous aid this admirable project must either he altogether abandoned or at least deferred for an indefinite period. It is impossible to conceive the great banefit which would accrue to an im mense majority of travellers of limited means from such an institution, as well as glory to God and the Church as the dedication of a hospital to Calvary. But even sport from this it should be to English Catholics no small matter to have a hospital under the immediate patronage of the Cardinal-Vicar in the charge of English Religious, and guarding one of the most important catacomba of Rome.

#### NEW BOOKS.

Mesere. Benziger Bros., 36 and 38 Barcley Street, New York, have just issued the following very valuable works : "The Divine Office." Explanation of the Paslms and Canticlee, being vol. xiv. of the Centenary Edition of the ascetical works of St. Alphoneus de Ligunzi. Price.

works of St. Alphonaus de Liguori. Price, \$1 25.

festivels, with two courses, etc. etc., by Rev. J. Pottgeliser, S. J., Vol. I. The second volume will follow in about two weeks. Both volumes \$2 50 net. The Art of Profiting by our Faults

to request, of her. By and by hose "dear boys," for whom the tenderss steak and the pleasantest sent at table are slways reserved, will take these privileges as rights. Their feelings and wishes will be their guides in all things ; for has their mother not taught them that they are beings es-guided youths ; she hides, in fear and trembling, their faults from the head of the household, until they become chronic and past cure. If they take to that vice of the selfish young—the zbuse of spirtt uous liquors—who is to blame l The mawer is easy, though it seems cruel : ther mother. She has taught them, by her example of slavish atbervieues, by her example of slavish subservieues, by sub dies, she dies unregretted by them, sub they are of the inst forty years l A Ger ment the most aggravated cases. These remedies the wars of the hast forty years l A Ger ment stisticion.



### ASLEEP ON THE TRACK.

ASLEEP ON THE TRACK. A fittle child, thed of play, had pillowed his fread on raikroed track and fallen selsep. The train was almost upon bin when a passing transer rushed forward and saved hin from a protect of the selection of the selection of the track, too. You are, if you are neglecting the papetite, growing weakness and kassinde, which have unconsciously creat upon you to a proving weakness and kassinde, which have unconsciously creat upon you to a proving weakness and kassinde, which upon its victims while they are un-conscious of its approach, must be taken in the of the stop be overcome. Dr. Pierce's Golden Medical Discovery has cured thou-sands of cases of this most fatal of maladies. If taken in time, and given a fair trial, it is travenieed to benefit or cure in every case or consumption, which this fing of Blood, Short-mess of Sneth, Bronchitts, Asthma, Severe-tient cure, and affections, it is an effi-tion of the set of the stime of the stime, short the stime of the stime of the stime, short the stime of the stime of the stime, short the stime of the stime of the stime, short the stime of the stime, stime of the stime of the

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(Inveronic

COLUMBIA CITY, IND, OCT. 18, 1887. A lady well known to me and of whose family am a friend, was afflicted with a nervous dis ase for a long time and cured at last by Rev I am a friend, was afflicted with a nervous dis-onse for a long time and cured at last by Kev. Pastor Koenig. The circumstances were so peculiar that I will give a short history of the case. The indy's sickness started about the end of 1885, the symptoms being uuusual anx-iety in connection with sleeplessness, which had such an effect on her mind that delusions hadde their appearance. It was therefore nec-essary to watch hereday and night for fear that she night hum herself, and in the month of August she had to be brought to an insame asylam. After a three-months' trial her con-dition had not improved in the least, and she was taken home again. About this time the Bay, and in the month of January, '84, she had so much improved by his treatment that she nuch improved by his treatment that Id sleep again, and the excitability and ands were growing perceptibly less, she had ) last of such an attack in the latter part of at month, and to-day she is a healthy person it will always remember the result because

SAVED FROM AN INSANE ASYLUM.

wed upon her by the Rev. Pastor enig. She does not wish to have her name mad-blic, and, therefore, asked me to make this

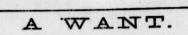
statement in her name. REV. A. M. ELLERING.

REV. A. M. ELLERING. Our Pamphlet for suffers of nervous disease will be sent free to any address, and poor patients an also obtain this medicine Free of charge from the sentence of the sentence of the sentence in this remedy has been repeared by the Reverence Pastor Koenig, of Fort Wayne, I.d., for the past eny gens, and is now prepared under his direction by the

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IT CONTAINS HASTON'S MORE NOURISEMENT Than Aby Other

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The NUTRITIOUS ELEMENTS, being in a PARTIALLY DIG STED FORM, it can be related and thoroughly ASSIMILATED by the W AKEST STOMACH, and it CANNOT FAIL TO PERMANENTLY BENFY



THE PILLS Purify the Blood, correct all Disorders of the LIVER, STOMACH, KIDNEYS AND BOWFLS. They invigorate and restors to bealth Doblithmed Constitutions, and are invaluable in all Complaints incidental to Ferneles of all ages. For Children and the sgod they are priceless THE OINT MENT Is an infellible remedy for Ead Legs, Ead Breasta, Old Wonnds, Sores and Ulcers. It is famous for Goul and Rheumatism. For disorders of the Chest II has no equal. FOR SORE TBROATS, BRONCHTIK, COUGHS, Colds, Glandular Swellings and all skin Diseases it has no rival; and for contracted ad shift joints it best life a charm. Manufactured only at Preferent BOLLOW

Manufactured only at Professor BOLLOWAY'S Establishment. 78 NEW OXFORD ST. (LATE 533 OXFORD ST.), LONDON' And are sold at 18. 14d., 2s 9d., 4s. 6d., 11e., 22s. and 25s. each Box or Pot, and may be has of all Medicine Vender, throughout the world. 59 Purchasers should look to the Label on the Fots and Boxes. If the address is and Oxford Street, Loncon, they are spurious.

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AND SCHOOL FURNITURE The Essentit Furnishing O., of London Ont, make a specially of manufacturing the parasi designs in Church and Rehool Farai ture. The Caholte Clergy of Canada ary respectfully invited to send for catalogue and prices before awarding contracts. While have lately put in a complete set of Fews in the Braniford Catholte Church, and for many years past have been favored with contracts from a number of the Clergy in other parts of Ontaric, in all cases the most entire scitzization having been er-pressed in regard to quality of work, lowness of price, and quickness of excention. Such has been the increase of hushness in this special line that we found it necessary some time since to establish a branch offees in Glaggow, Scolland, and we are now st cased manufacturing Pews for new Church. W is that country and traisnot. Addressi-

that country and trained. Address-BENNET FURNISHING COM Y LORDON, ONT. CANADA. Beforences: Eev. Father Bayard, Rarni, Lennon, Frantford, Molphy, Lizersoll, Cor orrar, Farkhill, Twoly, Kingsion; and Ray Ru: Arnoid. Monireal





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COLONIZATION LOTTERY Under the patronage of the Rov. Father Labelle. (20) Sstablished in 1881, under the Act of Quebec, 82 Vict., Chap. 36, for the benefit of the Diocesan Societies of Colonization of the Province of Quebec. CLASS D The 28th Monthly Drawing will take place WEDNESDAY, NOV. 20, '89 At 2 o'olock p. m.

PRIZES VALUE CAPITAL PRIZE : One Real Estate worth \$50,000. \$5,000 5,000.002,000.00 1,000.00 2,000.00 3,000.00

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TICKETS	\$1.00.	
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less a commission of 10 p. c.		
Winners' names not pu	blished	l unles
secolally anthonized		

specially authorized. Drawings on the Th'rd Wednesday of every month. S. E. L.EFERVIE, Secretary. Offices: 19 St. James Street, Montreal, Can on the Third Wednesday of

P. J. WATT, Has just received part of the first shipment of Now Season Congou and Japans. Finest goods ever brought into London. My stock of Imported and Domestic Liqu-ors, in wood and cases, is complete. I have secured the balance of Hasket's celebrated Native Wine, vintage 1885.



Sermons for the Sundays and chief according to St. Francis de Sales. By Rev. Joseph Tiscott. Translated from the French by Miss Eda McMahon.

Price 60 centa. CATARRE.

Mr. Curran replies as follows in columns of the Mail to an assertion made in that journal concerning Ottawa University :

SIR- In yesterday's issue of your paper in an article entitled "The Latest Explo sion," referring to an address recently delivered by me at the unveiling of the

Taberet statue, you state: "The Ottawa University, by the way, was merely a college until the Pope by a

"The Ottawa University, by the way, was merely a college until the Pope by a rescript conferred University powers upon it. Non Catholic colleges have to apply to the Legislature for such powers." Of course such statements are very pal-atable to the section of the population you are catering to at the present moment; the only weak point about them is that they are wholly devoid of truth. The Ottawa University was not merely a college until the Pope, by a rescript, con ferred University powers upon it. Cath-olic as well as non Catholic colleges have to apply to the Legislature for such powers, and amongst others the Ottawa University has had to make such applica-tion. If you will refer to the statute of the Province of Ontario, 48 Vic., ch. 91, you will find that the law incorporeting the original college of Bytown, subse-quently the C\_llege of Ottawa, was smeaded and University powers conferred upon that institution by the laws of Ontario. The Herd of the Church has heen pleased to recognize the University es been pleased to recognize the University thus established by the law of Ontario as the Catholic centre of education for the Province. Thus another grievance is exrrovince. Thus another grievance is ex-pleded, and the title of your article, "The Latest Explosion," fully justified. It is too bad that the writer, who is so an xlous to enlighten the people of Canada as to what took place in Italy bundreds of years ago, is not aware of what occurred in the Legislature of his own Province in 1885.

Yours, etc., J. J. CURBAN, M. P.

Montreal, October 17.

The Best Ever Made.

GENTLEMEN-My trouble was heart dis-ease and dyspepsis, but I took two bottles of Burdock Blood Bitters and one of Bur dock Pills and got well. I never felt better in my life. My brother has also tried B. B. B. and thinks it a splendid-medicine.

Worms cause feverishness, moaning and restlessness during sleep. Mother Graves' Worm Exterminator is pleasant, sure, and effectual. If your druggist has none in stock, get him to procure it for you. medicine. MRS. JNO. EARLY, Hamilton. Ont. Minard's Liniment Cures Colds, etc.

How many people have been killed in the wars of the last forty years ? A Ger man statistician, Professor Engel, says the London Universe, has counted them the London Universe, has counted them and given us some very ghastly figures. The Crimean war, he tells us, cost the lives of three quarters of a million people. There were doubtless a great many soldiers killed at Kalafat and Silietria while Turkey fought Russia single-handed, and a good many fell on the Almes at Schastand, and on the the Alma, at Sebastapol, and on the Tchernaya, not to speak of the "noble six hundred" of Balaclava; but threequarters of a million is really a very big figure. Both the Italian war of 1859, and the Austro Prussian war of 1866 cost each 45,000 lives ; in the Secossion war, which lasted four years, the North last 280,000 and the South 520 000 combat ants. In the Franco German war of 1870-71 the French loss amounted to 155 000 and the German to 60,000 The Russo Turkish war represents a butcher' bill of 250,000; both the Afghan war of 1879 80 and the Bulgaro-Servian war of 1885 cost the lives of 25,000 each, and in Mexico and Cochin China some 65,000 lives were sacrificed under the second empire. The Danish war of 1864 comes in for 3000 lives lost. In all, the wars of the last forty years have claimed a holocaust of 2,258,000 lives, and if the Paraguayan war and the war between Chili and Peru, besides the Tonquin campaign, be added, we shall not fall far short of two and a half million lives.

Important To Workingmen.

Artizane, mechanics, and laboringmen are liable to sudden accidents and injuries, as well as painful cords, stiff joints and lameness. To all thus troubled we would recommend Hagyard's Yellow Oil, the handy and reliable pain cure for outward

or internal use.

#### Sleepless Worry

Is often occasioned by a harassing tickling cough which might easily be cured if the right remedy-Hagyard's Pectoral Balsam —was made use of. Its soothing, healing and expectorant qualities make it wonder-fully useful in every family for coughs and colds.



After spending ten Winters South, wa cured by Scott's Emulsion.

146 Centre St., New York, June 25th, 1888.

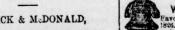
The Winter after the great fird n Chicago I contracted Bronchia ffections and since then have seen obliged to spend nearly every Winter south. Last November was advised to try Scott's Emulsion of lod Liver Oil with Hypophosphites ind to my surprise was relieved at nce, and by continuing its use hree menths was entirely cured ained flesh and strength and was ble to stand oven the Blizzard and ittend to business every day.

C. T. CHURCHILL. Sola by all Druggists, 50c. and \$1.00.

THE CORRECT THINGS. ONE CASE ENGLISH COLLARS TWO CASES SILK SCARFS TWO CASES UNSHRINKABLE

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# THE CATHOLIC RECORD.

The Catholic Record. Published Woskly at 484 and 486 Richmond street, London, Onterio, Price of subscription-\$2,00 per annum.

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## Eatholic Record London, Sat., Nov. 16th, 1889.

## PASTORAL LETTER

#### OF

His Grace the Most Rev John Walsh, D. i)., Archbishop-elect of Toronto, TO THE CLERGY, RELIGIOUS COMMUNITIES

AND LAITY OF THE DIOCESE OF LON DON.

John Walsh, by the grace of God and the appointment of the Holy See, Arch-bishop-elect of Toronto: To the clergy, religious communities and faithful of the diocese of London: greeting and benediction in the Lord:

DEABLY BELOVED BRETHREN - The

DEARLY BELOVED BRETHERN — The time is como when, actir g in obedience to the Vicer of Christ, we must sever the ties that bind us to this discess, and say a sad farewell to you all. For twenty two years we have labored together... Bishop, priests and people...in our re spective spheres for the glory of God and the progress of our holy religion. We have worked together in mutual confi dence, in unity of purpose, and with disinterested and magnanimous co oper ation; and God has blessed and fructified, as with the dews of heaven, our united labors, our arduous undertakings for the honor and weal of the Church for the honor and weal of the Church within the diocese and the spiritual wel-fare of its people. It is unccessary to allude here to the results of our united labors and of the blessings of God on them, as embodied in the many noble and besutiful churches and institutions that distinguish this diocese and bless and earich it. They stand as eloquent and this is a streage. and issting monuments of the great things that God has deigoed to do in our midst for the honor of His name and the salvation of His people. God be praised for it all, and to Him slone be the honor and the glory given; for though Paul may plant and Apollo water, it is God who give th the increase. Nor can we refrain from expressing here our heart felt gratitude to our religious communi ties for the important and fruitful work they have done in the matter of Chriseducation and of works of charity : as well as the great good they have wrought for souls by their religious zeal and fervor, by their holy lives and the magnetic power of their great example. Tasy do not desire human recognition, nor seek human applause ; they do their work in prayerful silence and out of the pure love of God ; but the seed of good thus sown cannot but fructify, and it has Bus gown concols of the hadry, and to have bleady produced a rich harvest, pleasing to the eye of God, rewardful to them-seives, and beneficial to the faithful. With a laborious, devoted clergy; with fervent, religious communities, faithful to the spirit of their holy vocation; with a muted assures and lowal members. a united, generous and loyal people-our task as your Bishop has been easy

and our burden light. The ties that bind us to the diocese of London are the closest and most of London are the closest and most intimate. We have spent the best pay for a man's life. We have ordanated the best pay with a man's life. We have ordanated the discussion of the birth of Carlst is foretold by a man's life. We have ordanated the discussion of the birth of Carlst is foretold by rates and raised them to a participation in the starve and bears son, and Hisname shall would act more wisely if he would for the would be the starve and bears as the starve and bears as the the starve and bears as the the starve and bears as the starve as the starve and bears as the starve as the starve as the starve and bears as the starve and bears as the starve as the starve and bears as the starve as the sta

prayers to our blessed Lord, that He, in His bounty and goodness, may send them a Bishop according to His own heart. For this reason we request of the clergy to say the Oratio de Spinitu Sancto in the Holy Mass, wherever the Rubrics permit, until the appointment of our successor. of our successor. This letter shall be read on the first

Sunday after its reception in the churches of the diocese of London, and at chapter in its religious communities. Given at London on this, the first day of November, Feast of All Saints, A. D. +JOHN WALSH, Archbishop elect of Toronto. 1889,

By order of His Grace, Secretarius ad hos.

Scoretarius ad noc. P. S.—In virtue of special powers given us for the purpose by the Holy See, we have appointed an Administra-tor to conduct the affaire of the dioceee during the vacancy of the See. After due consideration, and having asked the advice of our Council, we have appointed to this office the Very Rev. Denis O'Connor, D. D.. President of Assump-tion College, Sandwich. We are sure that the choice of Dr. O'Connor for this responsible position will meet with your entire approval, and that you will accord to give to us. The rev. clergy are hereby requested to notify this appoint-ment to their people. † JOHN WAISH, Archbishop elect of Toronto. London, November 1st, 1889.

## THE BRETHREN OF JESUS."

A Congregationalist clergyman, Rev. J. Wood.of Ottaws, writes a letter to the Ottawa Free Press defendir g the notorious Jus. tin D. Fulton, yclept Ductor, for bisinfamous asperatons against the Blessed Virgin Mary. It will be remembered that the "doctor's"ribald remarks brought the censure of the Bishop of Chichester upon his diosesan, Rov. Mr. Gregory, who presided at the meeting at which Fulton said "the Virgin Mary was not much of a virgin anyway." There is here more than an assertion that the B essed Virgin had other children besides Christ. In the levity of the state. ment there is an indirect accusation of all that the worst infidele say about her on the authority of the infamous Toldoth forgery; and the laughter of the audience, which came in just at this place, showed that they understood well Fulton's meaning. Rev. Mr. Wood, however, maintains that Mary had other children, "the brothers and sisters of our Lord, born, doubtless, after Him." Helvidius, an aucient heretic, shocked the pious soutiments of the Catholic world in the fourth century by maintaining this error, but he was thoroughly refated by St. Jerome. The excellence of virginity or celibacy is proved by numer. ous passages of Holy Writ, but we shall here refer only to Apoc (P. Bible Rev.) xlv, 3, 4, where one hundred and forty four thousand saints are spoken of "who are virgins. These follow the Lamb (Jesus Christ) whitherscover He goeth. These were purchased from among men, the first fruits to God and to the Lamb. And in their mouth there was found no lie; for they are without spot before the

hrone of God." It is undoubtedly on account of the special merit of virginity that Christ chose to be born of a virgin. His birth of a virgin is the theme of prophecy, so im- the Church, B. 8)

would have been a serious obstacle to their would nave tool a reverbeless that pligrimage had been made to Jerusalem "every year it the column day of the pasch." This therefore bound by their religion to per secute other denominations. He adds : "Presby terians are in a bed fix in this at the rolemn day of the pasch." "Preeby terians are in a bid fix in this country. The second commandment for-bids them under pain of a in to tolerate a false religion and the Confession requires them to persecute all who do not belong to the Kirk, the Courch of our Common Lord, but the constitutions of the country require them to tolerate all religions and let the Church of our Common Lord take care of itself." shows the plety of the holy couple ; but it also points to the fact that they were not encumbered with the obstacles which a large family would have thrown in the way of their making the annual journey.

All their love was centred in their one charge, Jesus, who "waxed strong, full of wisdom : and the grace of God was with He sino shows the shauraity of the Him." (St. Luke, 40-47.) And Mary, on Presbyterian doctrine of Foreordination finding Josus in the temple, dues not say to Him, "Thy father and I and Thy brothwhereby God is made the author of all sin: ers and elsters have sought Thee," but The publication of the controversy in "Thy father and I have sought Thee sor-

pamphlet form is timely, as it affords the Catholic public an opportunity to become Rev. Mr. Wood quotes St. Matt xill., familiar with the reasons advanced by the learned priest for the faith that is in them. 55, 56 ; St. Mark 111., 32 ; Gal. 1, 19, to prove that Jesus had brothers and sleters. We feel constrained to add that when The Jews exclaimed, according to St. polemical subjects are treated, great care Matthew, "How came this man by this should be taken that they pass through wisdom and miracles? Is not this the the press in unimpeachable form. We carpenter's son ? Is not His Mother regret to observe that a number of errors

the success of Mr. Dalton McCar-

thy's coup d'etat in Manitoba. Catho

lics were warned that they must submit

to the Orange and Ministerial ascend

ancy party or take the consequences,

which would be disastrous. The Mani-

toba agitation against Catholic schools

to come from especially French Canadian

and Jesuit folly in asserting their right

without consulting Outario. But cir-

Charles the L's jester to Archbishop

Laud when the latter heard of the out

break in St. Giles' Church, Edinburgh.

when an attempt was made to force the

English liturgy on the Scotch : "Who's

We were told that all Manitoba was in

arms against Catholic separate schools ;

that every newspaper of the Province,

fool now, my Lord," said Archie.

called Mary, and his brethren James and are to be found in the little volume beand Joseph and Simon and Jude : and His fore us, the correction of which would sisters, are they not all with us ?" St. Mark have considerably increased its value. tells us that "His mother and His brethren came. . . . and sent unto Him," and else-THE BIGOTS AGHAST. where their names are given as by St. Matthew. (See St. Mark vi, 3 ) With great jubilation the Mail and

Oa this authority Mr. Wood eays that "we (Protestants) do not believe, as Roman Catholics, and some Anglicans do, in her perpetual virginity." His admission that some Anglicans be lleve with Catholics on this subject, shows that not all Protestants make an article of faith in the temporary character of the

rowing.

Blessed Virgin's virginity. Let us aid what another Protestant says, namely, the first of a series of results which are Calvin, and we shall have the answer to Mr. Wood. Calvin says : "According to the custom of the Hebrews, as we have said elsewhere, all relatives are called brethren. Helvidius, therefore, shows groes ignorance in saying that Mary had several sons, because in some places the brethren of Christ are mentioned." (Gospel Harmony.) Grotius, a commentator well known among Protestants for his learning, says : "Those whom the Gospel calls Christ's brethren, were His cousins. This mode of speech, common among the Hebrews, was also in use among the Greeks, and even the Romans." (Annota-

tions on Matthew.) The mother of James and Joseph, above styled the "brethren of Josus," was by the cross when Jesus was crucified, and she was also named Mary. She is called in St. John xix, 25, Mary of Oleophas (that is, the wife of Cleophas), and sister of the Mother of Jesus. She is mentioned again in St. Matthew xxvil. 56, and there she is called "the mother of James and Joseph" The same designation is given to her in St. Mark IV, 40, where James is called "James the less." In Jude's Epistle i, 1, the writer calls himself the brother of James. Jude was, therefore, also the son of Oleophas, and the mother of James, Joseph, and Jude was the Blessed Virgin's sister. Concerning the fourth brother, Simon, Euseblus states that Hegsippus, a contemporary of Simon and a Jew by birth, relates that he succeeded his brother

James as Bishop of Jerussiem (History of

TEACH.

mandment of God. Presbyterians are ditions, to our schools being without us instruction. It may be taken for granted that,

if separate schools for Catholics abolished, our co-religionists be will insist upon it that the public schools shall be secularized. Catholics will have Catholic schools, even if they be unjustly forced to maintain a public school system from which they derive no advantage ; but, should this occur, it will be their duty to insist upon it that the non sectarian : and it is perfectly well understood that this would be the result of the abolition.

We mentioned already that Dr. King, of the Manitoba Presbyterian College, spoke in terms similar to Bishop Mach rae. Further, he gives the programme which would constitute the religious curriculum in the compromise schools which both would like to see established read daily, either in the Oatholic or Protestant version, and Christian morality should be taught and enforced by Christian considerations. That is all; yet even that is more than the Bishop thinks practicable. He would confine the doctrinal compendium to the Apostles' Oreed, the Lord's Prayer and the ten commandments. other anti-Catholic journals announced

The Doctor acknowledges that his programme is a meagre one. So it is; yet, with great inconsistency, after insist- he has not resigned ? ing strongly on the great importance of both moral and doctrinal teaching, he takes the ground that if Catholics be not satisfied with it, they should establish and support from voluntary contributions and the dual language was pointed to as the schools in which would be given such teaching as will satisfy them! So the penalty on Catholics for not accepting his dictation in religion must be that to govern themselves in local matters they shall support two sets of schools : one for themselves, another for Presby. cumstances have unexpectedly cropped terians and others who may fall in with up in Manitoba which remind us of the the Doctor's views. The Bishop of query of Archie Armstrong to King Rupert's Land does not propose such a penalty. He is willing that Catholics shall be still free, if they cannot adopt his suggestions.

The Auglican synod endorsed their bishop's views unreservedly and apparently without opposition. Hence we may well suppose that Mr. Greenway will not have the universal support he expected in his despotic course.

except the Winnipeg Free Press, sup But the signs of the times do pot end ports the Greenway policy to abolish here. It is not true that the Free Press them and to institute a system of purely is the only journal which opposes the tyranny. The Sun at first is described secular education. Indeed it seemed very like truth that this was the case, but to have been 'flat-footed" for Mr. Greenway, but on October 30 h it called like a bomb thrown into camp came the synodal address of the Angli attention to the utterances of the two can Bishop of Rupert's Land, to divines, to whom we have referred above, which we made reference last week. and while declaring its opposition to Since then the text of the address has separate schools, it significantly adds : come to hand, and though the general "It is right, however, in compelling al tenor was precisely what we then stated, on some points he was much more posisupport one system of schools that this tive than we supposed from the very system should do no violence to short summary which had reached us : the religious beliefs of any one and since, there is such a reaction in part of the population." It then Manitoban feeling that it is very doubtacknowledges the difficulty raised ful that Mr. Greenway's programme can by the decided opposition of the "heads of the Episcopalian and Presbyterian The proposal of the Greenway Govern.

Churches" to non religious schools. It lisbing separate schools now keeps the adds that if religion is to be taught in the schools at all teachers must be trained for the work, and calls attention to the facts the Protestant divines of Manitoba there that in only one Province of the Dominicn | would be constant cause of complaint, are schools entirely secularized and in a and no redress would be possible in large majority of United States schools practice; for there would be always religious forms are also maintained. It great difficulty to prove the interference

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where the schools are professedly nondenominational, we know by experience that underhand attempts are frequently made to ridicule, and sometimes openly attack, Catholic doctrines and practices, as was notoriously done in Boston last year : and what makes matters worse, the people of Beston have since, by their votes, ap. proved of the teacher's course. We have known many similar instances in Onterio. If once such teachers had the privilege of giving doctrinal instruction scording to their fancy, there would be ao end of these fanatical efforts. It will not do to say that Catholics would be on the same footing as Protestants in the compromise. This would not be the case. We all know that the various denominations of Protestant-

iem are fairly tolerant of each other, but that there is much intolerance towards Catholics, and hundreds of teachers would be very glad to have the opportunity of diaplaying it. There is, however, satisin the Province. The Bible should be | faction in the thought that Manitoba as a Province will not, after all, be dragged through the mire of religious intolerance by Mr. Greenway's and Mr. Martin's precipitate edoption of an intolerant policy. We notice with pleasure that the Glad. stone Age and the Brandon Mall are also

on the side of religious toleration ; and we may well ask : Is it another sign of the times that Mr. Martin has stated publicly that he has resigned his seat in the Cabinet, whereas the other ministers say

HOW IT WORKS.

In Germany it is the law that parents decide in what religion children are to be educated, yet it recently occurred in Tiegenhoff, Eastern Prussia, that Catholic children were compelled to accept the religious Protestant teaching which was imparted to their Protestant fellowpupils in the elementary schools. The parish priest, Father Weitzenmuller, heard of the injustice and went to the Inspector, Parson Len. to complain. whereupon he received this reply : "It is quite correct that Catholic chil-

dren join in the singing in the Evangeli-cal Church, but if they choose to do it, I cannot prevent them. Again, if Cath-olic children are present at the Evangelical religious classes and learn the Lutheran Catechism, I look upon that as a proof of sound Christianity, and leave you to state what kind of compulsion there can be in it. The fact of the matter is, it makes very little difference, for, after all, you always get those answers from children which you want them to

give." It is quite true that an appeal can be taken in such cases to higher authorities. till it reach at last the Minister of Public Worship; but, in the meantime, the injustice continues, and, besides, not all parents have the perseverance and bold. ness to carry their complaints further when they meet with a rebuff like this classes of the community to financial y from the official who is within their reach. This is one of the dangers which arise under a system of so-called nonsectarian education, and in the United States it happens frequently. In Ontario it also occurred frequently, especially when there was no separate school sys. tem ; but the very possibility of estab. proselytizing teachers and trustees in check. Under the system proposed by

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punged. The Doctor says : "The p of Manitobs, I feel sure, are not pre for any such course in the mat public school education." He have added that the French Govern by excluding religion, have also couster to the most eacred convict the people, as is evidenced by th that where the religious schools ha been positively suppressed by the arm of the law, they are filled with ; while the Godless schools of the G ment, side by side with the rel schools, have their benches almost e

The doctor correctly consider object of education. as furnished h State, to be to make good citizens ing a proper respect for law, so th strong and prosperous state m built up. This can be attained on instructing the rising generation those steadfast principles which promote the public welfare." To good citizens, the school must good men. Learning divorced morals may have no other result th give us more skilful swindlers or expert thieves. This reminds us terse expression of the "Iron Da Wellington" which contains the idea. The Duke said : "Education out religion makes men clever dev

The Doctor then points out that teaching, to be effective in the h degree, or in sny degree near t highest, must lean on religion a enforced by religious consider He then declares that if Oatholic ate schools can only be got rid of th the entire secularization of the system, much as he desires to see disappear, he would not consent to chase this end at such a cost. He proposes a minimum of religious ing in the schools which might be upon by all denominations, leavin, side Agnostics and Jews, as th persons who might raise object this, insemuch as they are few in n and on the other hand with a cons clause they could be excused from a ance on the religious exercises, an would thus have no just cause o plaint.

This programme cannot be acc to Catholics, and the very reason the doctor rdvarces in its favor is reason why Catholics should insis the retention of Catholic school Catholic teaching. He says :

'The statistics of the several Ch bodier, the amount of money cont within the Province for religious pu shows the keen and general interest shows the keen and general interest the inhabitants take in the matter. the schools are theirs, sustained b money. Surely they have the un table right to give a place in t their common Caristian beliefs, esy where these are seen to be in a high helpful, if not indeed indispense the ende for which the schools exis

Instead of inferring from this, doctor doce, that a mere modic Christianity should be taught, w that wherever Cathol'cs are suff numerous to sustain truly Catholic they have a perfect right to then matter of religious education pert parents, and not to the Stats. liberty and every facility ought, th to be granted to parente to insti ligious schools, especially if they an selves able to sustain them, and Government give State ald to scl all, they should extend at least th aid to those in which religion is in as to those from which it is caref cluded, otherwise a penalty we actually inflicted on them for 1 the very kind of school which is a edged by the doctor to be th which is most desireable. He a edges that the only reason for in ing a shadowy Christianity is been different denominations cannot upon anything more desirable. as Catholics are concerned, we a agreed as to what is needed, and ask that we shall be at liberty our schools teach what we kno Decessary. We are frequently told that he the church are the places where should be taught. Besides the which Dr. King gives to this the may add that religion is too im to be placed in the background. tations which allure youth from t of morality and faith are numero ing life, and even with all the te of virtue and doctrine which ma culcated during school hours, th ious impression left upon pupils be too strong. Add to this the parents are not capable of givi ious instruction at home, and th are capable are so occupied with affairs that they have not time to to the proper religious education children. Why then should they vented from engaging teachers attend to this duty in their st would indeed be much more re to say that parents may teach an at home, or history, or geograp to say they should teach relig make this a pretext for excludin the school. We cannot close this article making reference to a testimor Dr. King renders to the Catholic on the subject of the great interthe Church takes in religious e

the eternal priesthood of Christ. This is an unique and sacred relationship between priests and their Bishop, that can never be broken. We have given the sacrament of co.fr mation to the sacrament of couff mation to many generations of our young people, thereby strengthening them in the profession and practice of the faith, and marking them with an in-effacable character as soldiers of Jesus Carist. We have dedicated your onurches and institutions to the glory of God and for the purposes of religion. In a word, we have lived and planned and toiled with you for twenty two years in the Lord's vineyard, sharing with you the burden of the day and the heats until our heart's affections have grown and gathered around you as a and gathered around you as a diocese, even as ivy grows and clings to the walls of some holy building. In parting with you, therefore, we are wrenching our heart-strings from persons and institu-tions to which they would feign cling to the end. God knows that we had no the end. God knows that we had no other ambition or desire in this matter than to be allowed to end our days amongst you, and in death to occupy orypt in our beautiful cathedral, when had hoped to be remembered by our spiritual children and to have a share in spiritual children and to nave a share in their prayers and suffrages, and in the explatory no rits of the Holy Sacrifice daily offered on its altars. But God has willed otherwise, and it is our duty to obey His call. But though the ties that bound us be severed, and though separ-ted by distance from each other. ated by distance from each other, we trust that we shall ever remain united in loving memory and in the sweet inter

m foring memory and in the weet inter-communica of holy prayer. We can never forget you; we are deeply grateful for all your kindness; we love you all in the Sacred Heart of Jerus. We leave you with with heartfelt regret, "for you are in our hearts, to die together and to live together" (2 Cor, vii. 3). We recommend our-selves most earnesily to your prayers, and we shall not fail, in turn, to ask that the "grace of our Lord Jesus Christ and the charity of God and the communi

and the charity of God and the communi cation of the Holy Ghost may be with you all" (2. Oor. xiii, 13). As a good, judicaous and holy Bishop is one of the greatest blessings that God can give to a diocese, it is incumbent on privets, religious and faithful of this diò cess to offer up froment and the series cese to offer up frequent and fervent acquaintances. Indeed, a large family

a called Emmanuel :" that is, ' God with silence till he knows something of the us." This is positively declared in St. subjects on which he desires to exhibit his Matt. 1, 22, 23, to refer to Mary, who, knowledge. though married to St Joseph, remained a WHAT DO THE JESUITS Virgin, so that the commission given by God to the Angel Gabriel was that he should go "to a virgin espoused to a man The able letters of the Rev Father J. J. whose name was Joseph of the house of Egan, of Thornhill, in reply to Rav. W. David, and the virgin's name was Mary." W. Percival, the Presbyterian minister of (St. Luke 1, 27) The angel announced the same town, have been published in that she should bear a son, whereupon namphlet form under the title : "What do she herself testified to her own virginity the Jesuits teach." (verse 34), and not until she was assured The pamphlet contains the whole conthat her virginity would be preserved in troversy between the two gentlemen, the birth of Jesus did the Holy Virgin without note or comment. It originated from an anti-Jesuit discourse delivered by accide to the angel's meesage, saying, Behold the handmald of the Lord, be it

done to me according to thy word." Jesuits do teach the doctrine that "the end All this makes it evident how Mary the justifies the means." It was, of course, an easy matter for Father Egan to show Mother of God prized her virginity, and It cannot be supposed that she yielded it that the Jesuits have no special doctrines of their own, but that they teach only afterwards.

what the Catholic Church teaches, and as The flight of the Holy Family to Egypt the Catholic doctrine is not as Mr. Percio escape Herod's murderous intentions, val represente, the Jesuits do not teach endured at all events two years; yet on their the doctine in question. Mr. Percival return there was no other child than Jesus gave the lame excuse that he had merely in the family ; for just as the Augel of called attention to an article in the Mail God had directed Joseph, "take the Child in which proofs were given that the and His mother and fly into Egypt," he Jesuits teach the doctrine. He had not directs him to return after Herod's death : asserted it. But Father Egan points out "take the Child and His mother and go that he had quoted the Mail not to repuinto the land of Israel ;" and Joseph diate, but to endorse it, and thus he holds "took the Child and His mother, and came the former to the statement. into the land of Israel." (St. Matt. 11., 13. The controversy became enlarged as it 21). When Christ was twelve years of proceeded, and on Rev. Mr. Percival's age, the Holy Family went on the customary festival pilgrimage to Jerusalem, and

part, the usual calumnies sgainst Catholics were repeated, the refutation by on their departure to return to their home Father Egan being very convincing. at Nezareth, Jesus remained in Jerusalem. Father Egan, however, carries the war Mary and Joseph on missing Him "sought into Africa and shows some of the enor-Him among their kinsfolk and acquaintmities of Presbyterianism. Amonget ancer." There is no sign here that there others, he quotes the Westminster Conis a large family as Rev. Mr. Wood mainfession in regard to the toleration of other tains. They do not enquire of the brothdenominations. Toleration of a false ers and sisters of Jesus where they last

religion is declared in the Larger Catesaw Him, but of their relatives and chiam to be a sin against the Second Com.

lucation that is to take no notic of that to which we owe cur modern civilization and from which

ment to secularize the schools His

Lordship unbesitatingly condemns in

the strongest terms. He showed the

evil effects of an education which keeps

out of view those divine teachings which

are the real foundations of morality-

be carried out.

we receive the hope of our life, our Christian faith." He believes "that such an education will, in the end, be a poor one, both for the individual and the nation, for the Bible reiterates, "the fear of the Lord is the beginning of wisdom." He illustrated this by relating an occurrence in Aus tralia where the system is secular : "An inspector asked a child why parents should be obeyed. The child referred to the divine sanction of the fifth (fourth according to Catholics), commandment. The inspector replied that he Mr. Percival, in which he stated that

could not give any marks; the answer should have been "because they feed, clothe and educate me." He said "that even some Materialists are trem.

bling for the probable result," The Bisbop thinks that there could be "a scheme which would give a very adequate amount of religious teaching which would be acceptable to all the religious bodies ;" and he would prefer that this should be done, that there might be no need of separate schools. We stated before the reasons on account of which this compromise is im practicable. It would be Christianity with Christ practically left out. It would be an offer of salvation with the means of salvation kept in the background. It would be Christianity reduced to Deism. The Bishop himself, however, acknowl. edges that he has no hope that such a compromise would be acceptable to Catholics. We must infer that he is prepared to support Catholics in their demand that the constitutional rights they now enjoy shall be respected, for he says positively :

"In that case I simply say that I should infinitely prefer that the Roman Catholic Church should continue to have separate schools under satistactory con-

corcindes thus :

"For our own part we do not think we ere justified is ignoring the precedents thus set. We think the Greenway Government might well have consulted the leaders of thought to see if a satisfactory solution could not be found ere coming down flat-footed for entire secularization. ..... We are aware that many others do not think as we do, and that an extreme course is likely to add to the d figurities of the situation, if, indeed, it does not imperil the attaiument of the main end in view." This is undoubtedly an acknowledg. ment that the Greenway programme in virtually dead. On this point the Free Press is still more positive. Speaking of

the two gentlemen above referred to, it says their high character and authority lead us to believe that they speak for the Anglicun and Presbyterian denominations of the Province. Nay, more, it adds "There is reason to believe that in taking this course they have the sympathy of all ealed the fate of the secular movement." It the reasoning becomes weak. continues : "There is no paltering with the suggestion (of secularization) from of introducing into the public schools any they are unequivocally and resolutely

papers of Manitoba.

impossible compromise offered by the two King does not draw any such conclusion. divines should be accepted. Independently France has excluded from the Governof the reasons we have already given meut schools all reference to God, and against this, Catholics could never consent one of the Australian colonies has carried that the moral and doctrinal teaching of out the same principle to such an extent their children shou'd be left to teachers of that in inserting a passage from Longwhatever sect might happen to be em. fellow into one of the school books, a ployed in the schools, and sometimes to religious sentiment to which the post teachers of no religion whatever. Even gives expression has been carefully ex-

eat difficulty to prove the interferen of the teacher, and even when it could be satisfactorily proved he would be sustained by many Inspectors. The Germans complained very loudly, and with reason, because the Lutheran schools in the Baltic Provinces were closed recently by Russia ; yet in the case we have mertioned there was not even the lame excuse which the Russians had, that the German schools taught loyalty to Germany and disloyalty to their own sovereign, the Czar. The moral is that they who wish to abolish Catholic separate schools in Canada have proselytism for their object.

#### RELIGIOUS EDUCATION.

As a vindication of the necessity of religious instruction in schools, Dr. King's address at the Manitoba Presby. terian College is very powerful and con. vincing. It is only when he maintains the other leading Protestant Churches in that a compromise ought to be made, Menitoba ; so that it may be said with and that the religious instruction should ome confidence those deliverances have be confined to very narrow limits, that He calls attention first to the difficulty

first to last, in any or all of its aspects ; religious teaching while Christians are so divided in religious belief, but this is, as opposed to it." It is evident that the he properly remarks, not the domain of Sun as well as the Free Press is now to be the State. He says : "This lies wholly accounted among the opponents of the within the domain of conscience which a iniculty which it was intended to enact ; power wielding the sword may not and these two are the most influential enter." Are we to infer from this that all religious teaching, doctrinal and moral, Both journals would be glad that the must be excluded from the schools ? Dr.

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of Manitobs, I feel sure, are not prepared for any such course in the matter of public school education." He might it asserts everywhere and always that have added that the French Government, by excluding religion, have also gone conster to the most eacred convictions of the people, as is evidenced by the fact that where the religious schools have not been positively suppressed by the strong arm of the law, they are filled with pupil', while the Godless schools of the Government, side by side with the religious schools, have their benches almost empty.

The doctor correctly considers the object of education, as furnished by the State, to be to make good citizens, having a proper respect for law, so that a strong and prosperous state may be built up. This can be attained only by instructing the rising generation "in those steadfast principles which will before they give their consent to the promote the public welfare." To make good citizens, the school must make good men. Learning divorced from morals may have no other result than to which the youth of this Province is to be give us more skilful swindlers or more expert thieves. This reminds us of a terse expression of the "Iron Duke of Wellington" which contains the same idea. The Duke said : "Education without religion makes men clever devils."

The Doctor then points out that moral teaching, to be effective in the highest degree, or in any degree near to the highest, must lean on religion and be enforced by religious considerations. He then declares that if Oatholic separate schools can only be got rid of through the entire secularization of the public system, much as he desires to see them disappear, he would not consent to purchase this end at such a cost. He then proposes a minimum of religious teach. ing in the schools which might be agreed upon by all denominations, leaving outside Agnostics and Jews, as the only persons who might raise objection to this, inasmuch as they are few in number, and on the other hand with a conscience clause they could be excused from attend ance on the religious exercises, and they would thus have no just cause of com plaint.

This programme cannot be acceptable to Catholics, and the very reason which the doctor rdvarces in its favor is a valid reason why Catholics should insist upon the retention of Catholic schools with Catholic teaching. He says :

'The statistics of the several Christian bodier, the amount of money contributed within the Province for religious purposed shows the keen and general interest Well. the inhabitants take in the matter. Well, the schools are theirs, sustained by their money. Surely they have the uncontes inclusion of the second second

Instead of inferring from this, as the doctor doce, that a mere modicum of Christianity should be taught, we insist that wherever Cathol'cs are sufficiently numerous to sustain truly Catholic schools, they have a perfect right to them. The matter of religious education pertains to parents, and not to the Stats. Every liberty and every facility ought, therefore, to be granted to parents to institute religious schools, especially if they are them edges that the only reason for introducing a shadowy Christianity is because the different denominations cannot agree upon anything more desirable. As far as Catholics are concerned, we are quite agreed as to what is needed, and we only ask that we shall be at liberty to have our schools teach what we know to be necessary. We are frequently told that home and the church are the places where religion should be taught. Besides the answer which Dr. King gives to this theory, we may add that religion is too important to be placed in the background. Temp. tations which allure youth from the path of morality and faith are numerous during life, and even with all the teachings of virtue and doctrine which may be inculcated during school hours, the religious impression left upon pupils will not be too strong. Add to this that many parents are not capable of giving religious instruction at home, and those who are capable are so occupied with worldly affairs that they have not time to devote to the proper religious education of their children. Why then should they be prevented from engaging teachers who will attend to this duty in their stead? It would indeed be much more reasonable to say that parents may teach arithmetic at home, or history, or geography, than to say they should teach religion, and

punged. The Doctor mays : "The people He denies, inderd, the right of the Church to regulate education, but he says "that Church has hold of a great truth when section should be religious, that instruction in the fundamental principles of morality should go hand in hand with instruction in reading and arithmetic. As a Protestant I am unwilling that it should be left to it to be the only witness to this important truth-important alike to the State and to the Church, and that the Protestant churches through their abandonment of it should be to that extent placed at a disadvantage in the corflict, whether with sceptical thought or with depraved conduct. In the interest of Protestantism, therefore, as well as of the public well being, I would venture to

ask those whom my words can reach, or my opinion can inflaence, to think twice bauishment of the bible and religious exercises, and the fundamental truths of the Caristian religion from the schools in taught."

Hitherto the Catholic Church has been left practically alone in fighting the battle of Freedom of Religious Education. We may venture to hope that now that Protestants are beginning to appreciste that the Catholic Church has been in the right, there will be more consideration shown towards her by Protest. ants in Ontario, as well as Manitoba, and that opposition to parental rights may cease, or at least that our Protestant fellow citizens will acknowledge that what we feel to be our rights, founded upon strong religious conviction, shall not be interfered with.

THE CATHOLIC CONGRESS.

Editorial Correspondence of the CATHOLIC RECORD

Baltimore, Md., Nov. 9.b, 1889.

We arrived in Rochester Wednesday evening, and were heartly welcomed and meet hospitably entertained by His Lord. ship Bishop McQuade. Ali Thursday was spent in visiting the beautifully freecoed churches, the well-appointed parochial schools, crowded with children, and the extensive and artistically planned cemstery of Rochester. Bishop McQuade has taken particular interest in the educational ablishments and progress of his diccese. It is realiy a matter of wonder that, besides paying enormous taxes for the support of the public or common schools, the Ostholics of Rochester and of other American cities and towns are able to erect school houses capable of accommodating from eight to eighteen hundred children of both sexe and procure the services of well trained and conscientions teachers entirely devoted to their work. As in Canada the teacher in the cities are either Sisters of Charity or Sister of Mercy or Sisters of St. Joseph; in some places only are the Christian Brothers employed. In the schools of all the young people remain until they have mastered the 5th and 6th readers, with an extensive course of algebra and geometry, when, if they wish to become teachers or embrace the professions, they enter some college or present them-selves for examination before the Government Boards, and are invariably admitted with honors to the Collegiate Institutes, which rank, it is eaid, as high as those of Ontario

We left Rochester for Baltimore on Friday evening, and reached here this morning, with lowering skies and a down pour of rain that will not allow us to to be gamment gives able to sustain them, and if the selves able to sustain them, and if the Government give State ald to schools at end, do therwite a penalty would be the d. otherwite a penalty would be the d. d. d. was the Holy Socifice of the d. this; beide he was appended piter when he said this; beide he was appended piter when he said this; beide he was appended piter when he said this; beide he was appended piter when he said this; beide he was appended piter when he said this; beide he was appended piter when he said this; beide he was appended piter when he said this; beide he was appended piter when he said this; beide he was appended piter when he said this; beide he was appended piter wh the Mass. Catholic nations revolutionary ing-and they are coming from every direction and crowding the hotels and the pastoral residences. Cardinal Gibbons issued a pastoral Cardinal Gibbons issued a pastoral letter last week enjoining upon all the priests and religious of the city to keep open house, and if the priests who arrive, and are strange to the city, feel any hest tation or delicacy in treepassing on their hospitality they must go out on the high-ways and press them to the bacquet and free loddings. ranklin in the mission to Canada. relious as has been the growth of population Catholics have outstripped all ; from 10 000 they have become 10,000 000 ; from a despised people they are a mighty power. In every avenue of industry and intellect they are the peers of their fellow men The shadow of an imposing event begins to move. The people of the We are about to celebrate to morrow the centennial, or hundredth anniversary of the establishment of a distinct Ameri begins to move. The people of th United States- aye, of the hemispherean Hierarchy in the United States. are preparing to celebrate the 400:h auniversary of the discovery of America. We especially rejuice in this re The Bull of consecration of the first Bishop of the United States was issued by Pope Pius VI. on the 10.h November, 1789 America. We especially reflect in the re-solve; that tremendons event, with rever ence, I may say, the second creation, the finding of a new world and the vast results that have flowed to humanity, Before that date all priests and churches in America were dependent on Quebec. At that date 30,000 Catholics were scattered all over this vast continent-to all can be traced directly to the Oatholic Church, and the Catholic Church alone. Protestantism was unday their number is from nine to ten million. It is thought that at the next census in 1895 the Catholic population of the Republic will touch some figure over twelve million. There are now in the when America was discovered. known It was a Catholic who conceived mighty thought. It was when foot-sore and down hearted, at the porch of a monastery, hope dawned on him. It was a monk who first encour-United States 7,853 churches, 2 Cardinals 14 Archbisheps, 73 Bishops and 8,250 prieste. Besides these evidences of prosperous growth there are 1480 chapels, 199 orphan asylums. 32 theological seminaries, 125 colleges, 549 academies for young him. It was a monk who first encour aged him. It was a Cardinal who inter ceded with the sovereigns of Spain It was a Catholic King it was a Catholic King who mised out the ships, and a Catholic Queen who offered her jowels as a pledge. It was the Catholic Columbus with a who fitted ladies, 2,799 parochial schools and 597,-196 echolars Dr. John Carroll was first Bishop and a was the Catholic Columbus with a Catholic crew who salled away out for lineal descendant of the Carrolls of Early, one of whom, Anthony O'Carroll, de-fended successfully the stronghold of months upon an unknown sea where sup had never sailed before. It was to Nenagh, County Tipperary, against the combined forces of Ireton aud Oliver Cromwell. He was born in Maryland, at spread the Catholic faith that the sub-lime risk was run It was the hymn to the Blessed Mother with which captain make this a pretext for excluding it from the school. We cannot close this article without making references to a testimony which Dr. King renders to the Catholic Church the Church takes in religious education.

He joined the Order of Jesuits in 1753, and was ordained to the priesthood in 1759. Returning to his native place in 1774 he resided with his mother at Rock Creek, resided with his mother at Rock Creek, Md, and with j misdicilon from the Vicar-General, Rev. John Lowis, he carried on mission work and visited Acquia Creek, but resided in his mother's house, where a large room was blessed and used as a chapel. But the numbers of adherents soon increased and St. John's church was built, with Dr. Carroll as paster. During the Rayoutionary way as pastor. During the Revolutionary was he was sent with Beujamin Fracklin to Canada to induce the French Canadians to at least remain neutral during the American struggle for independences

But the French Canadians, who are now accused of disloyalty by the fanatics and calumniators—the Wilds and Hunters and

calumulators-the Wilds and Hanters and the Mail and the Orange Sentinel-resolutely refused to enter into any com-pact with the Revolutionists. On June the 9th, 1784, Pope Pius VI. appointed Dr. Carroll Prefect Apostolic, and the Nuncio at Paris, calling upon Benjamin Franklin, Ualted States Ambas sador, notified bim that Dr. Car-roll would very probably be made Bishop of Baltimore, which prediction was verified on the 10th November, 1789 He ded in 1815, at the age of eighty.

He died in 1815, at the age of eighty, laden with fruit, full of merits and ripe or Heaven. Cardinal Gibbons is the illustrious name and figure which now occupies the place of Archbishop Carroll. m Carroll to Gibbons the archdiocese From Carroll to Gibbons the srchdiocese of Baltimore presents a brilliant line of prelates. Foar of them, arebbishops Carroll, Neale, Eccleston and Gibbons, have been natives of Maryland. Arch-bishop Spalding was a native of Kentucky. Three of the Archbishops were converts from Protestantism, viz, Most Rev. James Whitfield, born in Liverpool; Most Rev. Sampal Eccleston horn in James Whitfield, born in Liverpool; Most Rev. Samuel Eccleston, born in Kent Co., Md, and Most Rev. Roose-velt Bayley, born in New York, 1814 Archblehop Francis Patrick Kenrick, born in Dablin, Describer 3, 1797, was perhaps for learning, piety and ability the most illustrious of all in this remarkable succession of great prelates. As a linguist and polemist Archbishop Kenrick had few equals, and his works on theology are considered of the very highest order and authority, and certainly the ablest ever produced on the continent of America.

Associated Press Despatch. ELOQUENT OFENING ADDRE3S OF THE LAY MEETING BY HON. D.

DOUGHERTY, Baltimore, Md., November 11 .- Daniel Dougherty, in his speech to day opening the Catholic Congress, said : Catholics have ellently submitted to wrongs and injustics in manifold chapes, and from time immemorial. A way back in colonial years Catholics at ffered the direst crueltics. years Catholics at firred the direct crucities. The only religious martyrs who ever stained our fair land with life blood were Catholics, spurned with ruspicion, disfranchised, persecuted for opinion's sake, hunted as criminals and pun ished with death by infamous laws. We have form time to time heat size. We have from time to time been sian-We have from time to time bed states, We have been proscribed at the ballot b.x; though the rank and fife of the zrmy and navy are largely of our cread, the chap-lains are fewer than the fingers of one hand. It is said that Oatholic Indians have Protestant teachers. Churches have been burned, convents have been pillaged and libraries destroyed, ave, and libraries destroyed, sye, political well (the poet). Pege and a hundred others parties in the past have rought to deprive us of our political rights, and we are ishinents which were so horribly eruel, branded as tools of a toreign potentate and unworthy to erjoy the name of Americans. The time has come when we, triffed the imagination of a swage." The Catholic laity of the United States, can vindicate ourseives not by have words heatd retories nor definant exceed grant works on the subtro of a swage. The catholic laity of the United states, can vindicate ourseives not by have words heatd retories nor definant exceed grant works on literature and threats, but calmly yet firmly. We are pre eminently Americans. We claim there

over a hundred years the only, Christian worship on the continent which a Catholic named America. Why, the broad seal of the Catholic Church is stamped forever on the four corners of the continent. Therefore, let us in mind, heart and soul rejoics at the triumph of our country, and giory in our creed-the one gives us constitutional freedom on earth and the other, if faithful to its eachings, ensures an eternity in Heaven

FATHER FLANNERY AND MR. ARMSTRONG.

SIB-As I am leaving home for Balti-more and may be absent two weeks at least, I will try to find time to dispose of some of Mr. Armstrong'e arguments be fore my departure. In your issue of September 27th that gentleman states, in September 27th that geotleman states, in proof of the Jesuits' very had record, that : "Father Garnet, Provincelal of the Order, was an accomplice in the Ganpowder Plot, and was executed at Tyburn with Piot, and was executed at Fyourn with several others in the following year." The ouly proof advanced in this conten-tion is that Father Garnet heard of the Piot in the sacred tribunal of penancethat is, in confession-and because he re faced to reveal the secrete confided to him In confession, therefore he was an accom plice and deserved a year's imprisonment with occasional application of the rack, the thumb-screw and the "Scavenger's daughter," and was fiasly hanged, drawn and quartered. Is a lawyer who obtains a full confes-

don from his client guilty of murder? Is he an accomplice if he does not reveal ecrets confided to him in his official apacity ? The man who eave so-the man who maintains that a priest is bound to reveal what is told him in confeston-that man is wold of principle-he is a vil-lain and a tyrent. No civilized government would or could, this day, advocate such dishonorable and inhuman legislation Father Garnet suffered death for a great principle that is acknowledged and upheld to-day in every Christiau State, therefore his record is not bad, but glorious. Father Odcorne, his companion in prison, was executed a month previously. The prison, was executed a month previously. What was his record? The crime, as the court of King James had it, of neither "approving nor condemning the plot," therefore for having approved of it.

But what was the record of Father Garnet, junior mephew of the marryr of the same name? He was put to death simply for being a Jesuit. His life was offered to him if he subscribed a certain oath, and the Earl of Exeter added : "You Data, and the Even of Every acted : "100 may even use ments! reservation." "'Life and liberty are of fittle importance to me,' replied the soldier of Christ, and he chose death before dishonor." (A Wilmot page 49). Father Oglivie, another Jesuit, native of Scotland, was executed in Gias-gow for the crime of "saying Mass and carrying the Blassel Sucrament to bis Catholic fellow countrymen in danger of death." (Ib. page 50) Those great heroes of Carlatian faith These great merces of the secon by sud honor are held up to secon by anch mer as Mr. Armstrong. The bloody deada of these cruel times are evoked to do the blgot's work now, as they statisted bigotry's cravicy for baccetabled two bundred years ago. Cretisers Joly (Vol. 11, page 252) says: "That it is impossible to reconstrate and of the carses of tortuning and death which the Jesuits suffered under the rule of Elizabeth : Fathers Cor thes have a block the rule of E.E. and f. Fathers C.F. a pillaged neius, Walpole, Bosgrave, Fileck, South political Well (the poet), Pege and a hundred others to deprive perished under the newly invented pun-d we are ishments which were so hurthly cruel,

harsh words, heated retorts, nor defiant threats, but calmly yet firmly. We are pre eminently Americans. We claim there son, and that was sufficient. There were pre eminenily Americans. We claim there would be no America; that the continent would be to day unknown had it not been for Catholics and the Catholic Church. That that liberty which is toe essence of all liberty, freedom to worship God, was first established in America by Catholics and Cath-olics alone. It were missis -liber to the torture of forof, he was the shall this, believe the ware shall this, believe the war of the rescue of our revolutionary fathers in the war against the greatest of Protestant powers—a Citholic was among the singers of the Declaration of Father Muhony (Prout) as being in earn-Independence—the name of Archbishop est in a softing he wrote or estid "Weily and artful the Jesuit can insinuate himself and artfut the sesure can mended Jesuit may into every company A disguised Jesuit may be our next neighbor, without our suspecting be our next neighbor, without our si him He bides his time before he po his prey." It Mr. Armstrong i such an old woman as to believe all this I nity his mental callbre. The Jesuits live in com-munity, that is to say, "at least three who are priests with at least two laymen to act as men servants, cooks, etc. If a Jesuit leaves his home it is in order to at Jesuit leaves nis nome it is in order to at tend the sick or the dying. He wears a clerical dress, and lives as a priset of the Catholic Church in the village or town, where he is known to all, laim and as a rule respected and loved by everybody. No one ever heard of a Jesuit Father disgracing his ministry, or insinuating himself into the good s of any Christian family to bing and dishonor and rain upon either hus band or wife. Can so much be said of all others? Whose record, then, is the most to be admired—the most to be envied? There is an attempt at argume ever, in Mr. Armstrong's quotation from Bellarmine and Suarez, two Jesuit Fathers, which he copies from Macauley, viz., Suarcz says: "It is not intrinsically wrong to use equivocation, even in making oath; whence it is not always perjury." To understand this let us take for instance the example of St. Athanasius fleeing in a row boat from his enemies, determined to assessinate him. After rounding the bend of a river and disappearing for a while, he returns, and on his way back he meets his ensures in parauit. They hall him, his enemies in pursuit. They hall him, and inquire if Athanasius is far distant.

What would Macauley or that other great man, Armstrong, do in such a case 7 Bellarmine is made to sav: "Corlstians may not tolerate an infidel or heretic king if he endeavors to draw his subjects to his hercay or infidel-ity." But it is the province of the Sovereign Pontiff (Pope) to decide whather the king draws them to hercey or not. It is therefore for the Pontiff to deter-mine whether the king must be deposed or not The Huguenots ac ed upon this priodple in France, and for nigh fifty years made war upon their king and country in order to place a Protestant king upon the throne of France. The Orangemen in Ireland, and I believe in Canada, make oath that they will be loyal to the Queen as long as What would Macauley or that other great

and I believe in Canada, make oath that they will be loyal to the Queen as long as she remains a Protestant and upholds Protestant ascendancy in Ireland. The moment she exercises her right of free will and conscience and ceases to be a Protestant every Orangeman at home or abroad is bound by his oath to be a rebel. During the spitation preceding the disestabilish-ment of the Church in Ireland monster demonstrations were held all over Uister, at which several leading Orangemen and at which several leading Orangemen and Protestant ministers spoke in language not to be misunderstood. They threat ened open reballion, and deciared in some places that if Protestant ascendancy were not upheld in Ireland they would line the ditches with rifles and "kick the Queen's

crown into the Boyne." Why should Bellarmine and the Jeani's over his shoulders be condemned for maintaining a doctrine that is sworn to by every living Orangeman able to make a

every living Orangeman able to make a speech or shoulder a musket ? The Orangemen are only patriots and God fearing men when they openly up-hold and practice such doctrines, but for Jesuits to maintain the same teachings! Whew ! It is teaching "Immorality, per-jury and assassivation."

Oa last Monday's issue of the Toronto Empire the public is treated to a patriotic and very eloquent address by Rev. Printhe very enduest endress by Rev. Frin-cipal Grant, of Kingston University, before the Montreal Caledonian Society, in which two Jesuit Fathers, Lallement and Bret et if, are placed in the first rank of Generative methods and the first rank of Canada's greatest and best men :

'Therefore, it would not do for them to be Scotchmen only. They were only one, and not even the first. That place belongs to our French Canadian fellow citizens. (Loud applause). They first won Canada from the forest and the savage and they have saucified the soil by the tears and blood, the devotion and hereism of ten blood, the devotion and hercium of ten generations. Their Valhalia is crowded with the figures of kaightly nen and saintly women, of mattyrs faithful to the death, and of explorers dauntless as they who sailed in quest of the Golden Fierce. In the presence of Cartier and Champisip, of Maissoneuve and Doulsce, of La Sulls and Verandrave of Lalleant of La Salle and Verandraye, of Lallemant, Brehæ if, of Montcalm and Levis, they stood with uncovered besds. That race is still full of the old vitality. All Carada honors judges like Dorion, poets like Frechette, orators like Chapleau and Laurier patriots of the stamp of Joly, and writers like Chauveau and the Abbe Casgrain. These add new instre to the old glories As long as the race produces such representative men as these the extension of Canada will only give it room for new triumphs. On us and on them alike is one sacred obligation. We must be more than Frenchmen; more than Scotchmen. We must be Canadians."

I fear I shall not have leisure had I the inclination to follow the other absurd arguments advaced by Mr. Armstrong, arguments advaced by Mr. Armstrong, It's always an easy task, though not an honorable one, to flivg dirt and bedaub a basutifal mancion, for instances, but very difficult and quite too vexing to restore It to its original basedy afterwards. It was the motro of the French Infidels, Voltaire & Co, "Mentez mentez, fortement il en restera toujours quelque chose" (E gish: "Lie, lie, telt big iles; some of them will stick.") M: Armstrong is not pleased with my unpretentions ballad, "The Davil's Thirteen." I am really sorry he can find neither rhyme nor reason in it. There's not much resson in ballads any time. But tor much reason in ballads any time. But if he cannot find rhyme in it he much have the ears of a mule animal that brays "too loudly and too discordently for anything."

it. The Protestant Council meet to morrow to discuss the question, and, judging from the tone of the discussion lately, my conditions will be accepted. As God is my witness, I make the most fervent vows that peace may reign every-where, not only among Catholics, but smong Protestants also, and that all may unite in proclaiming the advent of civil and religious peace, and express satisfac-tion at the law made to settle this imper-tant question. There is no doubt but this is the feeling of the great majority, and as is the feeling of the great majority, and as regards the agitation which has been raired and which it spoers still ex-ists in certain quarters I have nothing to say. I continue mmy role of of pacificator, making no charge against those who may think differently. Hav-ing rendered justice to the religious approximes I make any problem to disturb authorities, I must say nothing to disturb the unce of this great day. We believe the perce of this great day. We believe we did right. If others think otherwise, we did right. If others think otherwise, let them take the reponsibility of their acts. History will relate in its pages, when passion has calmed down, who were right and who were wrong. However, above us all stands a most impartial Judge, before whom all imust appear-Catholics and Protestants, French and English. He will judge us all with more equity than men meas sometimes have done. He may sometimes have done. He said he considered this the most

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important document he had signed in his lif. and he wished expressly that bi two sons should sign it as witnesses. It was signed by the two young men, and also by the Members of the Cabinet also by the Members of present, the Mayor of Montreal, the priests, the members of the Legislature nd by the majority of those present in the room, as well as by Mr. Mercier and Father Turgeon, as representing the Pope.

A THOUGHT FOR NOVEMBER.

At the time when our Blessed Lord walked upon earth there was in Jerusa lem a certain pool, where the sick and those fillicted with bodily diseases were wont to congregate. At certain times an angel of the Lord came down and stirred the waters, and the sick man who went first into the pool after the visit of the angel was healed of his infirmity. When Jesus came there He found a man so infirm that he could not, in least degree, assist himself, and he had been waiting day after day for eight-andbeen waiting day after day for eight. and thirty years, while others who were stronger than he, or who had friends to help them, went down before him and were hested. Our Lord asked him why he had not availed himself of the bless ing which God at times had given to the waters, and he answered in words that are full of deepest and most mournful pathos: "Lord, I have no man who, when the water has been stirred, will cast me into the pool."

In those few words what a story is compressed of the tedious passing of weary years! He had come there a youth, with hope in his heart that he would soon be cured of his infirmity, and many a long year seemed to spread be-fore him in which he might enjoy his re-covered health. But the years passed by, and those who were boys along with him grew to be men, and many a change ng with had passed upon the faces that he knew many a sunrise did he see in hope, and many an evening closed in the disap-pointment of the hope deferred that maketh the beart sick; and his hopes were dying out and his hair was growing gray, when, after nearly forty years, Jesus came and cured him.

What a sorrow!ul story ! Eight and. thirty years of waiting, the certain remedy before his eyes, and none to help him to avail himself of its cflicacy! Friends he may have had-one friend he surely had, when his mother held him in her arms. But his mother was dead, and time and the chance and change of life had dispersed his early friends; after the manner of the world, in the day of his distress they had forsaken him. In that weary march of lonely years what want of human feeling that.

W. FLANNERY, P. P. St. Thomas, Nov. 5th, 1889.

#### THE FINAL ACT.

The Jesuit Estates Act was enacted on 12th July and payment was made on Wednesday last, 5th November, at Montreal, just while the Ottawa Orangeman were condemning the matter in most un measured language, and celebrating the gunpowder plot. Mr. Mercier said, before signing the deed, it was a compromise made in the name of several important parties: (1) The Pope, re-presenting the Catholic Church : (2) the Jesuit Fathers, both ancient and present : (3) the Province of Quebec. A cession is made of all rights which the Church could claim, of all the rights which the ancient Jesuits could claim, and of all the rights which the newly-incorporated of the Jesuits in 1887 might to this estate, Province of Quebec pays \$400,000. If the real value of the estate be compared with his sum the amount becomes insignificant. Moreover, if we take into consideration the fact that we are purchasing peace at the fact that we are purchasing peace at this price and causing a disappearance of difficulties between civil and religious authorities; that we are brqueathing to our children a legrey of peace which will enable them to proclaim on high that men were found in these days sufficiently imbued with religious and national sentiments to settle this important and difficult question—if all these things are taken into consideration, we are certainly entitled to credit for hav ing worked for the general good. This distribution is simply on account, for \$60,-000 more will shortly be given to the Pro testants. I say \$60,000, because the statute mentions that amount, but I believe there is an error which will have to be corrected, for according 'o the last concase (1881) they appear to be entitled to \$64,000 and a few hun-

story such as this. But pause before one bitter thought forms itself in your minds, before one word of condemnation rushes to your indignant lips. Stay a

There is a certain place in the Church of God-a place which you have not seen with the eye of flesh, but which faith teaches you exists as really as the places you have walked in and that you know with the familiar knowledge of everyday experience. It is a land over which hangs a cloud of silent sorrow, of uncomplaining agony, that is voiceless in the intensity of its resignation. Acd in that silent land of pain lies many a friend of yours whom your heart can not forget\_friends whom you knew once; whose faces, whose smiles, whose voice vere familiar to you in days gone by who were members, it may be, of the same household : who knelt with you at the same altar ; who worked and prayed and smilled, and were bound to you by every the which the kindly charities of nature and of grace can forge. They diel, and they are in Pargatory. Stricken are they by no mere earthly malady, but by an sgony for which earth has no image nor any name. Consumed are they by no mere earthly fever, but by the fever of a fire that searches their very soul. And you pass by-you, their friends, fire -and you have at your disposal the bealing flood of the Precious Blood of Jesus! You pass by-headless or forgetful or indifferent. it matters little which : or indimerent, it matters httle which ; you pass by and give no help ! You leave the sufferers there, looking up with pain-stricken, wistful eyes to the heaven above, and saying, "O God, we have no friend who when the healing Blood of Thy Divine Son is ready in the Holy Mass to extin-guish the flames of our torment, will use it Condemn if you will, in for our relief !" what sharp terms indignation may suggest, the heartleseness of the citizens of Jeru. salem, but do not omit to compare it with your own when, either through carelessness or forgetfulness, you neglect to do your part-the part of friendship, the part of charity-to assist the suffering

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## Gold at Shasta Town.

BY JOAQUIN MILLER. From Shasta town to Redding town The ground is torn by miners, dead; The maczanita, rank and red, Drops dnsty berrice up and down Their grass-grown traits. Their slicet mine Are wrapped in cosporal and vines; Yet one gray miner still sits down 'fwixt Redding and Sweet Shasta town.

The quait pipes pleasantly. The hare Lespe carriess of the golden out That grows below the water most; The ligrows below the water most; The brown hawk swims the perfumed air Unfrightened through the livelong day; And now and then a curious bear Comes shuffling down the ditch by night, And leaves some wide, long tracks in clay No human like, so scaltby light. Where one lone cabin still shoops down "Witz Redding and aweet Shasta town.

That great gravevard of hopes! of men Who sought for hidden veins of gold; Of young men suddenly grown old-of old men dead, despairing when The go.d was just within their hold ! That storied land, whereon the light Of other days gleams faintly still; Somelike the halo of a hill That lifts above the failing night;

That warm, red, rich, and human land, That flesh-red soil, that warm red sand, Where o.e gray miner still sits down 'Twixt Redding and sweet Shasts town !

"I know the vein is here " he said ; For twenty years, for thirty years ! While far away fell tears on tears From wife and babe who mourned him dead.

No gold ! no gold ! and he graw old And crept to toil with bended head, Amid a graveyard of his dead, Bill seeking for that vein of gold.

Then lo, came laughing down the years A sweet grandchild : Between his lears He laughed. He sat her by the door The while he tolled bis day's toll o'er, He held her chubby checks between His hard palms, laughed; and laughing

His hard palms, laughed; and laughing oried. You should have seen, have heard and seen His boy ish joy, his stout old pride, When toil was done and he sat down At night, below sweet Shasta town !

At night, below sweet Shasta town : At last his strength was gone. "No more! I mine no more. I plant me now A vine and fig tree; worn and old, I seek no more my vein of gold. But, oh, I sight to give it o'er; These thirty years of toil ! somehow It seems so hard; but how, no more." And so the old man sat bim down To plant, by pleasant Shasta town. And it was pleasant; plped the qual The full year through. The chipmank stole, His whiskered nose and tosay tail Full buried in the sugar bowl.

And purple grapes and grapes of gold Swang sweet as milk. White orange trees Grew brown with Jaden honey bees, Oh ! it was pleasant up and down The yine set hill of Shasta town !

And then that cloud burst came! Ah, me That torn ditch there! The mellow land Rolled resward like a rope of sand, Nor left one leafy vine or tree Of all that Eden nestling down Below that moat by Shasta town !

The old man sat his cabin's sill, His gray head bowed upon his knee. The child went forth, sang pleasantly, Where burst the ditch the day before. And pictude some peoblers from the hill. The old man moaned, moaned o'er and o'er : "My babe is dowerless, and I Must fold my beloless haads and die! Ah, me! what curse comes ever down On me and mine at Shasta town !"

"Good Grandpa, see " the glad child said, And so leaned softly to his side— Laid her gold head to his side and And merry volced and cheery cried : "Good grandpa, do not weep, but see ! Twe found a peck of orange seeds ! Isearched the hill for vine or tree; Not one !-not even oats or weeds; But oh, such heaps of orange seeds !

"Come, good grandpat Now, orce you sai That God is gool. So this may teach That we must plant each seed, and each May grow to be an orange tree, Now, good grandpa, please raise you head, And please come plant the seeds with me."

And praitling thus, or like to this. The child thrust her fall hand in his.

He sprang, sprang upright as of old. "tis gold ! 'tis gold ! my bidden vein ! 'Fis gold for you, sweet babe, 'tis gold ! Yea, God is goou ; we piant again !" So the old miner still sits down By pleasant, sunlet Shasta town. -February, St. Nicholas

INTERESTING MISCELLANY.

Soups la Jay Gould- Take a Httle stock, six times as much we'er, and then put in the lamb.

I allow the Catholic only one right; that, namely, of being better than another man.-Mde. Swetchire.

## elected; and which I shall make good in the Accessus." To imagine, therefore, that the will of God is not demonstrated in the election of a Pope argues gross ignorance on the part of those who think a Papal election merely a political operation .--- Monitor.

#### MODESTY.

"Who will win the prize ?" There was, at one time, a meeting of the Flowers, and the judge was appointed to award the

rize of beauty. "Who shall win the prize?" asked the Rose, proudly rushing forward in blueb-ing beauty, in full assurance of its winning worth "Who will win the prize ?" a ked the

rest of the flowers, as they came forward, each conscious of its attraction, and each equally sure of receiving the reward. "I will take a peep at the assemblage," thought the Violet, and not intending to

thought the Violet, and not intending to make one of the company, "and see the besuties as they pass." Just as it was raising its modest head from its humble and rething corner, and was looking in upon the meeting, the judge roses to tender his decree. "To the Violet," he said, "I award the prize of beauty, for there is no trait more rare, none more enchantingly beautiful than modesty. than modesty.

#### CONVERTS IN ENGLAND.

A correspondent writes from London about the progress of the Church in Eng-

Conversions in England are marvalously Conversions in England are marvaiously frequent. London has now about one hundred and thirty churches. Every large city possesses several flourishing con-gregations I have three times visited in Buskfast, Devonshire, where the French Benedictine monks settled after their ex-unities from Errors. The first time there pulsion from France. The first time there were just two Catholies in that section of country; last year a splendid cougrega-tion of over two hundred people every Sunday filled the new chapel of the mon-

astery. E pecially astonishing is the large E-pecially astorishing is the large number of Anglican ministers who return to the Catholic Church; and most of them then study theology and become priests. I never shall forget an occasion when I had been invited to dinner by His Lord-ship the Bishop of Plymouth. Of the eight guests, four were former Anglican ministers who had become Catholic priests No doubt can exist that the propriese of No doubt can exist that the progress of Catholicism in Eugland will prove useful outconcision in Eugland will prove describ for the nation, even in a mere temporal sense. Good Catholics are good citizans, because they fulfil in a supernatural spirit their national duties.

MAN'S DEPENDENCE-PADRE AGOS-TINO EHOWS US HOW MUCH MUST BE LEFT TO GOD.

BE LEFT IO GOD. As to his inventions, there is no crea-ture more dependent than man. In every single thing we attempt there is a cortain degree of imperfection which hinders its accomplishment. Our powers are not sufficient to attain the perfection we desire. "Man is aver fall-ing," it has been said, and God is ever raking him up again. Man is always on the point of being overcome, and God is always succoring and defending him Man tills the land, sows the grain; but he cannot give the sun the next day, nor the rain; he cannot regulate the number of insects which may be useful or injurious to cultivation. You may pursue the most efficacious and most able methods, either in commerce, in dustry, politics-when you have done able methods, either in commerce, in dustry, politics-when you have done everything there will always remain somathing else to be done; there will still be some element lacking over which you have no power, without which the circle cannot be closed or a perfect result obtained. Unbelief acknowledges thia, and calls it chance. Religion ac-knowledges it and calls it providence.

LITTLE DUFIES.

On reaching the postoffice after a long round of delivery, a letter carrier in one hat, namely, of being better than another nam.—Mde. Swetchire. THE DATE FRUIT —The Dato palm, which round of delivery, a letter carrier in one of our large cities found a letter in his by that he had overlooked. He was very tired and hungry. The letter was a ordinary, unimportant locking mission THE DATE FRUIT — The Dato paim, which supplies a large proportion of the food of the desert tribes of Africs, is thirty years in coming to maturity, after which it will produces iruit annually for about seventy years more. The annual crop of each tree weighs from three to four hundred pounds. The seff part of the furth which it is coming to maturity, after which it will on his first round the next day. What consequences followed 7 For want of that letter a great firm had failed to meet their engagements; their note had gone to protest : a mill closed, and hundreds of poor workmen were thrown out of employment. The letter-carrier himself was discharged

Her face was haggard and cadaverous, and

THE CATHOLIC RECORD.

Her face was haggard and cadaverous, and the scanty gray hair straggled over her brow and almost hid the vivid gleams that fitfully parted from her deep set dark eyes. The house was full of spectators, and a motley group of Indians, dressed in tawdry finery, loanged around the door. Done Jessa Sana, the interpreter, ren-dered her evidence into English for the court and jury. On being sworn, and she understood the obligation well, she re-faced to testify although repeatedly urged to do so. to do so. When asked her reason for refusing

she said that the Padre had instructed her to forgive all her enemies, that she forgave the prisoner and could not swear against him. On being assured that it against him On being assured that we was not a violation of her obligation as a Christian, and being ordered to testify by the Judge, she reluctantly proceeded to do so. When she had concluded she arose, and raising her long, bony hands she exclaimed in a voice which was trem

she exclaimed in a voice which was trem ulous with emotion, "Juan," you killed my boy, but God says I must forgive you, and I do. I obey His will." As she stepped down from the sand, a dead supper down from the each a dead ellance reigned throughout the court, and I could not help thinking that the good Padre, who sat among the Indian children, must have felt that his teaching had borne a good fruit in the heart of that poor, bereaved Indian mother. Within a day or two of the above touching event, a white mother stood

in the same place, testifying against the alleged slayer of her son. On the con-clusion of her evidence she arose and horrified the people by launching a torrent of blasphemous curses at the unfor-tunate prisoner, who bent his head and bore the storm in silence.

BOOKS FOR THE CLERGY.

Messrs, D & J. Sadlier have for sale Tacologia Moralis Auctore Augustino, Lehmkbul, containing a general view and lucid explanation in easy Latin of all the great questions debated in the ordinary course of moral theology. We

ordinary course of moral theology. We can eafely recommend this work of Father Lehmkhul's to our clerical readers, both old and young. It has the fullest approbation of the Arch-bishop of Frieburg, Germany, in the press of which city it is now printed by the eminent book publisher, Herder. Lehmkhul's Moral Theology has been accepted in many grand seminaries as the text book for ecclesi seminaries as the text book for eccess astical students, and has been very highly recommended at several conferences by Most Rev. Archbishop Walsh. The Moniteur de Rome says: "The author's mathed is in correct are recollent as method is in every way excellent as a hand book for the use of priests engaged in missionary work. Father Lehmkhul has avoided two extremes into which has avoided two extremes into which nearly all those who have written com-pendiums of moral theology have fallen. Some, in developing at too great length the principles, have neglected details and special cases; others have made room for too much casuistry at the ex-pense of theory. In controverted opin-ions he attaches himself in preference to the views of St. Thomas and St. Alphon-sus de Liquori.

# TRUE CHARITY.

BY EMMA HOWARD WIGHT.

"He is such a charitable man; he gives so much to charity," cries the admitting world of the rich man whose name figures world of the rich man whose name figures consplenerally in works of charity, or heads the list of subscribers to some philanthropic scheme. I wish the world, so ready to land the estimations giver, would pause and reflect upon the meaning of true charity. I's mode of action comes from the lips of God Himself: "Let not thy left hand know what thy right band docth;" and again, it is a charity described as humble and not puffed up. Is the schematious charity of the rich man the elements of which G d spick, and which He

charity of which God spoke, and which He so dearly loves? Will this so-called charity, so dearly lores? Will this so-called charity, which wins so much applause from the world, find the same approval from above ? It is certainly not a charity which "bides its light under a bushel," and the i ft hand is certainly well a ware of what its fellow is doing, especially when it signs those big checks, the amount of which will fighte in to-morrow's papers. And when the charitable rich man sees those four or five figures which the world will so admire. figures which the world will so admire, what are his thoughts ? Is his heart filled with gladness that he was able to aid in some undertaking which will mitigate the sufferings of humanity, or puffed with pride at the encomiums his charity will win from the world? Lat his own heart answer from the world ' Dische own heat show of the question. There may be different kinds of charity, more or less worthy; but there is but one form of perfect charity, and that is given with sacrifice and self denial. Sometimes, at the bottom of that list which is headed by the million-inche area in a year small sum given by that list which is headed by the million-aire's name, is a very small sum given by a poor wido  $\pi$ . No one notices the little pittance, perhaps the name of her who gave it is forgotten, but it is written on high where the million aire's name has no place; for that little was given for "sweet charity's""

aire's name has no pisce; for that little was given for "sweet charity's" sake, not to win approval from the world, and meant for the giver some sacrifice, a voluntary self-denial in a life which knew but little save hardship and suffer-ing. Do not look for true charity among the rich, the prosperous, and the happy, but seek it amid the poor and suffering. You will be obliged to seek it, for it is not biazoned to the world like the rich man's charity. When one of earth's favored ones is overtaken by misfortune, his world sits in its dainty drawing-rooms and discusses it until the novelty wears off, when he and it are forgotten. If he be wise, he will seek neither help nor sympathy from them. The world of wealth and fashion recognizes no such thing as suffering upon its surface, no matter how many hearts acoe and break beneath. You must bring to it a smiling face, and when misfortune comes, ask In our incompt. After ranneary decant-ing on the evils of so called books of phil-coopby, the gradual less of faith that dis-tinguishes this sge, the exulting of science, and the propagation of a thousand is mail destructive to scolety, he finished with the following little incident in his own life "For years," ssid he, "I was a doubter "For years," said he, "I was a doubter. After finishing my studies in England I set out for Germany, remaining two years there, edgaged in trying (vain attempt) to master the current of thought from Her-der to Haitmann. I returned to England with faith repose. In vain I trid to pass the dreary days in sport. The dreaded phantom of doubts arcss like a giant monster, threatening existence it-eif. At this juncture, an Oxford friend-that had, as the saying was in those times, gone over to Rome-placed in my hands a set of Newman's works. I had heard of New-man's power over minds most diverse, and face, and when misfortune comes, ask from it neither help nor sympathy, but sink quitely out of sight, and rest assured you will be unmourned and unlamented. But among the poor there are both sympathy and help for misfortunesympathy and help for mislortune-1rds sympathy from hearts which have their own heavy burdens; help cheerfully, un-grudgingly given, though the givers have but little and can ill-afford to give. John for too much example to the early butters, here tores into, and we want that repose. In vant 1 the to pass properties, in sport. The dreaded provide the rises of 5. Thomas and St. Alphon we want that the none to the provide the the should be provide the the should be provide the the should be provide the should be without a should provide the should be without a should provide the should be write th

#### NOVEMBER 16, 1889.

# Sick Headache IS a complaint from which many suffer

S a complaint from which many suffer a mad few are entirely free. Its cause is indigestion and a sluggish here, the cure for which is readily found in the use of Ayer's PHIs.

Ayer's Pills, PREPARED BY

Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists and Dealers in Medicine,



## KENDALL'S SPAVIN CURE.

OFFICE OF CHARLES A. SNYDER, BREEDER OF CLEVELAND BAY AND TROTTING BRED HORSES.

CLEVELAND BAY AND TROTTING BRED FORENS ) ELEMANDOR, ILL, NOV. 20, 1858. Den Sis: I have always purchased your Ken-dall's Spavin Cure by the half dozen bottles, I would like prices in larger quantity. I think it is one of the best limiments on earth. I have used it in my stables for three years. Yours truly, CHAS. A. SNYDER.

## **KENDALL'S SPAVIN CURE.**

EROCKLYS, N. Y., November 8, 1988. Dear Sirs i desire to give you testimonial of my good opinion of your Kendall's Spavin Cure. I have used it for Lameness. Still Johns and Bon vins, and I have found it a sure cure, I coul-ity recommendation. A. H. GIABERT. Yours truly. Yananger Troy Laundry Stables.

## KENDALL'S SPAVIN GURE.

SATE WINTON COUNTY, OHIO, DEC. 19, 1888. DR. B. J. KENDALL CO. Genus: I feel it my duty to say what I have done with your Kendall's Spavin Cure. I have cured twenty-five horses that had Snguins, it en of Ring Bene, nine allieted with Mig Hend and seven of Big Jaw. Since I have had one of your books and followed the directions, I have mover lost a case of any kind. Yours traily. ANDER'S TURNER, Horse Doctor.

KENDALL'S SPAVIN CURE. Price \$1 per bottle, or six bottles for \$5. All Drug-tists have it or can get it for you, or it will be sent to any address on receipt of price by the proprie

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#### NOVEMBER 16, 1889. .

# Catarrh

15 a blood disease. Until the poison is expelled from the system, there can be no cure for this loathsome and clargerous malady. Therefore, the only effective treatment is a thorough course of Ayer's Sarsaparlila—the best of all blood purifiers. The sconer you begin the better ; delay is dangerous.

<sup>44</sup> I was troubled with catarrh for over <sup>45</sup> I was troubled with catarrh for over <sup>45</sup> two years. I tried various remedies, <sup>45</sup> and was treated by a number of physi-cians, but received no benefit until I began to take Ayer's Earsaparilla. A few bottles of this medicine cured me of this troublesome complaint and com-gletely restored my health."-Jesse M. Boggs, Holman's Mills, N. C. <sup>45</sup> Whon Aror's Sarsaparilla was rea-<sup>45</sup> Sarsapar

Boggs, Holman's Mills, N. C. <sup>6</sup> When Ayer's Sarsaparilla was rec-ommended to me for catarrh, I was in-clined to doubt its efficacy. Having tried so many remedies, with little ben-efit, I had no faith that anything would care me. I became emaciated from loss of appetite and impaired digestion. I had nearly lest the sense of smell, and my system was badly deranged. I was about discouraged, when a friend urged me to try Ayer's Sarsaparilla, and re-ferred me to persons whom it had cured of catarrh. After taking half a dozen botties of his medicine, I am convinced that the only sure way of treating this obstinate disease is through the blood." - Charles H. Maloney, 113 River st., Lowell, Mass.

## Ayer's Sarsaparilla, PREPARED BY

Dr. J. C. Ayer & Co., Lowell, Mass. Price \$1; six bottles, \$5. Worth \$5 a bottle.

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**EXAMPLATIONAL** A CADEMY OF THE SACRE Conducted by the Ladies of the Sacre HEART, Lornor, ONT. Conducted by the Ladies of the Sacre Heart. Locality unrivalled for healthings offering peculiar advantages to pupils eve of delease constitutions. Air braches, waite prure and food wholesome. Extensis grupds sflord every facility for the enjo-ment of havigorating exercise. System concation thorough and practical. Edue tional advantages unsurpassed. French inquint, free of charge, not only in class, be practically by conversation. The Libra contains choice and standard works. Lite tary reupions are held monthly. Vocel at instrumental music form a prominent fe eventing taste, testing improvement and paid to promote pip slical and intellectu-cere logment, habits of neatners. There or the postance on application to the La Superior. Superior.

CONVENT OF OUR LADY OF LAR

CHAVEN OF OUR MEDICOL MART HURON, SARNIA, ONT. This institution offers every advantage groung ladies who wish to receive a sol useful and refined education. Particular tention is paid to vocal and instrumen music. Board and tuition per annum, \$1 For further particulars apply to the Moti Superior, Box 308.

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Commercial Courses, and Shorthand Typewriting.

For Further particulars apply to REV. L. FUNCKEN, C. R., D I Presid

BY W. M'DERMOTZ. It is easy to make friends on board a ship. A few hours will suffice to make an acquaintance that often ripens into a life long friendship. The limits are so dr. cumeribed and the contact so often, that the clock of reserve we wrap so carefully around us in the ordinary walks of life is east to the breeze, and may meets man in around us in the ordinary walks of life is cast to the breeze, and man meets man in primal simplicity. The same may be sopilied to hunting parties. After a few short hours Tom has given Jack a brief bistory of his life, not forgetting to em-bellish the sporting part, and Jack in re-turn unbosome himself. They chake hands, and the shades of right fall on two loving fatord.

ON THE WAY TO RESTIGOUCHE.

friends. Last summer, longing to escape from Last summer, longing to eccape from study, I crossed the border, that freil line dividing the United States from Canada, armed with a set of fishing tackle that would have been the delight of quaint old "Izaak" Walton. Care I had endeavored to leave amid the din of New York, and in quest of rest and sport I started for the famed Restignation. I was to tempt the Canadian palates of the finny tribe with A merican flies. What a stronge sensation one encounters after leaving the din and burlts of a great city, as the train threads her way through greasy valleys, by the tide of looming mountains, along the thanks of rivers, into the pass-ing scence fill the mind with a sober train The stately beauty and quiet of the pass-ing scenes fill the mind with a suber train of thought. The busy world, the world of stilfe and emulation, is forgotten in the contemptation of the world of repose. One corjures up a thousand colored dreams of rural life, dreams that vasieh as soon as the heart longs for brick walls and busy bits. On the train to Rationnaha was a life. On the train to Restigouche was a The On the train to Kashgouche was a young man of quiet mien. By his traps, it was easy to guess that he was a lover of the rod end reel, and, like myself, was bound for Restigouche. Handieg him a morning paper, an easy means of acquaint-ance, and finding that he was far from being reserved to a brother traveller, if the brother traveller was bound for Resti brother traveller was bound for Resti-genche, commenced my interview by ask-ing him it the salmon were easy to take this year. He naively replied that "that depended on three things, the fishermar, the flies, and lastly, but not least, the weather." Conversations of travellers generally assume a wide lastitude from Particular assume a The travellion Restigouche sa mon. The transition, strange as it may seem, was casy to Modern Thought. After learnedly decant.

pounds. The soft part of the fruit when compressed into solid masses will keep pounde. for years, and the hard stone portion when finely ground is much relished by sheep, who are said to fatten well upon

She was an ordinary mother, having an Sne was an ordinary mother, naving an ordinary pride in her pretty baby. "Whiat, alanna," she whispered softly, as she entered one of our High street dry goods establishments yesterday. But the baby wouldn't whist nor would he offer any explanation for the exercise he was giving his lungs. She timidly any new scheder one his lungs. She timidly approached one bis lungs. She timidly approached one of the young gentlemen clerks and asked to see some towelings. The conversation leading to the sale of three yards of "creach" was frequently interrupted by the baby. "There, there, athore," she said in a tenderly subdued tone, at the same time giving the little one a gentle "Icaye the baby cry, madame," said the emiling clerk, 'it will make him goodlooking." A light came into the mother's eyes; it was like a flash, with a pleasant twinkle in it, she replied: "Wisha, thin, God knows, 'twas a plty, but they dida't let you cry a little." emiling clerk,

#### A GENTLEMAN.

A true gentleman is as courteous and kind in his manner to the lowliest as to which is manner to the houses as to the greatest-to those at home as to those abroad. His kindness and courtesy are not for the purpose of making a good im pression on others, but the offspring of his own heart to satisfy the demands of the gentlemanly spirit in his own heart. A man whose heart is filled with true kind. ness is a gentleman everywhere. He is kind and gentle to all.

A POPE'S ELECTION.

for his oversight and neglect. His family suffered during the whater for many of the necessities of life, but his loss was of

no small account compared to the enor mous amount of misery caused by hi

another case: A mechanic who had been out of work a long time in New York, went in September to collect a small sum due bim. The gentleman who owed it being annoyed at some trifls, irritably refused the money. The man went to his home, and maddeeed by the sight of his hungry wife and children, went out to the back yard and hanged himself.

Then next day an old employer sent to offer him a permanent situation. Here was a life lost and a family left paupers because a bill of a dollar or two was not paid in the right time.

The old Spanish proverb says: "There is no such thing as a trifle in the world." When we think how inextricably the lives arum When we think how inextricably the lives of all mankind are tangled together, it seems as if every word or action moved a lever which set in motion a gigantic machinery, whose effect is wholly beyond our control. For this reason, if for no other, let us be careful to perform promptly and well the duties of life-aren the most trivial even the most trivial.

#### CATHOLIC FAITH.

The power of the Church is grandly shown in the following incident, which took place during a term of court the writer attended in Albuqerque, New Mexico :

A young Paeblo Indian had killed a member of his tribe, and was on trial for the crime. The mother of the murdered where and when. A POPE'S ELECTION. Popes are elected through prayer and not through politics. Every ballot cast by the Cardinals engaged in electing a Pope is accompanied by the recitation aloud of the foilowing oath as the Car-dial kneels at the foot the total to altar: "I call to witness Christ the Lord, who will judge me, that I elect him, whom before God I judge cught to be

Spanish into easy Latin by Melchior Trevinnio, S. J., and carefully prepared for the press by Father Lehmkhul, S. J., with the approval and recommenda-tion of the Most Rev. Archbishop of Frieburg. Ask for De Ponte's Medita-tions. It is handy, although very full of deep matter for reflection, and very cheap, like all the other editions printed at Herder's, Frieburg. Two parts ; 75 cts

Accessus et Recessus Altaris Seu preces a Sacerdotibus aute et Post Missam Dicendæ. This little book may be easily carried in one's vest pocket, and taken cut when time allows or de votion inspires, a few minutes before and after Mass. It is full of the best author-ized prayers for preparation and thanks. giving that we have yet seen. In some pages the Monitum ad Sacerdotem is a practical meditation in itself. There are sweet and consoling colloquies be-tween the soul and God that must neces sarily make a deep impression, and fill the heart with the pure and hallowed

dispositions that every priest should bring to the foot of God's altar. The price is only 50 cts. Messrs, D. & J. Sadlier have also for sale Compendium Ceremoni sale Compendium Ceremoni Sacerdoti et ministria Sacris Observandarum in Sacro Min isterio, by M. Hauser, S. J. Tais i not a treatise on liturgy, as some would fancy from the name of the book, but a practical Rubrical manual. It is small in bulk-not the size of an ordinary Ho a Diurna-and may be kept on hand for consultation, or taken in one's satchel to a dedication or other ceremony where priests sometimes are hurriedly convened. The price is only 60 cts. Of this valuable little work one journal says : It does not enter into the why and the wherefore of every little thing, but simply states what is to be done, and

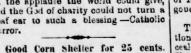
#### The Power of the Press.

From one end of the country to the other the press is making known the wonderful curative properties of Nassi Balm, for catarrh and cold in the head, P. Balm, horoe, Perry Sound says :--Nasal Balm, has no equal as a remedy for cold in the head. It is both speedy and effective

The poor have no fine societies and no money, but they have kind, tender hearts and a hand ever ready to raise the weak and sintul. And, my lady of wealth, in your dainty silks and laces, who shrinks back lest your skirt touch that poor unfortunate, look closely into your own life and see if it be as stainless as that woman's of poverty who raises up her sintul sister from the gutter and shrinks

not when the poor head is bowed in shame and penitence upon her breast. And when one day you and she stand And when one day join and and bound before the jadgment seat of God, watch will weigh neavier—your money, osten tationsly given, or her words of kind-ness, of gentle pity, before the God who said to the fallen worman, "Ga and sin no more ?" I once read of a very rich man who had the reputation of being very miserly and uncharitable, because he refused to give to public charities. But, when he died, 'twas found he had spent the greater part of his income in privately doing charity in relieving the

suffering and wants of the poor. And I am sure a "God bless you, sir," from the lips of poverty was sweeter to bim than all the applause the world could give, and the God of charity could not turn a deaf est to such a blessing \_Catholic deaf ear to such a blessing -Catholic Marror.



A marvel of cheapness, of efficacy, and of promptitude, is contained in a bottle of that famous remedy Putnam's Painlass of promptitude, is contained in a bottle of that famous remedy Putnam's Painless Corn Extractor. It goes right to the root of the trouble, there acts quickly but so painlessly that nothing is known of its operation until the corn is shelled. Be-ware of substitutes offered for Putnam's Painless Corn Extractor—safe, sure and painless. Sold at druggists.

SLEEPLESSNESS is due to nervous excite ment. The delicately constituted, the financier, the business man, and those financier, the business man, and those whose occupation necessitates great mental strain or worry, all suffer less or more from it. Sleep is the great restorer of a worried brain, and to get sleep cleanse the stomach from all impurities with a few doses of Parmelee's Vegetable Pills, geia-tine coated, containing no mercary, and are guaranteed to give satisfaction or the money will be refunded. Natrosal Pitck are a mild purgative,

NATIONAL PILLS are a mild purgative, acting on the Stomach, Liver and Bowels, removing all obstructions.

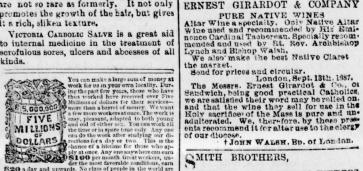
tem, expounded by a master thinker in the clearest language. No link was wont-ing in the chain. No assertion once made became negative. My doubts began to fies chased by Newman's sun, and fiulshing the last volume, I had to ask myself, where am I standing ? A voice repiled : 'On the borders of Rome.' I have long on the consist of Rome. I have long since crossed the border line, and like so many of my fellow countrymen at home and shoud, owe our happiness after God to the same scholar and sage who, from his quiet cell in Birningham, by the magic his quiet cell in Birmingham, by the magic power of thought, slowly but surely converts the Merry England of our fathers. His name is associated with my prayers; his pale, intellectual face has been my companion for years; his books my dearest friends. If I cannot catch fish in far-famed Restigouche I shall follow the example of Piloy, and catch ideas in the books of Newman." As he finished, happy, thought I, must that man fiatshed, happy, thought I, must that man be who can inspire men as Newman ha Among the many pleasant thirgs seen

and heard, not the least is this little story of Nowman heard on the way to Resti-gouche.--N. Y. Freeman's Journal.

The Lady Gidiva must have had excep tionelly long hair since it completely con-ceeded her lovely person. Since Ayer's Hair Vigor came into use such examples

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NOVEMBER 16, 1889.

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he better ; delay is dangerous. "I was troubled with catarth for over wo years. I tried varions remedies, and was treated by a number of physi-ians, but received no benefit until I began to take Ayer's Earsaparilla. A ew bottles of this medicine cured me of his troublesome complaint and com-letely restored my health." – Jesso M. Coggs, Holman's Mills, N. C.

Boggs, Holman's Mills, N. C. <sup>6</sup> When Ayer's Sarsaparilla was rec-ommended to me for catarrh, I was in-clined to doubt its efficacy. Having tried so many remedies, with little ben-efit, I had no faith that anything would care me. I became emaciated from loss of appetite and impaired digestion. I had nearly lost the sense of smell, and my system was badly deranged. I was about discouraged, when a friend urged me to try Ayer's Sarsaparilla, and re-ferred me to persons whom it had cured of this medicine, I am convinced that the only sure way of treating this olistinate disease is through the blood." - Charles H. Maloney, 113 River st., Lowell, Mass.

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ADELAIDE ANNE PROCTOR. BY EDWIN ARNOLD.	this mo French did see (though quite the quite the
"Hicet."	(though quite the quite the

died, Three by his name the living called the dead; And, silonce only answering as they orle?, *litet-*''go thou then !--the mourners said.

In Re

*Hicet !* let her part ! the poet's child, Herself a mistress of the lyric song ; *Hicet !--*to a world to sad ard wild To wish her back were far less love than

llicet ! hard the word for those to say who know what gentleness is gone from

earth : Harder for those whose dwelling, day by day, Shone with her presence-echoed to her mirth.

Yet. if He wills it—whom she soars to meet —The Lord of this world's vineyard—shall we ask in the burden and the heat, A later wage for her-a longer task?

Ilicet! let her go! 'hough it were brave-in the hot vintage, where the strongest

sail, Weeding God's grapes from thistles-still to

Her silver hymns or wearines; preveil !

To hear her gentle, co tain spirit of ruth Share its great sureties with less happy brothers. And-from eyes bright with heav'n's light-teach the truth Of "tittle children pleading for their mothers."

llicet ! Otherwhere they need those strains, Sounding so irne for men-albeit low ; A throne was vacant (though its step; were pains). For a soul, tried, pure, perfect-let her go !

Sigh not "so young!"-"such promise !"-"sh ! aflower That longer life had sunned to fruit of gold." Be still and see !-God's year, and day and

hour, By lapse of mortal minutes is not told.

Who go are called - *ilicct i* let her go ! Though a sweet harp is slient in the land, A soft volce hushed - and, never more below, Poet and poet's child's join song and hand.

licet ! Ilicet ! nos ibimus !-To that divinest region of the skies. Whence with clear sight sees, she knows,

pities us, We shall attain !- Vex not the dead with signs.

A GIRL'S DIARY.

#### BY ANNIE R. KEYES.

It was raining dismaily, and I stood watching the drops fall wildly down, splashing against the window as they came. A despondent face I had, as I stood there thinking. Ob, the tiresome, dreary day 1. Ob, for something to pass dreary day! Oh, for something to pass away the time! I turned and went out of the library and up the broad staircase. We lived in an old house on the outskirts of the city. This old place had been in possession of the family for over a cenpossession of the family for over a cen-tury now. A weather-beaten old rook-ery it was, but withat the most delightful place to live in, with its broad halls, great, winding staircase, and a perfect wonder of a garret extending the whole

pleased.

mother. December 28th, 1730.—Saturday. I rode forth upon my dear Gypsy this morning with father. It was beautiful. wonder of a garret extending the whole length of the house. It was a wonder in more ways than one. Old presses and trunks were stowed away against the walls, full of relics and fineries of the departed Huntingdons. Old books and manu-scripts were piled on queer old chairs and tables and all sorts of odd, interesting things more to be found there. My Cousin Patience comes this day. I an very glad, for Patience is my favorite cousin.

tables and all sorts of odd, interesting things were to be found there. Toward this place I wended my way that rainy morning Surely, thought I, in the garret I shall find something to smuse me; it has never failed me yet.

muse me; it has never failed in job. Up I went till came to the door. I stood on the threshold a moment. Such a ghostly old place it seemed, with its shadowy corners, and the wild rain with-out knocking at the windows! For a second I stood there, half afraid to only then, with a laugh at my own

For a second I stood there, half afraid to enter, then, with a laugh at my own fcolishness, walked boldly in. I poked around among the old chests for a while, and presently dragged forth triumphantly to the light a little escri-toir. Such a pretty one it was, all in-laid with mother of pearl, with an ebony "it with bern mere alonder and anind. laid with mother of pear, with an soon-lid. The legs were slender and spind-ling, and in the key hole was a tiny, worn, golden key, a faded blue ribbon hanging from it. I turned the key ex-citedly. It moved just a little hard, as if not liking to disclose the secrets within.

to thick that after all it might be true. December 29th, 1730.—Sunday. Fa-tience has come. I was standing on the staircase last evening, when I heard the coach wheels and, in a moment, there was my dear at the door looking so beau-tiful ! But with here was a continuous of the

Father did tell me that her mother

this morning: "Tell me, ma chere, in French, that I am beautiful!" But it did seem to me very queer, for madame (thoogh I mean nothing unseemly, but quite the truth) is not beautiful. She is quite yellow, tall and thin, and with a hocked none. So I did say nothing but ----Ah! when I think of it now I blush for shame at my wickedness--but I laughed. And madame did rise up with a most swful look and swept from the room. Then I did feel the blood rising m to my face, and my heart secmed like to m to my face, and my heart secmed like to m to my face, and I did leave my chair and to my face, and I did leave my chair and to my face, and my heart secmed like to m to my face, and I did leave my chair and to my face, and I did leave my chair and to my face, and my heart secmed like to how the mathem and say to me security and heart with that P and his face how the but my Patience, for she will love it well, and I give it as the best I have." well, and I give it as though set the set in the set the set in orning : "Tell me, ma chere, in hat I am beautiful !" But it Margery did tell me people always give

well, and I give it as the best I have " And father did kiss me and say, as though speaking to himself: "Thy mother's self, thy mother's self." And Patience coming into the room, I But the door was closed, and it did seem to me that everything would now be closed against wicked me. Then I did sit me down outside the door and put my head into my lep to that I would be the full for writing. But

I have a state of the second s not disturb father writing within. But scon it did seem I could not keep my about it.

father, hearing a sound, came out and It was yesterday; my dear and the cap-tain and I did go out riding. We rade along right gayly, for a time (Margery is saying not to write more, but I say to her that I must tell you all), and then some-how Gypsy did slip and fall, and threw ma on the ground, and when growing frightened and trying to rise, meihinks she hart me in the side. But the did not mean it. I think I forgot everything for a time, then, and only remembered my dear's white face and Gyesy putting her pretty heed down, and then I must It was yesterday ; my dear and the capfound me And father brought me in, and I did tell him all, and nothing said he but, "Little daughter, this is one of the small mistakes that sometimes cause great scrrows." And he did smooth my hair and take me to madame to ask for and take me to madame to ask for pardon, which most graciously she granted. And I now put this down so that I may never, never forget that the small mistakes do sometimes make December, 27 h, 1730 -Friday. Father

her pretty head down, and then I must have gone to sleep. Then I did find myself upon my bed at December, 27 h, 1730 — Friday, Father took me to the stables to-dsy, and there showed me a most beautiful pony, bleck as night, and with a soft, eitken mane and tail. And father did seat me on her and say: "I bought this for a friend of mine, a little girl." I think I am most sitted ever anery and isolous. And I

mine, a little girl." I think I am most wicked, ever angry and jealous. And I did feel so envious, for I did want the pory so much myself, and nothing did I say but: "I am very glad for the little girl; I hope she may like it." At that father did laugh outright and say: "The little maid is not far away; mayhap you know her?" And then of a sudden it did flash across me that the little wirl was my very self. arm. And father, quickly raising his head, did cry out, "Dorothy !" And said I, "Father, dear, it was not Gypsy's fault"-for I did think me they might blume my pretty

Gypey. My head doth feel so queerly now. Here comes my dear and the captain. "Father...."

And then of a subden it did may acry self, and I did speak cut quite boldly and say: "Oh, sir, it is mine?" And father laughingly did say: "Yes, little friend; it is a late Caristmas gift and an early New Year one. What will her any her?" My eyes were so blurred with tears that I could scarcely see the faded trembling writing. Once more they fell upon the yellowed page, where, underneath, was written :

you call her ?" "Gypsy', dear father," said I; and I was so glad that I knew not what to do. "My little Dorothy! She died this morning. The sunshine of the new year falls sofily in upon her as she lles asleep! was so glad that I knew not what to do. So I did think me what could I give father in return, and I did go into the kitchen and ask cook if she would kindly dear; I have read the gentle story through, and so I close the book." allow me to make a pie for father. And I did make a most beautiful one

The rain that had been falling wildly wept sofily now. The brenches of the dead tree swept against the window, and my tests fell on the tender story of a young life, while the darkening shadows filled the room.—Frank Lesite's. abent I did let it fall upon the floor in carrying it to the pantry. But I dusted it off quite cleanly, and father was greatly

I took a lesson in riding, and father did make me a present of a beautiful gold-handled whip that did belong to my IN HEAVEN WE KNOW OUR OWN

We shall rise again with the same percons, with the same countenance, only freed from all defect and made light by the light of Jesus; with the same characters, only with a perfection coming from God; the same as we are in child-hood and mauhood we shall be; and we Father did tell me that her mother was my dear mother's sister. Patience has hair that shines gold-like in the sun, and her eyes are blue as speedwells. She hath some years more than I, be-ing twenty. She doth ride like the wind on a milk-white steed, and she hath a most beautiful habit of green vel-net trimmed with silver lace. shall know each other. Every one will know every one they have known in this Not only shall we know each other life. Not only shall we know each other and all the saints, but, moreover, we shall know all the saints who are not yet born; we shall all know each other in the light of God's countenance. There fore, do not mourn for these who are dead as these who mourn without hope. Do not sets, "If we meet. shall we know one another?" Fathers and mothers, children who are gone before you, you will meet them; they will know you, and you them in the life. hath a most beautiful habit of green vel-vet, trimmed with silver lace. "But you will not have Patience long, mayhap," said father. "I think some one is going to take her away." "Nay, dear father," said I; for it grieved me sorely to think any one should come and take my dear Patience away. "It cannot be true." But father did laugh, teasingly, and did go off and leave me quite miserable to thick that after all it might be true. December 29th, 1730.—Sunday. Fathey will know you, and you them in the kingdom of God. Brothers and sisters, they will know each other. Do you think that Marths and Mary and Luzarus do not know each other ?--that Andrew and Peter are not brothers still ?- that Philip and James do not know one another? One great proof is this, that Jesus, the Sm of God, and Mary, the Mother of God, are side by side in the kingdom of God, in all the perfection of

But with her was a gentleman, so tall maternal love, and in all the perfection of maternal love, and in all the perfection of filial love, and will be for all eterot filial love, and will be for all eter-nity. These bonds and the spiritual sanguinity of pastor and flock, all these will be eternal in the kingdom of God. Then, lastly, there is an eternal home for Then, lastly, there is an evernal home for you. This earthly home is passing away. To you that are young, and think little of desth, it is like the great ocean which is far on, and the sound of which you cannot hear. But as life goes on the sound comes to you, as the sound of the sea when you are drawing near it. It is like going to the seaside. First we hear the distant murmur, and this grows and grows until we hear the full dash of The home that is not the waves. The home that is now so full of bright faces, of memories of the past and hopes of the future, sll that will be gone before long. But when the day of desolation comes, and you may be all alone in that home which is now so full of happiness, say to your-selves, I have an eternal home which will never pass away. My Father's house has many mansions, and in that Father's house is the home of all His children. Tusy will meet once more in perfect identity, perfect recognition. That home will never be desolate, and none shall evermore go out, for it shall be full of the children of God to all eternity.-Cardinal Manning. Bolls, carbuncles, and other skin erup tions indicate that the system is endeavor ng to reject poisonous acids, and Ayer Sareaparilla is imperatively needed. It is the most reliable of all blood medicines. Ask your druggist for it, and take no other.

NON-CATHOLIC TRIBUTES.

New York Freeman's Journal. NTERESIS OF THE HUMAN RACE DEMAND THE POPE AS ARBITER.

The Pope As Arbitra. Voltaire: "The interests of the human race demand a Church to restrain sov-ereigns and to protect the lives of the people. This check of religion could by universal agreement have been in the hand of the Popes. These first Pontiffs, by not medding in temporal quarrels, by not medding in temporal quarrels,

by not medding in temporal queres, except to appose them, by admonishing kings and peoples of their duties, by re-proving their off-mees, by reserving ex-communications for great ordines, would have slways been regarded as the images of God upon earth. But men are reduced to have fix their defence only. the laws of God upon earth. But men are reduced to have for their defence only the laws and morals of their country—laws often despised, morals often depraved."—Essais, ii., ch. ix

A PAGE FROM THE RECORD OF THE

A PAGE FROM THE RECORD OF THE PAPACY. William Roscoe: "After the pages which have been already devoted to ecumerate the services rendered by Leo X. to all liberal studies, by the establishment of learned seminaries, by the recovery of the works of the ancient writers, and the pub-lication of them by maans of the press, by promoting the knowledge of the Greek and Latin languages, and the munificent encouragement bestowed by him on the professors of every branch of science, of literature, and of art; it would surely be as superfluous to recapitulate his claims as as superfluous to recapitulate his claims as it would be up just to deny his protensions to an eminent degree of merit. That an asto an eminent degree of morit. That an as-tonishing proficiency in the improvement of the human intellect was made during the pontificate of Leo X. is universally allowed. That st h proficiency is prin cipally to be attributed to the exertions of that pontifi, will now perhaps be thought equally indisputable. Of the predominating influence of a powerful, an i accomplished, and fortunate individ-ual on the character and manners of the are, the history of mankind furnishes in-

ual on the character and manners of the age, the history of mankind furnishes in-numerable instances; and happy it is for the world when the pursuits of such in dividuals, instead of being devoted, through blind ambition, to the subjuga-tion or destruction of the human race, are directed toward those beneficent and generous ends, which, amid all bis avica-tions. Leo X. appears to have kept contions, Leo X. appears to have kept con-tinually in view."-Life and Pontificate of Leo X.

PEACEFUL ABOLISHMENT OF SLAVERY BY THE CHURCH.

William Edward Hartpole Licky William Edward Hartpole Lecky: "While Christianity broke down the con-tempt with which the master had regarded his slaves, and planted among the latter a principle of moral regeneration which expanded in no other sphere with an equal perfection, its action in procuring the freedom of the slave was unceasing. The law of Constantine, which placed the ceremony under the superintendence of the clergy, and the many laws that gave special facilities of manumission to those who desired to enter the monasteries or who desired to enter the monasteries or the priesthood, symbolized the religiou the priesthood, symbolized the religious character the set had assumed. It was cale brated on Church festivals, especially on Easter. St. Melania was said to have emancipated 8 00 slaves; St. Oridius, a rich martyr of Gaul, 5 000; Chromstius, a Roman prefect under Diocletian, 1 400; Hermes, a prefect in the reign of Trajan, 1 550, Pape St. Gregory, and many of the 1,250; Pope St. Gregory, and many of the clergy at Hippo, under the rule of St. Augustine, and great numbers of private individuals, freed their slaves as an act of individuals, freed their slaves as as act of piety. It became customary to do so on occasions of national or personal thanks-giving, on recovery from sickness, on the birth of a child, at the hour of death and, above all, in testamentary becquests Numerous charters and epi-taphs still record the gift of liberty to taphs still record the gift of liberty to elaves throughout the middle ages. In the thirteenth century, when there were no slaves to emancipate in France, it was usual in many churches to release coged pigeous on the ecclesizatical festivals, in memory of the ancient charity and the memory of the ancient charity, and that prisoners might still be freed in the name of Christ."-History of European Morals.

of Christ."-History of Edropean Alorais THE BENEFICENCS OF THE ALPINE MONES Str Archibald Alizon : "Universally it has been obsorved throughout the extent of the Alps, that the earliest vestiges of civilization, and the first traces of order

#### The Fairer Gift

# On the eve of Corpus Christi, In the scuset's mellow giare, Came a group of little children To rehearse the morrow's prayer; Each brought flowers for the faltar-Costly gifts of wealth and prido-Littles some, and roses others, Violets with carnations vied.

But one child—the vory smallest— Keelt apart a little way ; With the rich, she, pstched and threadbare, could not find a place to pray ; In her hand she clasped a nosegay Of wild flowers from the wood— Pale anemones and fern leaves— Humbly offering all she could.

When the good priest came to gather All the flowers in costly row, She too bravely gave her pesy. Faded from its woodland glow; But the tars arose u-bidden 'Mid the taughter of the band: "Tain's so ince," she whispered. "Father; The good God will understand."

Silently the priest accepted The poor offering of the child : Christ the Child was poor and lowly ; Was the gift to be reviled? And amid the adoration, Next the Host all day there stood, Honored above all the others, Faded wild-flowers from the wood. -B A, in Pilgrim of our Lady of Martyrs.

THOUGHTS FROM ST. THOMAS AQUINAS ON THE HOLY EUCHARIST.

The virtue of the Sacrament of the

Eucherist is to give man salvation ; therefore it is useful that we should participate in it every day, so as to partake each day of its fruits. The Eucharist preserves from mortal

sin, acting as a support, a remedy, and an interior weapon against the attacks of the devils, which attacks it enables us to vercome

Our Lord has not deprived us of His Bodily Presence during our exile here below, but He invites us to Himself in this Sacrament by the true Presence of His Body and Blood. Hence, this Sacrament is the sign of His supreme love, be-cause of so familiar a union of Christ

with us The Holy Eucherist is at once a sacrament and a sacrifice. It is a sacrifice inasmuch as it is offered; a sacrament inasmuch as it is received; consequently, he who receives the Holy Eucharist re-ceives the effect of the sacrament; and he who offers it, and those for whom it is offered, receive the effect of the sacrifice. There are two ways of receiving the Sacrament of the Holy Eacharist—apirt-ually and sacramentally. All are obliged to receive it at least spiritually, for this incorporates us with Christ; but the spirit-ual teaching includes the desire of really receiving the Blessed Sacrament; and therefore, the desire of receiving it is neces-sary to advantam. offered, receive the effect of the sacrifice

sary to salvation. No tongue can express the sweetness which the fervent soul finds in the Holy Sacrament. It is enough to say that true spiritual sweetness is drunk at the fountain hand.

As baptism is called the Sacrament of Faith, which is the foundation of a spirit ratio, which is the following of a philosophic and life, so is the Holy Eucharist the Sacrament of Charity, which is the bond of perfection. As in baptism we are regenerated in Christ, so in the Holy Eucheric an art object.

E charlet we est Ohrist. O sacred banquet in which Christ is received, the memory of His Passion is renewed, the mind is filled with grace, and a pledge of future glory is given us !

#### CATROLIC NOVELS.

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heart down longer, it choked me so,

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ngtod The lid opened and showed numerous little cubby holes and drawers which were locked, but which I found would open with the same key. By the side of a thy ink stand lay a dainty penholder with the initials "D. H. H." cut in it. I took the key and eagerly opened the first drawer. A book with a golden clasp and the same initials on the cover lay

therein. I opened it excitedly—I think without feeling that I might be doing

and kiss me.

without feeling that I might be doing wrong. My eyes fell on the first page, on which was written, in a msn's hand: "To my little daughter." And then, underneath it, in a delicate, childish hand, in faded ink, the words: "The Private Thoughts and Reminiscences of Dorothy Helen Huntingdon," and below, the date: December 25, 1730.—Wedneeday. I have wanted a diary ever so long in my thoughts, but I did not tell father till he did say to me yesterday: "Well, dear, what will you have on Christmas Day?" "A diary, father, please," said I (only I said dairy. I think I rather got it mixed up with butter and eggs and cheese).

And father did laugh so, and say: <u>And</u> father did laugh so, and say: "What! my little girl turn dairymaid?" "Nay, dear father, a book I mean," and I did feel so foolish at my making such mistakes—a girl of twelve years— on Christmas Day. I turned my face

on Christmas Day. I turned my lade away, well-nigh orying. "Why, what's this ?" said father, and he raised my head. "I will bring thee twenty books, but cry not, dear !" "Nay, father, it is not that, but because I do make such foolish mistakes." And

a do make such icons mistakes." And father, quite gravely, with all the laugh-ter gone from his face, took my hand in his and did say to me that this was noth-ing, only natural that I should make some little minther that is not make woke. some little mistakes ; but it was the great mistakes that we must all guard against

mistakes that we must all guard against and pray against. So this morning I found my diary on my pillow when I awoke, and father had put within it: "To my little daughter," and beneath it I wrote, as you see above : "The Private Thoughts and Reminis cences of Dorothy Helen Huntingdon." And I will write in it every day till next Obsistmes if L he snared.

Christmas if I be spared. December 26th, 1730.—Thursday. I have been greatly angered this day and very wicked. Madame did say to me vail, Patience is to wear upon her head, Powders.

and eyes all a laughing, that somehow 1 was not a bit afraid till it came to me that he might be the one who would take that he might be the one who would take my Patience from me. Then I did go up to him right boldly, and when he did take my hand, said, "Are you to take my Patience awey?" And he did laugh and say, "If thy Patience wilt but come with me." And she, with a most beautiful red all

over her face, did take me in her arms

But I feel much batter about it now, for Patience did tell me she would often com and see me.

We went to church this day. I wore my new pelisse, trimmed with fur, that Cousin Patience brought me. I greatly fear I did think more of that than of the sermon ; but I am truly penitent, and wore my oldest pelisse afterward, to mor

wore my oldest pelises afterward, to mor-tify my vanity. December 30:h, 1730.—Monday. I have told my dear about the diary and shown it to her. Not the inside, yet, but I did say to her: "When I am with my mother, then, Patience, you must have my book and read it." And Patience smiled, and her eyes seemed so bright and sparkling that methought there were tears in them, and she said: "Sweet-heart, I thank thee; but may the time be far away."

away." Last night I did dream of my mother.

Methought I saw her holding out her arms to me, with a smile, and the bright angels round about her were emiling also, and I thought I did start to go to her, but, hearing a cry, I turned back and saw my father weeping, his face upon his hands, and I

I have begun to ride with my Patience and the captain. Father comes also at times. The captain is part of his name -he who came to take Patience. We have fine times, and it does seem I like

him every day the more. But the great secret is, and I tell it to you, for you will never say aught about it, my dear is to be taken away, married, on New Year's Day, Margery says. That is why Patience came here, and I

never knew it until last night, and she told

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and industry which appeared after the everthrow of the Roman empire, were to be found in the immediate neighborhood of the religious establishment; and it is to the unceasing efforts of the clergy, to the unceasing efforts of the clergy, during the centuries of barbarism which followed that event that the judicious historian of Switzerland ascribes the early civilization and humane disposition of the Helvetic tribes. We would not, perhaps, be inclined to credit the accounts of the heroic sacrifices which were them or the heroic sacriness which were then made by numbers of great and good men who devoted themselves to the conversion of the Alpine tribes, did not their institu-tions remain to this day as a monument of their virtue; and did we not still see their virtue; and did we not still seek number of benevolent men who sociade themselves from the world, to dwell in the regime of perpetual snow, in the hope of rescuing a few individuals from a mis-erable death. When the traveller on the summit of the St. Bernard, read the

warm and touching expressions of gratitude with which the Roman tra ellers recorded their thankfulness for veliers recorded their thankfulness for having escaped the dangers of the pass, even in the days of Adrian and the Autonines, and reflects on the perfect safety with which he can now traverse the remotest of the Alps, he will think with gratitude of the religion by which this wonderful chauge has been effected, and which removation of the saint whose

and with veneration of the saint whose name has for a thousand years been affixed to the pass where his influence first reclaimed the people from their barbarous life."—Miscellaneous Essays.

The People

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The SPECIAL ANNOUNCEMENT which appeared in our column some time since, an-nouncing a special arrangement with Dr. B. J. KENDALL Co., of Eucosburgh Falls, Vt., publishers of "A Treatlee on the Horse and his Diseases," whereby our subscribers were enabled to obtain a copy of that valuable work FRE by sending their address (and enclosing a two-cent stamp for mailing same) is renewed for a limited period. We truat all will avail themselves of the oppor-tunity of obtaining this valuable work. To every lover of the Horse it is indispensable, as it treats in a simple manner all the dis-eases which afflict this noble animal. Its phenominal sale throughout the United Sates and Canada, make it standard author-"Treatise." I. KENDALL Co., of Enosburgh Falls, Vt.,

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Miss ELLES Pirs, Jasper, Ont. Miss ELLES Pirs, Jasper, Ont. Mrs. A. Nelson, Brantford, writes: "I was a sufferer from Chronic Dyspepsia for eleven years. Always after eating, an in-tense burning sensation in the stomach, at times very distressing, caused a dropping and languid feeling, which would last for soveral hours after eating. I was recom-mended by Mr. Popplewell, Chemist of our city, to try Northrop & Lyman's Vege-table Discovery and Dyspeptic Curs, and I am thankful to say that I have not been better for years; that burning sensation and languid feeling has all gone, and food does not lie heavy on my stomach. Others of my family have used it with best results. Orpha M. Hodge, Battle Creek, Mich.

Orpha M. Hodge, Battle Creek, Mich., writes: I upset a tea-kettle of boiling hot water on my hand. I at once applied Dr. Thomas' Eclectric Oil, and the effect was to immediately allay the pain. I was cured in three days.

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tion, and sentenced Connor to six months' hard labor, and to give securi ties for twelve months to be of good behavior.'

nce on hand last report.....

every one must regard as most trivial, if it were a fault at all. It is a crime of the blackest dye under the Coercion

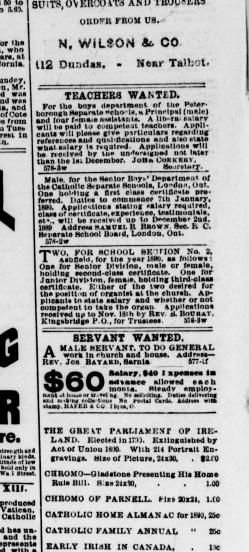
The Rev. William Malam, Protestant Vicar of Buxton, England, has sub-scribed to O'Connell, Memorial Church, in a letter to Canon Broeman, in which the Vicar eulogizes the life-work of the the Vicar for the life-work of the the Vicar eulogizes the life-work of the the Marquis of Clanricarde has failed The Marquis of Clanricarde has failed

While a spontaneous demonstration was being made by the people of Clonmel, Carrick on Suir, Kileheelan, etc., to wel come to liberty Messra, T. A.: Lynch, Secretary of the Carrick-on-Suir Irth National Lesgue, and the secretaries and other members of neighboring manches, who had been imprisoned under the Coer-clon Act, the police attacked the proces-sion without provocation and brutally beat several respectable participants there-in. There was an immense gathering of

Chief Secretary Balfour complains that

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VOLUME 12. Catholic Re London, Sat., Nov. 23r

EDITORIAL NOTI

THE number of Episcopalian in Ireland has decreased greatly establishment. In 1869 there clergymen. There are now on

ONLY four E. iscopallan Bish at Lambeth Conference in fa mitting non-Conformists to churches. These were the Arc York, and the bishops of Ri York and Minnesota.

MISS HENRIETTA MADDERN the Solicitor General for Irelan come a Catholic. She was o Protestant sisterhood of nurse the care of the Protestant sic North Dublin workhouse was Some time ego she resigned h and resumed her place in t world.

WHILE it is being proc triamphantly by the enemies of sebool education that the separ are inferior to the common sch Province, it gives us pleasure to the Catholic schools of Arnpric successful pupils out of seven c at the last high school entrance tion, being 85 per cent. schools had eighteen successi thirty-four competitors, being a

BOSTON is said to have 225,000 out of a population of 400,000. this be the case, the Catholics will take care at the next school that their natural rights sha trampled on as they were at t of the present School Commissi antl. Catholic agitators who gai porary victory by a sudden should be taught that Catholics mined to assert their rights and influence to which their num! them in the community.

THE New York Independe good example to its religiou poraries, but as a great portio supply of argument consists in abu ive language, we can sca that they will imitate it in which that journal declares it sue. They would have little ment left if they were to elim less abuse from their columns dependent says :

"We purposely exclude from umasing articles which contait Romish, or the contemptuous which that word implies."

A RECENT issue of the L Advocate gives an account case wherein Faith Cure fan resulted fatally. Three childre suffering from diphtheria were to have medical sid, but w after the usual fashicn, the impostors laying on their hand ing for the suffering little want of medical treatment the Such results are the natural c of the fanaticism which se sectarian interpretation of of Holy Scripture above the j the Universal Church. THE Moniteur of Rome s appreciatively of the progres of the Church in America. 1 the celebration of the great c Baltimore, it says : "E arope regards with eyes of pride that land of growing The men of most brilliant of torians the most illustrious, stu crease and this marvellous worthy of most profound They hope that this Episcope and judicious, will soon know cover the just and exact adapta which is good and fruitful in civilization to the conditions of the Church and of religion. T of these Bishops is not only as it will, perhaps, constitute activity for the future and fo world." THE Mail derives great co the fact that the Protestant Co the Quebec Council of Publ tion received the \$60 000 gran testant education because that it has no power to refuse accorded by the Legislature poses of education." Tae wises triumphantly : "This sets theory that the acceptance of is an approval of the Jesuit l When was their approval r asked for ? At the same tim be remembered that the conf synod of the Methodist and P Churches and the bogus Ec people, with superb idiocy, c them with dire threatenings t supposed "brive" indignan Committee had the Band sen the advice.

Rec, Sec. At the last regular meeting of Branch No. 4. C. M. E. A., Arnprior, held on the sven-ing of Monday, the 4th November, 1889, it was unanimously resolved to extend its sympathy to our esteemed Brother. Prosper Olivier, Esq., Marshai of said Branch, in his present affliction, through the infinite wis-dom of God, by the removal by desith, dur-ing last month, of his estimable brother, Judge Olivier, of the united counties of Pre-socit and Russell, who proved himself not only an ornament in his judicial capacity, but as a member of the Church to which he so faithfully belonged, and he did in full communion with all the requirements of Holy Church for a happy ueath, and ments by His Grace Archbishop Duhamei and several clergy to that end. And it was further

Captain Keogh held this to be intimida-

Practically this is a sentence of eigh-teen months' hard labor for a fault which

regime. The Rev. William Malam, Protestant

Policeman Patrick Hallman, of Calir, Tipperary, has resigned from the force, as a protest against the degradation to which the police are subjected by the Government. His resignation is dated 24 in September, 1889, on which day he refused to attend at an eviction. The Nether McEdden Fair Tdal Fund attended to give all the information de-The Father McFadden Fair Trial Fund amounts to over \$10 000. As the patriotic priest is now released from Balfour's tender mercles, the sum will be used in de day. ending the others who were subjected to

in. There was an immense gathering of the people in the procession, and it was their enthusiasm which enraged the head

the Vicar eulogizes the life-work of the great liberator. At the fortnightly meeting of the National League, November 5th, it was announced that contributions amount ing to  $\pounds 8,000$  had been received from America since the last meeting. This brings the total up to  $\pounds 28,000$ . Policeman Patrick Hallinan, of Cahir, Tioncerar has resigned from the force.

# NAME.

			Certine	1.1343.00.1	1.		1.190		- 1-		
128 Nicholas Hennessy	Detroit, Mich.	1	2000	Aug.	23,	189	Aug.	17, 1	81	47 38	Phlebitis.
129 Anthony Madden	Almont, Ont.	84	2000	Sept.	3,	180	June	14, 1	01	35	Phthsis. Pulmonary Phthisis.
120 Enong P Schmidt	Detroit, Mich.	10	2000	1	3	100	July	20, 1	32	48	
131 F. P. O'Callaghan	Guelph, Ont.	31	2000		0,	180	Oct.	22,	00	48 52	Apoplexy.
	Bradford, Pa.	13	2000		14,	100	Apr.	22,	00		Phthisis Pulmonisis
133 Edward Jehle	Buffalo, N.Y.	15	2000		17,	180	Oct.		81	44	Heart Failure.
	Utica. N.Y.	55	2000		18,	250	Mar.		86	25	Phthisis Pulmonalis.
134 Joseph T. Beighten	Buffalo, N.Y.	15	2000				Dec.		78	42	Cirrhosis of Liver.
	Mt. Morris, N.Y.	94	2000		22,	180	Apr.		86	52	Cancer of the Stomach
	Buffalo, N.Y.	11	2000		23,	'80	Mar.	12,	80	44	Cerefutis.
	Detroit, Mich.	19	2000	"	23,		Sept.			84	Cirrhosis Hepatis.
	Wyandotte, Mich	36	2000		24,	10	Jan.	25,	86	50	PulmonaryConsumpti
139 Rev. C. J. Roeper	Tonawanda, N.Y.	6	2000	- **	28,	18	July	12,	162	47	Consumption.
	Niagara F's N.Y	1 1	2000			18	Oct.	4,	77	59	Dropsy.
141 Adam Simon	Allegany, N.Y.	41	1 2000	Oct'r	• 1,	15	Jan.	21,		51	Apoplexy.
142 Michael Enright	Herkimer, N.Y.	109	2000		2,	10	May	6,	'89	29 43	Typhoid Fever.
143 Albert Orgel	Erie, Pa.	12	2000		3,	. '8	Nov.		'85	43	Typhoid Pneumonia.
144 John Barrett	Syroonse N.Y.	36			5	. 8	9 Mar.	24,	'85	43	Peritonitis.
145 Peter Snarely 146 Rev. Philip Kinsella	Filicottville, N.Y.	39	2000		6	. '8	9 Mar.	6,	'80	46	Bright's Disease.
146 Rev. Philip Kinsella	Cleveland, O.	22	1000		14	. 18	9 Apr.	7,	'87	44	Inflammation of Live
147 John Schreiber	Detroit, Mich.	19			14	. '8	9 Oet.	25,	188	34	Phthisis Pulmonalis.
148 Leon Cerowski	Cleveland, O.	22		66	- 16	- 13	91Feb.	9.	'80	32	Typhoid Fever.
149 John J Hippler	Dunkirk, N.Y.	2	2000	64	16	18	9 Jan.	21,	'78	55	Aneurism of the Aort
150 John W. Larkins	Detroit, Mich.	II!			16	18	9 May	81,	188	36	Killed by Cars.
151 Martin Kramerige	Muskegon, Mich			14	16	1 18	9 July	24,	'83	54	Locomotor Ataxia.
152 Peter Schuler	Auburn, N.Y.	1 5		14	17	12	9 reb	. 15,	'87	35	Phthisis Pulmonalis.
153 Henry D. Crosbie	East Albany	1 5		loet'	r 17	1.18	9 Aug	1. 7,	'84	47	'Pulm'ry Hemorrhag
154 James Hassett Nos. 128 to 140 and 142	Last Aroany										

Members initiated on and after September 30, are 1 and after October 17, are not liable for Assessment 14.

SUPREME RECORDER'S FINANCIAL STATEMENT FOR THE MONTH ENDING OCTOBER 31, 1889. BENEFICIARY FUND.

	Order No. 900 Order No. 910 Order No. 911 Order No. 912 Order No. 913 Order No. 915 Order No. 916 Order No. 916 Order No. 917 Order No. 919 Order No. 920 Order No. 921 Order No. 922 Order No. 923	\$2000 00 2000 00 20	
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Total amount of Reserve Fund to date. Yours fraternally,

Officers of Branch No. 111, Toronto, Ont. rganized by Deputy Keiz October 11th. Spiritual Adviser-Ray J J McCann President-Rev H J MePhillip First Vice-President-Toos O'Nell Second Vice-President-A McCormack Treasurer-John Maloney Recording Beeretary-P J Dolan Argistant Secretary-Ray J J McCann Treasurer-V P Favia Assistant Secretary-Rev J J McCann Treasurer-V P Favle Chancellor pro-tem-Jas Perg Board of Trustees-M Cullin, Rev J J McCann, M Corcoran, F Weigal, and Thos Jeffers.

8

Branch No. 4, London,

C. M. B. A.

C. M. E. A. We have had several more enquiries in re the eligibility of presidents of Branches for the first time this year, for represen-tatives to next Grand Council Convention. The following is the ruling of Grand President O'Connor on the question : The Constitution states : "A Represen-tative or Alternate must be a Chancellor," but is silent as to the qualification at the time of election. See Section 5. Articles iv, prge 76. I have decided that a person holding office as President of an old Branch for the first time this year is elii gible to represent his Branch at the next Convention of our Grand Council as Representative or Alternate providing he servet to the ext of this year as said Pre-sident. At the time of Convention he will be a Chancellor without doubt and can legally represent his Branch. Kindly state this in next issue of our official organ.

official organ. (Signed) D J. O'CONNOR, Grand President.

Grand P esident Hyner, of New York Council, has given a similar decision on the foregoing question, as the Grand President of Canada; so also has the

The Galt Branch recently purchased a

The Galt Branch recently purchased a considerable number of books to form the nucleus of a library for the use of its members. It is the intention to add new books to the library from time to time, as circumstances will permit. The idea is a commendable one, and we hope to see a like move made by other branches at an early date.

Resolutions of Condolence

St. Mary's Branch, No. 52. Winnipeg, Man., 30th Oct., 1889. Editor Catholic Record, London, Ont :

Editor Catholic Record, London, Gni: DEAE SIE-At the meeting of the above Branch on Monday, the 28th inst., the fol-lowing resolution was passed: Whereae, it has pleased a lmighty God in His divine wisdom to remove by death the wife of our esteemed Brother, C. Lafleur. The members of Branch No. 52, C. M. B. A., here-by wish to express their sincers sympathy with him in his sad bereavement. Be it therefore

with him in the set of the second sec

In ther Resolved, That this resolution of condol-case be entered on the minute book of said Branch and a copy thereof be presented to Brother P. Olivier snd that a copy be for warded to the CATHOLIO RECORD for pub-lication. E. O. ABMAND, Recording Secretary.

To the Editor of the OATHOLIC RECORD-Dear Sir-At the last regular meeting of Branch 66. O. M. B. A., the Recording Score-tary was instructed to forward to Brother A. B. Ten Eyck the following communication: A B. Cen Eyck Req., Branch 56. O. M. B. A. —Dear Sir and Brother-At the last regular meeting of the Branch the Scoretary was in-structed to express to you the sympathy of the Branch in the loss you have sustained by the death of your wife. Such sympathy is hereby extended to you in your sat a fille tion. E. J. RROME PAUL, Rec. Sec Branch 66.

Supreme President.

on the 2nd and 4th Thursday onth, at 8 o'clock, at their 1 Block, Richmond street. Ma President; Wm. Corcoran, 1

### IRELAND'S STRUGGLE.

The Nationalist delegates in Australia The Nationalist delegates in Australia have finished their tour. They have col-lected to date £20,000 to advance the Irish cause They will now go to New Zealand. This does not look much like the failure which Joseph Chamberlain and the Mali's London correspondent assured us not long ago they were meeting at the

Sir Henry James, in his speech for the Times before the Forgeries' Commission last week, endeavored to show that Mr. Davitt associated in America and else-Davit associated in America and esse-where with persons engaged in treasonable practices, who were seeking to separate Ireland from Great Britain. He charged that the leaders of the Nationalists were trying to keep affairs in Ireland in an un settled condition. The speech is very condition. The speech is very brilliant but it attracts very little attention from the public. The English Municipal elections have

resulted in a liberal gain of seventeen constitutencies. This is in addition to the Liberal gains of last year. In Birming ham, the home of Mr. Chamberlain, the Liberals won the four seats which were contested on political issues. Austin Chamberlain was beaten by eleven votes. He is Mr. Joseph Chamberlain's son.

He is Mr. Joseph Chamberlain's son. Cork, November 4 — The Recorder of Cork to day rejected the appeal of Father O'Dwyer and eight others who were con-victed of boycotting and sectenced to im-prisonment by the Court at Fermoy. Mr. Parnell has expressed the opmion that during the next essentian the Gavern

Mr. Parnell has expressed the opinion that during the next session the Govern ment will be very weak, and that it cannot stand longer than to the year 1891.

The following instance of tyrannical law is another sample of the species of law inflicted upon Ireland under alien rule :

"The Tralee correspondent of the

the trial with him. A great meeting was held on Septem-ber 17, at Maghera, South Derry, to wel-come the English Home Rule deputation, led by Mr. Woodall, M. P. Mr. John Pinkerton, M P, presided, and said it was an honor to every priest and Oatholic that they refused to accept Balfour's Cath-olic University without Home Rule. Resolutions thanking Mr Woodall for his visit and pledging people to nothing less than concessions in Mr. Gladatone's Home Rule Bill were passed. Mr. Woodall re-joiced that the Irish people had frankly accepted the alliance with the Liberal party, and cautioned Irishmen and Cath-olics to look with misgiving on the Caththe trial with him.

olics to look with misgiving on the Catholics to look with minipuling on the Cath-olic University offer. Wm. O'Brien has applied for a new trial against Lord Salisbury. Counsel Gully, in his application, said Lord Salisbury, having in distinct terms charged O'Brien

naving in distinct terms charged O'Brien with inciting to murder and robbery, sought to justify his charge by quoting a speech inciting to boycott. This defence, said Oounsel, was inadequate and opposed to the facts. O'Brien was entitled to a new trial. The case was adjourned.

Mr. Molloy, M. P., in a speech at Shef field, said the Parnellites had in their pos session documentary evidence proving the complicity of the Government officials in

complicity of the Government officials in a conspiracy against the Irish, and that the publication of this evidence would cause a sensation even greater than that resulting from the Commission revelations. He said it was intended to expose the plot immediately after the opening of Parliament. Parliament.

Under Balfour's Coercion rule in Ire land, men have been imprisoned for so grave offenses proven as having "boo ei" policemen, and uttered sounds "between a laugh and a boo," at the august apparition of a bailiff. But within the depths of "The Tralee correspondent of the Dubin Express reports the proceedings against a laborer named Connor for having said to another man named Sulli." Nugent and Norris, National League van, who had been examined as a wit ness for the prosecution in a murder trial, "There you are, you informer : you got nothing for your swearing last time.' tain herdsman ; and the evidence against This referred to the fact that the acoused was to be examined a second time to another trial. Mr. Cecil Roche and

structed to give all the information de-sired from them. This was the burder LATEST MARKET REPORTS.

of his speech at Manchester the other Miss E Skeffington Thompson, o County Tyrone, has voluntarily reduced the rentals on her estate 40 per cent. She

is the authoress of a pathetic and patrio tic Irish novel, Moy O'Brien. After the process of eviction had been artief the process of vertical hard been carried on for two days on the estate of Mr. Kennedy, of Ballinlough, a settle-ment was made with the tenants, by which one and a half years' rent is to be widd the processor are wined paid, whereupon all arrears are wiped out, and no further payment of rent will be demanded until November, 1889 A reduction of twenty seven and a half per cent, is agreed to, the owner paying all costs and reinstating the evicted tenan

try. Mr. Balfour, according to a Tory paper, admits that the prospect afforded by the bye elections is very discourag-ing to his party, as they indicate dis-

aster at the general election. The total number of bye-elections since the last general election has been sixty. The Liberals have gained twelve and lost one seat. Three of the seats gained are in Scotland and nine in Eng-land.

At a Unionist meeting at Redruth on the 19th ult., at which Lord Ebrington and Mr. Strauss, the Conservative candidate, were present, a vote of confidence was passed in Mr. Conybeare, the Liberal occupant of the seat, who was recently released from prison.

onstration of the Pro A great demonstration of the Pro testant Home Rule Association was held in Dublin on the 22od ult. Such mottoes as No Forgery, No Coercion, No Slander, Freedom for England and Ire land, were conspiculously placed around the hall. The chairman, Mr. Taos. A Dickson made an eloquent speech, in which he declared that hundreds of

Presbyteriane in North and South Tyrone and South Derry would be found voting with the Liberals at next election The hall was crowded, chiefly with Protes

tants. In the Vandaleur estate arbitration Sir Coarles Russell's final award allows a permanent reduction of 331 per cent. all around

The Dublin cattle buyers are begin. ning to follow the example set by the cattle buyers of Liverpool and Edin-

LATEST MARKET REPORTS. London. Nov 14.-The market to-day was large, and the square was filled from one end to the other quare was filled from one end to the other quare was filled from one end to the other quare was filled from one end to the other quare was filled from all parts of this and the adjoining counties. The grain deliveries were from all parts of this and the adjoining counties. The grain deliveries were from all parts of this and the adjoining counties. The grain deliveries were formal, and prices remained the same as our last quota-tions; wheat 820 per cashed to the same as our last quota-tions; wheat 820 per cashed to the same as our prices remained the same as our last quota-tions; wheat 820 per cashed to the same as god beef sold at from 5.00 to 550 per cast, and medium from 4.00 to 560 per cast, and medium from 4.00 to 560 per cast, and the latter price for choice hogs. The pointry supply was large, and there was a keen demand for turkeys, at 8 per point. Geese, ducks and fow is soid at our quotations. But evas in fair supply, at 230 a pound for best roli, and 20 to 210 for crock. Eggs were scares, at 230 per dos. The potato market was large, and prices tomer pilee by the load. The supply for appies was large, and prices and the dost is 50 to 806 a bushel, or 756 to 1.00 a bag, or 2 00 to 250 a barrel. May was penificial 7.00 to 850 per ton. Tronto, Nov. 14 - WHEAT-Red winter, No. 2, 81 to 85; Manitoba, No.1, hard, 92 to 95; No. 2, 81 to 85; Manitoba, No.1, hard, 92 to 95; No. 2, 80; No. 1, 80 to 81; perley, No. 2, 85 to 87 to atr

and Arte, and the set, huft, extra, 5 68 to 370; straight rolter, 4.45 to 4.10; strong barers, 4.00 to 450.
Montreel, Nov. 14 - FLOUR-Receipts, 400 bbis; sales, none; market quiet and na-changed. Grah-No. 1. haru Mauitoba wheat, nominal, 92 to 93; provisions un-changed Btoots here this morning;--Wheat, 220,614 bus; corn, 51.327 bus; peas, 114.849 bus; oats; 16 836 bus; barley, 27,965 bus; pres, 3837 bus; 11 ur, 58 566 bbls; oat-méal, 77 bus; cornmeal, 109 bus, BUFFALO LIVE STOOK.
East Buffalo, N. Y., Nov, 14.-CATTLE-Offerings were 15 cars, mosily export cattle from Indiana; a few loads of fair butchers' good to 3.15; calves, only a few here and many wanted; prime veals sold at 6,00.
SHEEP AND LAMBS-Offerings, 12 cars; bulk - f the supply were Canada lambs; good to choice sheep sold at 40 bt 6.375 for the few lots offered; no very choice hore; good co choice; 585 to 6 00; one load of extra good co choice; 585 to 6 00; one load of extra good to choice; 585 to 6 00; one load of extra good to choice; 585 to 6 00; one load of extra cho ces, id at 6 35; the top price of the day. HOG8-Offerings, 45 cars; market dui and values lower; mediums and heavy, 4 00 to 4.10; Yorkers, 4.05 to 4 15, sales mostly at 4.10; Yorkers, 4.05 to 4 15, sales mostly at 4.10; Yorkers, 4.05 to 4 15, sales mostly at 4.10; Yorkers, 4.05 to 4 15, sales mostly at 4.10; Yorkers, 4.05 to 4 15, sales mostly at 4.10; Yorkers, 4.05 to 4 15, sales mostly at 4.10; Parkers, 4.05 to 4 15, sales mostly at 6.10; Yorkers, 4.05 to 4 15, sales mostly at 6.10; Yorkers, 4.05 to 4 15, sales mostly at 6.10; Yorkers, 4.05 to 4 15, sales mostly at 6.10; Yorkers, 4.05 to 4 15, sales mostly at 6.10; Yorkers, 4.05 to 4 15, sales mostly at 6.10; Yorkers, 4.05 to 4 15, sales mostly at 6.10; Yorkers, 4.05 to 4.15, sales mostly at 6.10; York

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AN ORGANIST

the cessid at 6 35, the top price of the day. HOGB-Offerings, 45 cars; market dul and ratues lower; mediums and heavy, 400 it 10; pigs, 400 to 405. CHICAGO LIVE FTOCK. Chicago, Nov. 14 -UATTLE-Receipts, Chicago, Nov. 14 -UATTLE-Receipts, Chicago and the state of the stat

there will be only one croress of reight obarge. the will be only one croress of reight obarge. the proof of the second second second may not know the address of Houses selling a articular line of goods, can get such goods all the same by sending to this Agency. bit. Clergymen aud Religious lastitutions and the trade buying from this Agency are allowed the regular or usual discount. Any buainess matters, outside of buying and selling goods, entrusted to the attention or management of this Agency, will be strictly and consciontionally stiended to by your glying me authority to act as your send, whenever you want to buy anything and your orders to THOMAS D. EGAN. Catholic Agency, 48 Barciay St., New York

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