

# The Catholic Record.

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

VOLUME 11.

LONDON, ONTARIO, SATURDAY, SEPTEMBER 21, 1889.

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Catholic Record.

London, Sat., Sept. 21st, 1889.

EDITORIAL NOTES.

It is asserted in a cable despatch that eight thousand Czechs in Vilna have left the Catholic Church to join the Greek Church. If the report be true, which is not likely, their action is probably under despotic compulsion by the Czar.

It is stated that Cardinal Lavigerio will shortly appeal in the name of Pope Leo XIII. to the nations of Europe, to purchase from the Turks the holy city of Jerusalem and sufficient of the country round about to form a small province, the perpetual independence and integrity of which shall be guaranteed. The successful carrying out of this project would certainly be one of the greatest triumphs of the Catholic Church, and the infidel press fears lest it may bring back to the Church many who are now alienated from it, and that it may lead also to the restoration of the Pope's temporal power.

The Rt. Rev. D. J. O'Connell, Rector of the American College at Rome, will accompany the Papal delegate to the centennial celebration of the establishment of the Catholic hierarchy of the United States, which will be held in Baltimore in November. About six months ago he was selected by the prelates of the Baltimore Province to succeed the Right Rev. John J. Keane, the rector of the Catholic University, as Bishop of Richmond. The Pope did not approve the selection, it is said, because he desired Mgr. O'Connell to remain in Rome. The Monsignor is highly regarded by the Pope.

A New York paper says: "The city pastors who resumed their work yesterday, preached to strangers and to a large extent, to empty pews. The length of the summer vacation in fashionable church circles appears to be increasing. In this rapid age people seem disposed to try to get within a few months annually enough religion to last for the whole year."

It was to be expected that when the Scripture came to be interpreted on the principles of private judgment, that the commandments of God should share the fate of the revealed doctrines, and that people should put a lax interpretation upon them. Thus, "Remember to keep holy the Sabbath day" is made to mean "pass the day in idleness or recreation."

AN AMUSING incident occurred last year at the New York Chatauqua which is too good to let pass without being recorded. Dr. Henson, of Chicago, was to lecture for Bishop Vincent on "Fools," and the bishop thus introduced him to the audience: "Ladies and gentlemen: we are to have a lecture on fools by one of the most distinguished—" There was a long pause, and the audience, thinking the bishop had finished, roared their delight—after which the bishop added—"men of Chicago." Dr. Henson, who is very ready-witted, then appeared and said: "Ladies and gentlemen, I am not so great a fool as Bishop Vincent—" and an equally long pause ensued, during which the audience applauded vociferously. He then concluded by saying "would have you believe."

In a recent number of the Presbyterian of New York, the Rev. Dr. Henry Van Dyke asks: "Why should we retain in our creed what none of us believe, what all our teachers of theology reject, and what serves only to bring reproach upon our doctrines among them that are without?" Why indeed? But either the creeds or the ministers or both must evidently be far astray. Yet these creeds are admittedly still taught, and it is now admitted that they are taught by ministers who do not believe in their own teaching. The Hebrew Standard says very correctly: "Our pulpits under the new order of things are fast becoming arenas for the display of scientific scepticism and agnostic argumentation instead of religious instruction and comfort." Protestant Christianity has surely become a queer medley when such rebuke can be justly administered by a Hebrew.

CAPTAIN WESSMAN, a Protestant, the leader of the German expedition to East Africa, thus speaks of the success of Catholic missions on the dark continent: "The great difference between the Catholic missions in Equatorial Africa, which are mostly carried on by Frenchmen and natives of Western Germany, and the Protestant missions, which are principally conducted by Englishmen, is that the former lay themselves out for a lifelong exertion of their energies in the malarious climate, while the latter never work among the black heathens

more than a few years. The Catholic missionaries set about their work with a will. They buy the black children, hand them over to excellent teachers, and compel them to go through a course of training which makes useful men of them. The English missionaries only operate upon free people, who soon play the truant, run away, and are lost. I for one prefer the Catholic system, which has thus far produced excellent results." There is another difference between the two methods, of which Captain Wessman speaks as follows: "My opinion is that in paying more attention to these outward features of worship which act upon the senses and not upon the mind alone, Catholic Christianity impresses the negroes much more deeply and lays hold of them more effectively than Protestantism does."

The Toronto Globe has the following sensible remarks on the violent and anti-Christian attacks made upon the Blessed Virgin by Dr. Justin H. Fulton, which were so deservedly rebuked by the Bishop of Chichester, Eng. We doubt, however, the accuracy of the Globe's inference that such men as Dr. Wild and Jas. L. Hughes will regret their equally un-Christian conduct of the past. These men wish to carry favor with wicked elements which abuses everything most sacred in Christianity as a means of reviling "Popery." The Globe says:

"How any man can imagine that the interests of Protestantism or religion are to be advanced by such language as Fulton habitually employs—this passes understanding. Violent talk creates sympathy for those against whom it is directed, and prejudices against the speaker even those who wish to agree with him. Our Dr. Wild did the Roman Catholic Church a good turn and damaged his own reputation seriously when he declared that the heges might with impunity go on naming for Jesuits. As Dr. Wild is a man of some sense and not without Christian charity when unexcited, we may safely presume he now regrets his utterances of such furious and shocking nonsense. He and Mr. J. L. Hughes and others who encouraged the notorious Fulton last year will, now that they have cooled off, probably applaud the Bishop of Chichester's statement that sense and decency should be regarded no less in sectarian than in other controversies."

WHILE the anti-Catholic press are loudly accusing the Catholic Church of desiring to subjugate the nations to her sway, it is highly interesting to notice the opinion of sectarians in reference to the relations which should exist between the Church and the State. The Rev. Dr. Byron F. Sunderland, of Washington, D. C., a Presbyterian minister, and a member of the American Sabbath Union, preached a sermon in the above named city which appeared in the *Christian Statesman* of 27th June. Mr. Sunderland says, in his sermon:

"Nations and kingdoms are to be the servants of the Church with its Bible, its sanctuary and its Sabbaths. Human Governments and races and generations are to be the engineers and the apparatus, the forces and influences through which the Church shall ascend to dominion over the world, and those nations and kingdoms that refuse this grand service to the Church of God shall perish and be utterly wasted."

It appears then that Presbyterians are not at all backward in claiming the supremacy of the Church. The claim of the Catholic Church is simply this: the State is bound by the laws of God, and as the Church is the interpreter of those laws, her voice is to be listened to when she points out the road of morality. It is better to submit to the teaching of an infallible guide than to one whose doctrines are so uncertain that her ministers now declare that her creeds must be changed to suit the times.

The correspondent of the *Mall* who signs his name "Anti-Jesuit" has unearthed a most dreadful "Jesuit" plot in the township of North Plautagenet. It appears from this correspondent's statement that Mr. Hagar, a Protestant proprietor, is desirous of selling his property in the township, consisting of a grist mill, a saw mill, a woolen factory, "a corner house" and a general store, and for that purpose has been negotiating with Mr. Daoust, a French-Canadian. The proposed sale is declared to be a Jesuit plot to dislodge the Protestant vote of the township by ton, to make an English school an impossibility, and in the end to drive the English population out of the township. The real object of the writer, however, is made visible when he advises Mr. Hagar to sell the property to some Protestant at a less price than Mr. Daoust appears to be willing to pay. This mad scribble thus concludes his ravings: "I am, Sir, your obedient servant, Anti-Jesuit."

"Doubtless Mr. Hagar wishes to relieve himself of the weight of managing so much business. There is no doubt but Mr. Daoust will pay more than any

English speaking man considers this property worth. But consider what the end will be. A decrease in value of property held by English-speaking men that has seldom seen a parallel."

One would think that if the consequences are to be so dire, the patriotic Protestantism of the writer would induce him to offer Mr. Hagar a price for the property equal to that offered by Mr. Daoust, thereby nipping the conspiracy in the bud. It is by such drivals as this letter of Anti-Jesuit is composed of that the fanatics expect to divide Canada into two hostile camps on race and creed lines.

THE "EMPIRE" AND THE ARCH-BISHOP.

Kingston Freeman, Feb. 11.

We publish to-day an interesting and opportune letter from our worthy fellow-citizen Mr. John J. Behan, Vice President of the I. C. B. U. in some unaccountable way the signature of one of our local dailies what professed to be a report of the conversation that took place between His Grace, the Archbishop of Kingston, and the convention of the I. C. B. U., represented by delegates from nearly all the States of the neighboring republic, last Thursday evening.

It was by special request of the convention that the President, the Honorable M. Glennan, that the Archbishop honored them by a visit in their private assembly, to receive their united expression of thanks for the interest he had manifested in their association and the special arrangements he had made for the religious celebration in St. Mary's Cathedral. The one condition required by His Grace was that his interview with them should be strictly private and informal, and that no speech should be expected from him. In the conversation or familiar series of congratulations and exhortations that took place when His Grace, in compliance with the unanimous wish of the convention, was pleased to speak his mind to them, as to Irishmen and Catholics, he had no idea that his fatherly and friendly words should be heard outside the room in which they were uttered. He spoke as an Irishman to Irishmen, as a Catholic Archbishop to Catholics, known to him only by community of faith. Was it to be expected that he should omit to congratulate them on the full freedom of religious action and immunity from insolent retardation and weekly ministerial insult which they happily enjoy in the great republic? or was it to be expected that he should not hold up to their view in lively contrast the miserable condition of things that nowadays exists in Ontario, degrading the name of the Canadian name? We and all eastern Ontario, who have become long since familiar with our beloved Archbishop's plain and straight utterance of truth in matters relating to religion, and our moral and social welfare, might have conjectured with more or less accuracy the thoughts that would arise to his mind and find eloquent expression from his lips on so an interesting occasion.

It appears he ventured to inform those influential gentlemen who had come from the east and west and south of the republic that "only a sixth of the population of the Province is Catholic." By some mischance or mistake, which is not believed to have been intentional, and which Mr. Behan says "might easily be made by a layman filling up his notes from memory and not heeding the difference between the terms 'Catholic' and 'Christian,'" the Archbishop is represented in the report as having used the latter word instead of the former. Whereupon, the editor of the *Empire* grasped them on the task of ecclesiastical censor and lectures the Archbishop on the policy of moderation that ought to be observed in a mixed community such as ours, claiming at the same time for himself the credit of exemplary observance in this respect, and informing his readers that there are journals and individuals who had to institute his editing vigilance against offence to denominational prejudices. Mr. Behan's answer to the *Empire* is complete, and we have nothing to add to it. It is incisive, comprehensive, conclusive. But we cannot refrain from offering a little bit of advice to the editor of the *Empire*.

Would it not be proper for him, before assuming the office of censor over the high dignitaries of the Catholic Church, to ask himself: "Is his dictatorial instruction needed? Is such and such a news paper report, given by a single paper, written by some unknown person, uncorroborated by the report of any other journal or competent witness, so necessarily true in substance and in form of expression that he, the great official organ of the Conservative party in this Dominion, journalistic representative of the government, should absolutely accept it like a revelation from heaven, and proceed forthwith to fasten it as a charge upon the supposed author, and to deliver his bald homilies against a Catholic dignitary of Archbishop's rank in the Church and most distinguished Archbishopial rank in social and political influences?" Can it be possible that the practised editor of the *Empire* has not accumulated experience of the inaccuracy of reports, especially on subjects any degree higher than local politics, written by stenographic boys? Has he never witnessed the apologies of editors of newspapers for erroneous statements attributed by their correspondents to public men? Why then unhesitatingly assume the truth of the uncorroborated report in this case? And now, referring to the special credit claimed by the editor of the *Empire* for his scrupulousness in touching upon subjects that could possibly offend the religious susceptibilities of any section of the mixed commu-

nity in this Province of Ontario, let us hope to be pardoned for venturing to notice how very far the conduct of the *Empire* falls short of its pretensions in this respect. It came into existence in a critical hour; its birth was laborious; its cradling was costly. Sir John Macdonald and his party know this too well. It is destined foreordained it to be a bulwark against the daily assaults of the *Mall* upon the religious and civic rights of the Catholic people of this Dominion, which, because Sir John and his party had seemed to be parties to the nefarious policy, had brought disaster upon them in the Province and threatened them with early disaster throughout the Dominion. How has the *Empire* sought to fulfil its destiny? It was meek and humble for a time. It then set around its agents to gather in the names of subscribers, and the dignitaries of the Catholic Church were most earnestly appealed to aid their subscriptions taken in advance. But when the storm of blatant bigotry was raised by thirteen members of Parliament, a couple of impudent school masters and two or three out of every ten Protestant preachers in Ontario, what has been the course of the *Empire*? Common sense, Christian charity, provincial right, constitutional law and the supreme voice from the throne, all united in condemnation of the action of the bigots. Has the editor of the *Empire* employed his pen for the controlling or moderating of anti-Catholic fanaticism? Nothing can be conceived more contemptible than the exhibition he makes of himself, from day to day, in his editorial page. He feels bound, of course, to defend Sir John A. Macdonald's government, and this he does by a daily series of half column and quarter column articles multiplied "ad infinitum" abusing the *Empire* and *Mall* by nicknames and catch words, the point of which no one sees but himself, placing those two journals invariably in one vinculum, and with barefaced coolness, and in defiance of notorious facts, styling them both, in every editorial, "the two Grit organs." Is he equally earnest in displaying his boasted regard for the religious susceptibilities of the 350,000 Catholics of the Province? Hat he no special interest in trampling upon them, we doubt not he would show them fair respect. But the *Mall* took the front in anti-Catholic warfare; the *Globe* could not financially permit the *Mall* to cater the whole breeze of bigotry, and therefore it followed suit, changing its course at times in obedience to the exigencies of the hour; the *Empire*, believing in the possible success of the warfare of fanaticism, takes its stand upon two stools, and works itself might and main for Sir John A. Macdonald and Conservatism in one column, and for the abolition of the dearest religious and constitutional rights of Catholics in the next. It sustains and applauds the vile, unprincipled creatures who aim at enacting the Catholic Canadian penal code against the Catholics of Ontario on the plea of EQUAL RIGHTS, the old Elizabethan plea for confederation, outlawry, hanging and neck chopping of loyal Catholics and Non-Confessionals.

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nity in this Dominion who uphold more thoroughly and loyally, not through fancy or vapid sentiment, but on the high principles of Christian duty as well as public interest, unswerving allegiance to Her Majesty and the throne, and to her representative in this Canadian land. Not a single word was uttered by His Grace on the occasion referred to that could be anywhere construed in an opposite sense. He did indeed earnestly and fervently exhort the assembled Delegates of the I. C. B. U. from all the States of the great Republic to uphold, and honor, and love the American flag as the symbol of freedom and of glorious protection extended to our creed and race. It is the self same principle of religious duty enforcing loyalty to the sovereign authority of the State, whether republican or monarchial.

I am, Sir, yours faithfully,

JOHN J. BEHAN,  
Vice President I. C. B. U. United States and Canada.

SPECIAL TO THE CATHOLIC RECORD.

CONFIRMATION AND FIRST COMMUNION AT LA SALETTE.

His Grace Archbishop Walsh administered the holy sacrament of confirmation to seventy-six persons, chiefly children, in the Chancel of St. Mary of La Salette, Ont., on the feast of the Holy Name of Mary, the 15th Inst. First Communion was also administered to the candidates on the same day. Six of those who were admitted to share this happiness were adults, who have been converted to the Catholic faith.

For several weeks previously to the date mentioned, Rev. P. Corcoran, P. P., and the Rev. Father Harold devoted themselves to the work of preparing the children for the great occasion, by instructing them in Christian doctrine. The Mass of First Communion was celebrated by His Grace the Archbishop, who was assisted by Rev. James Walsh, of London. Besides the children, a large number of the devout people of the parish also received Holy Communion, after due preparation.

High Mass was celebrated by Rev. P. Corcoran, His Grace being present, assisted by Rev. G. R. Northgroves, Editor of the *Catholic Record*, and Rev. Jas. Walsh as deacons of honor. After High Mass His Grace administered confirmation, and delivered an eloquent sermon on the gospel of the day. He explained that we cannot serve two masters, God and Mammon, because we are created after the image and likeness of our Maker, that we may adore and serve Him, and afterwards enjoy the happiness which He has prepared for those who are faithful in His service. The nobleness of the end for which we are created excludes the services of any other master than the Almighty. Thus when Martha busied herself about many things, our Blessed Saviour said to her "one thing is necessary." That one thing is to serve God, and although we are obliged to pay a certain attention to matters of earthly life, all our acts must be subordinated to the one end for which we are created.

His Grace then explained the intensity of the love of God for man. From all eternity God had man in His thoughts, and had settled upon the mode by which our redemption was effected. The cost of any article is an indication of its value. If, therefore, we wish to know the value of our soul in the eyes of God we must look at its cost; the sacred blood of Jesus Christ shed to redeem us from sin. Our soul is therefore of inestimable value, since its cost is so great, and the end for which God has created us is well worthy of our entire attention.

His Grace then announced that this would probably be the last time he would have an opportunity to address the people of the parish, as the Holy Father had called him to labor elsewhere in the Lord's vineyard. He regretted leaving the diocese of London, the people of which are very dear to his heart, but he must obey the mandate of the Supreme Head of the Church, and bid them adieu, wishing them the choicest blessings of heaven.

THE "EMPIRE" AND THE I. C. B. U.

Kingston, 10 Sept., 1889.

To the Editor of the *Empire*:  
Sir—In an editorial article of your journal to-day you have been pleased to criticize certain remarks erroneously attributed to the Archbishop of Kingston in the report of his address to the Convention of the I. C. B. U., which appeared in one of the newspapers of this city last Friday. Your criticism proceeds on the assumption that the Archbishop delivered a public address, and that consequently the expression imputed to him in the report was intended to offend the religious feelings of the Protestant public. This is not so. His Grace's address, or rather his informal conversation, was delivered to a private company of gentlemen in a close room on the distinct understanding that his remarks were to remain with them alone, and not to go to the public. So much for the charge of intentional offence.

As to the phrase itself on which your complaint is grounded, it is, as every one present on that occasion knows, a mistake of the reporter, doubtless unintentional, but one which might easily be made by a layman filling up his notes from memory and not heeding the difference between the terms "Catholic" and "Christian." His Grace's expression was "only a sixth of the population of this Province is Catholic." The alteration of the last word into "Christian" conveys a meaning which Protestants of all denominations might fairly complain of, but which most certainly the Archbishop of Kingston did not convey directly or indirectly.

As to your further comments about the tendency of His Grace's observations towards the "disruption of the Empire," you may make your mind easy on that subject, since it is well known that there is no Bishop or ecclesiastical of any

grade in this Dominion who uphold more thoroughly and loyally, not through fancy or vapid sentiment, but on the high principles of Christian duty as well as public interest, unswerving allegiance to Her Majesty and the throne, and to her representative in this Canadian land. Not a single word was uttered by His Grace on the occasion referred to that could be anywhere construed in an opposite sense. He did indeed earnestly and fervently exhort the assembled Delegates of the I. C. B. U. from all the States of the great Republic to uphold, and honor, and love the American flag as the symbol of freedom and of glorious protection extended to our creed and race. It is the self same principle of religious duty enforcing loyalty to the sovereign authority of the State, whether republican or monarchial.

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For several weeks previously to the date mentioned, Rev. P. Corcoran, P. P., and the Rev. Father Harold devoted themselves to the work of preparing the children for the great occasion, by instructing them in Christian doctrine. The Mass of First Communion was celebrated by His Grace the Archbishop, who was assisted by Rev. James Walsh, of London. Besides the children, a large number of the devout people of the parish also received Holy Communion, after due preparation.

High Mass was celebrated by Rev. P. Corcoran, His Grace being present, assisted by Rev. G. R. Northgroves, Editor of the *Catholic Record*, and Rev. Jas. Walsh as deacons of honor. After High Mass His Grace administered confirmation, and delivered an eloquent sermon on the gospel of the day. He explained that we cannot serve two masters, God and Mammon, because we are created after the image and likeness of our Maker, that we may adore and serve Him, and afterwards enjoy the happiness which He has prepared for those who are faithful in His service. The nobleness of the end for which we are created excludes the services of any other master than the Almighty. Thus when Martha busied herself about many things, our Blessed Saviour said to her "one thing is necessary." That one thing is to serve God, and although we are obliged to pay a certain attention to matters of earthly life, all our acts must be subordinated to the one end for which we are created.

His Grace then explained the intensity of the love of God for man. From all eternity God had man in His thoughts, and had settled upon the mode by which our redemption was effected. The cost of any article is an indication of its value. If, therefore, we wish to know the value of our soul in the eyes of God we must look at its cost; the sacred blood of Jesus Christ shed to redeem us from sin. Our soul is therefore of inestimable value, since its cost is so great, and the end for which God has created us is well worthy of our entire attention.

His Grace then announced that this would probably be the last time he would have an opportunity to address the people of the parish, as the Holy Father had called him to labor elsewhere in the Lord's vineyard. He regretted leaving the diocese of London, the people of which are very dear to his heart, but he must obey the mandate of the Supreme Head of the Church, and bid them adieu, wishing them the choicest blessings of heaven.

THE "EMPIRE" AND THE I. C. B. U.

Kingston, 10 Sept., 1889.

To the Editor of the *Empire*:  
Sir—In an editorial article of your journal to-day you have been pleased to criticize certain remarks erroneously attributed to the Archbishop of Kingston in the report of his address to the Convention of the I. C. B. U., which appeared in one of the newspapers of this city last Friday. Your criticism proceeds on the assumption that the Archbishop delivered a public address, and that consequently the expression imputed to him in the report was intended to offend the religious feelings of the Protestant public. This is not so. His Grace's address, or rather his informal conversation, was delivered to a private company of gentlemen in a close room on the distinct understanding that his remarks were to remain with them alone, and not to go to the public. So much for the charge of intentional offence.

As to the phrase itself on which your complaint is grounded, it is, as every one present on that occasion knows, a mistake of the reporter, doubtless unintentional, but one which might easily be made by a layman filling up his notes from memory and not heeding the difference between the terms "Catholic" and "Christian." His Grace's expression was "only a sixth of the population of this Province is Catholic." The alteration of the last word into "Christian" conveys a meaning which Protestants of all denominations might fairly complain of, but which most certainly the Archbishop of Kingston did not convey directly or indirectly.

As to your further comments about the tendency of His Grace's observations towards the "disruption of the Empire," you may make your mind easy on that subject, since it is well known that there is no Bishop or ecclesiastical of any



**A Lay Hermon.**  
 Brother, do you love your brother?  
 Brother, are you all you seem?  
 Do you live for your brother?  
 Has your life a law and scheme?  
 Are you prompt to bear his duties,  
 As a brave man may possess?  
 Brother, when the mist exhaling  
 From the fan of pride and doubt;  
 Neither seek the house of bondage  
 'Till sitting straight and stout about;  
 But who, from their narrow spy hole  
 Cannot see a world without.  
 Anchor in no stagnant shallow—  
 Trust the wide and wondrous sea,  
 Where the tides are fresh for ever,  
 And the mighty currents free.  
 There, perchance, thy young Columbus,  
 Your New World of truth may be.  
 Favor will not make desiring—  
 (Can the sunshine brighter be?)  
 Slowly must it grow to blossom,  
 Fed by labor and delay;  
 And the fairest bud of profusion  
 Bears the taint of quick decay.  
 You must strive for better grounds;  
 Strive to be and not to seem;  
 Be the thing that God hath made you,  
 (Ourselves no borrowed stream);  
 He hath lent us but a limited conscience,  
 See you travel in the team!  
 See you seek life's misty hands  
 By the light of living truth!  
 And with bowing and kneeling  
 Breathe in your own manly youth;  
 O wiser age and care have found you,  
 Shall your downward path be smooth.  
 Fear not that rugged highway,  
 Let may wear the iron shoe,  
 Sunny glens are in the mountain,  
 Where the weary feet may roam;  
 Come to the bright young Columbus,  
 From a loving mother's breast.  
 "Stimpe heart and simple pleasure,"  
 So they write life's golden rule;  
 Honor won by simple means,  
 State that crown a cankered fool.  
 Ours as gleam the gold and purple  
 In a not and a beggar.  
 Wear no show of wit or science,  
 But the gems you've won, and weighed;  
 There, lie by on a ruin,  
 Make the world and hell your shade;  
 Are you not a thief and beggar,  
 In the rarest spots arrayed?  
 Shadows deck a sunny landscape,  
 Making brighter all the light;  
 So your brother's care and danger  
 On a loving nature light.  
 Bring all its talents and graces  
 Out upon the common sight.  
 Love the things that God created,  
 Make your brother's lead your care;  
 Seek to make your brother's life  
 As the sunbeams light the waters,  
 Leaving rock and sand bare.  
 Thus, my brother, grow and flourish,  
 For the true man needs no patron,  
 He shall climb, and never cease,  
 The things that God hath made;  
 The strong man and the waterfall.  
 —SIR C. G. DUFFY.

CARROLL O'DONOGHUE.

CHAPTER LI.

FATHER O'CONNOR'S TALE.

In one of the courtly apartments of Dublin Castle, with sundry papers and despatches spread on an open cabinet before him, sat Lord Heathcote. His face wore an anxious, disturbed look, and his hands nervously turned over the document. One, a recently dated letter, came to his grasp, and though he had evidently perused it before, he scanned it again with more than an ordinary interest, reading aloud the following portion:

"Captain Denton is still in Tralee; he has been more than once in company with a Catholic clergyman and a young lady who is reported to be the ward of the latter, and the sister of the Fenian prisoner, Carroll O'Donoghue. It was also present in the court during the trial of the Fenian prisoner, Carroll O'Donoghue. What his business in Tralee is I have been unable to discover."

The nobleman put down the mislaid envelope and read a letter which he held in his hand as if he would yield to some painfully absorbing reflection. There was a signal for ingress at the door, and to his response a servant entered with a note. The nobleman hastily tore it open.

To His Honor, Lord Heathcote:

Will your lordship kindly consent to see a Catholic clergyman on business of vital importance—the unfolding of a tale which dates back more than a quarter of a century, and which will disclose at this late date the perils that has separated two faithful hearts, and sent one broken to the grave?

I have the honor to remain, Your lordship's obedient servant,  
 REV. CHARLES O'CONNOR

Again and again Lord Heathcote read the brief missive, his face darkening, and his manner growing strangely excited. "I will see the gentleman," he said, at length, to the attendant in waiting. "Conduct him here."

The servant withdrew, and in a few minutes Father O'Connell stood in his lordship's presence. With no indication of his wonted ease and grace of manner, the priest courteously, but calmly, saluted the nobleman; and save for an unwonted color in his cheeks, and a strange sparkle in his eyes, one would little have dreamed that he was lawfully the prey of violent emotions. Lord Heathcote had stately inclined his head, not deigning even to motion his visitor to a chair; but the latter's own noble grace, and the sweetness of a countenance which combined the charm of physical and spiritual beauty, gained insensibly upon the nobleman; he found himself, somewhat to his own surprise, requesting the clergyman to be seated.

"Pardon me, my lord," answered the priest, "if I ask to be permitted to stand, I am only here for the purpose of unfolding to you this tale; I have brought to do with the result—that will remain with your lordship."

"This tale," repeated Lord Heathcote, straightening himself in his chair, and speaking calmly, "that he might hide his agitation, 'why do you ask to unfold it to me?'"

"Because as it directly concerns your lordship—because you alone have the power of meting out justice to the injured parties!"

"Speak on!" commanded the nobleman, shading his face with his hand.

"I have your lordship's permission to tell the tale in my own way—to go back to the beginning, and give you the dates and the facts as I received them?"

"You have—go on."

"The flash in the priest's face deepened. 'Twenty-seven years ago,' he began, his voice for the first time slightly trembling, 'there lived in one of the northern counties of Ireland an aged and educated, but impoverished, Catholic

gentleman named Dougherty. Only one member of his family remained to him—a daughter. This girl, Marie, who had not yet reached her seventeenth year, was famed throughout the little district in which they lived for her devotion to her father, her kindness to the poor, and her extraordinary beauty. Educated by her accomplished father, her culture rivaled that of more richly nurtured ladies, and her kind and simple manner won for her universal affection. Near them lived a young man named Mortimer Carter; he had scarcely attained his twentieth year, but natural sharpness and an education which had been the boon of a wealthy, deceased uncle, had fitted him for schemes demanding rare skill of brain and strength of nerve. The latter a family which early decay brought at youthful age to the grave, he was the trusted and cherished inmate of an abode that comprised a newly-wedded couple as youthful as himself. The husband, Richard Sullivan, lived but for his wife, and devoted every energy to making for her a comfortable household. Springing from an honest, well-to-do stock, he also had received a fair education, and sought opportunities of adding to the latter by receiving instruction during the long winter evenings from their young boarder and friend, Mortimer Carter. Carter, from the first opportunity that enabled him to render some important service to Mr. Dougherty, and which gained for him frequent access to the house, was struck with admiration and love of the beautiful daughter. He concealed the fact, however, probably because he feared that a disclosure of it would exclude him from the family, and he feigned to be only the ardent and disinterested friend of the father, while Marie had reached her eighteenth year, there visited that part of Ireland a young gentleman, the sole son of a wealthy and ancient English house. A title would descend to him on his father's death, but until then the young man, who was simple in his tastes and preferred quiet and obscurity to the ostentation of wealth, chose rather to be known by his own plain name of Berkeley. Accident brought Marie Dougherty to his notice, and disclosed sufficient of her cultivated mind to win the young stranger's heart. He found his way to the cottage, and by his address obtained the favor of the old gentleman; a few weeks more, and his love was reciprocated. Marie was accordingly betrothed; though Marie refused to marry, because young Berkeley was not of her faith. He promised her untrammelled freedom in her practice of her religion, unrestrained liberty in the Catholic education of their offspring, should heaven grant them such; but still the pious girl hesitated, and so great and so entirely trusted a friend was Mortimer Carter, who had been her tutor, she poured her doubts and fears. Her fond old father, fearing from the growing feebleness of his health his own speedy demise, and confident from all that he observed of their young visitor, and from numerous letters which the latter had shown, that his daughter's future would be entirely in the hands of the latter, he urged the alliance, but she, though loving with all the strength of her nature, still hesitated because he was not of her faith, until the blow fell which her father had feared. He was stricken with a fatal illness, and yielding at last to his wish, she was married by his dying bed. A Catholic priest performed the ceremony, which united Marie Dougherty to Walter Berkeley, and Mortimer Carter and Richard Sullivan were the witnesses. Immediately afterward, however, a college mate of young Berkeley's who had taken orders in the Episcopal Church, and who happened to be visiting in the vicinity, performed the ceremony anew, that no invalid might ever be brought against it. Father O'Connell passed, as if he expected some remark from his listener, but the latter was as motionless as though he had been turned to stone—not a tremor being visible upon his face. The priest resumed:

"Young Berkeley was not in possession of much fortune; his father was a hard man, and ill-tempered to the point of extravagance; still less would he, with his strong English and Protestant prejudices, brook the thought of his heir marrying an Irish Catholic. So the young man deemed it best to write nothing of his alliance in his letters home; he had sufficient means to live in comfort, and the novelty of his simple home, with the constant charm of a beautiful wife whom he devotedly loved, amply compensated for the loss of titled grandeur."

"Mortimer Carter was now the trusted friend of both wife and husband; the latter, induced by the kindly representations of Marie, and influenced by her example, learned to make an edifying constant of him."

"Thus they lived for a year, when Marie gave birth to twin boys; they were christened, by the clergyman who had performed the first marriage ceremony, Walter and William. At the same time his little girl was born to Richard Sullivan, but at the same time she was taken to the babe was left to the care of the heart-broken father. A kind neighbor volunteered to assist him in his care, and Sullivan soon learned to concentrate in his child the love which he fancied had been barred to the cradle of his wife."

"One night, just as he had parted from the cares of his little one, now old enough to evince her delight at his presence, he met on a lonely road a bailiff with whom in bygone days Sullivan's father had some unpleasant transaction. Contrary to wonted circumstances, old Mr. Sullivan had triumphed, and the bailiff was made thereby more angry and revengeful. He never lost an opportunity of taunting any member of the family, and on this occasion he poured forth a torrent of abuse on young Sullivan, and spoke insultingly of the latter's father, long reposing in his grave. The young man was goaded beyond endurance—in the heat of sudden passion he struck his aggressor a most unfortunate blow; the man, after three heavy groans, expired."

"While the murderer reeling above the corpse, unable either to leave it, or to take precautions of secrecy, accident led Mortimer Carter to the very spot. With his usual quickness he immediately thought of a plan by which the guilt could be transferred to another man, were about their aggressions frequent, and as the murdered bailiff was known to be disliked because of his hard measures,

it would excite little wonder or doubt, could it be made to appear that he was another victim of the mysterious band. Carter was familiar with their signs, and it required but little time to efface to the corpse the paper which should tell of another crime by the mighty marauders. They hurried from the spot, the deadly secret buried in both breasts."

"Carter's ruse succeeded; there was not a suspicion that the bailiff was murdered in any other manner; but Sullivan was haunted by a horrible remorse; as though he was, his fears gave him little peace, and the love for his child alone restrained him from some desperate act."

"Letters from England requesting young Berkeley's return had become frequent; letters which contained ardent expressions of the old lord's desire for his son to contract a betrothal alliance, and there was mentioned the name of the lady so designated. But Berkeley gave little heed, returning evasive replies—now citing his health as demanding a longer stay, now expressing a desire to prosecute farther length some researches. And thus matters continued for a little more than another year, when a third child was born—a girl; it was christened Marie. Then, when the young mother was still too weak to clasp her baby, a letter came demanding young Berkeley's instant presence. He and his father, without important service to Mr. Dougherty, and which gained for him frequent access to the house, was struck with admiration and love of the beautiful daughter. He concealed the fact, however, probably because he feared that a disclosure of it would exclude him from the family, and he feigned to be only the ardent and disinterested friend of the father, while Marie had reached her eighteenth year, there visited that part of Ireland a young gentleman, the sole son of a wealthy and ancient English house. A title would descend to him on his father's death, but until then the young man, who was simple in his tastes and preferred quiet and obscurity to the ostentation of wealth, chose rather to be known by his own plain name of Berkeley. Accident brought Marie Dougherty to his notice, and disclosed sufficient of her cultivated mind to win the young stranger's heart. He found his way to the cottage, and by his address obtained the favor of the old gentleman; a few weeks more, and his love was reciprocated. Marie was accordingly betrothed; though Marie refused to marry, because young Berkeley was not of her faith. He promised her untrammelled freedom in her practice of her religion, unrestrained liberty in the Catholic education of their offspring, should heaven grant them such; but still the pious girl hesitated, and so great and so entirely trusted a friend was Mortimer Carter, who had been her tutor, she poured her doubts and fears. Her fond old father, fearing from the growing feebleness of his health his own speedy demise, and confident from all that he observed of their young visitor, and from numerous letters which the latter had shown, that his daughter's future would be entirely in the hands of the latter, he urged the alliance, but she, though loving with all the strength of her nature, still hesitated because he was not of her faith, until the blow fell which her father had feared. He was stricken with a fatal illness, and yielding at last to his wish, she was married by his dying bed. A Catholic priest performed the ceremony, which united Marie Dougherty to Walter Berkeley, and Mortimer Carter and Richard Sullivan were the witnesses. Immediately afterward, however, a college mate of young Berkeley's who had taken orders in the Episcopal Church, and who happened to be visiting in the vicinity, performed the ceremony anew, that no invalid might ever be brought against it. Father O'Connell passed, as if he expected some remark from his listener, but the latter was as motionless as though he had been turned to stone—not a tremor being visible upon his face. The priest resumed:

"Now was the time for Carter's work; he had never ceased to love Marie Dougherty, wife though she had become, and jealousy of the youthful husband, combined with his own unquitted passion, made him skilful to plot, and strong to execute. Mrs. Berkeley, instead of regarding her husband as a devoted friend, indeed she was in no condition to answer her husband's affectionate letters, which came with every mail, and upon Mortimer devoted entirely the task of amusements. She would not suffer him, however, to state truly her feeble condition; she insisted rather that he would accede to her request to resign the task of amusements, and to devote himself to the study of his own work, which she had undertaken to read each English letter when it came, and from them she learned that the illness of the old lord, fatal as was certain to be, might still protract itself to the duration of months, and that young Berkeley, owing to his long absence upon his journey, had not yet returned to the country. To his father's health she held, could not tell him of his marriage—that he was even, for the sake of that frail life, compelled in a measure to feign assent to a future alliance with the lady whose name, from past letters, was familiar to Marie. But all gave the devoted wife little concern; she loved her husband so truly, she could not refuse to consent to anything for the sake of his own welfare, and she was sure that she had nothing to fear. Carter studied to imitate Berkeley's hand writing; he succeeded admirably, and then, intercepting the next English letter which came, he opened it, and substituted for its contents a letter which he had prepared, and which he fastened upon the husband, yielding at last to his father's persuasions, was about to marry the lady with whose name Marie was familiar. It deplored the cruel necessity, it assured her of his undiminished affection, but it repeated in unmistakable terms the terrible fact. Marie, with sudden supernatural wisdom, saw at once that nothing short of a bold and desperate woman she would go immediately to England, she would force her way to the dying lord, she would herself proclaim her marriage—not for her own sake, but for that of her children. The very strength of her grief favored Carter's design; he approved of her resolution, and might have done so, when she announced her determination to take her baby with her, by proposing to find a trusty man to take care of the little party, which would consist of the mother, and infant, and a nurse for the latter, while he would remain to guard the twin brothers, now sturdy little fellows of eighteen months. She assented, and Carter, without delay, procured a detestable man, and immediately a noble act to accompany the young wife to England, not only to her, but to her child as she desired to the home of her husband; instead, she was to be conducted to a different part, and there kept in seclusion till Carter could join her. Carter insisted that such a plan was entirely unnecessary, in order that she might retain her children, and preserve to their faith—otherwise their treacherous father would tear them from her; and Sullivan's warmest sympathies were enlisted, and full only of a wild anxiety to save the broken-hearted woman another blow, he readily consented. Unsuspecting Marie gratefully agreed to travel with Richard, whom she well knew, and Carter, having promised to take Richard's place for the time to the latter's little one, supplied him with ample means. But the night before the journey, as Marie stood tremblingly looking at her marriage certificates preparatory to putting them safely away—for they were to accompany her to the reaction of her strained feelings, her sudden unwarlike strength, her wild fears afloat, and she fell fainting to the floor. When she recovered it was with her reason gone—her bright, cultivated mind had flown forever. Carter, prepared for any emergency, kept the fact of her harmless insanity a secret even from the few servants in the little household, bringing for immediate attendance upon her a foolish girl of the neighborhood; but, innocent though the latter was termed by the neighbors, she had sufficient enough not to understand what might be going on about her."

"The journey was delayed, and Carter wrote to Berkeley one of the letters which the latter was wont to receive from his wife. Then, while waiting for Marie to

gain strength sufficient to leave her couch, he feigned to have frequent need of Sullivan at the house, forming pretenses which should take the latter, who was not ill-looking, nor of bad address as at that time, to Marie's room at questionable hours, and taking care that some of the gossiping servants should know of the fact. He further pretended to the domestics to be astounded at, and surprised of, the favor with which young Sullivan seemed to be received by the lady of the house, hinting that an attachment had existed between them previous to her more advantageous marriage; but of all this young Sullivan, anxious alone to be of service to the young creature whom he sincerely pitied, was ignorant. He fell blindly into the trap which was prepared for him. Marie had recovered strength to walk, but she still remained without sufficient mind to recognize any one but her baby; and Carter came to Sullivan with a marriage certificate in which the name of Walter Berkeley had been skillfully erased, and Richard Sullivan inserted in its place. He pretended to have received news of the immediate return of Berkeley, and he affrightedly said that the very condition of the poor wife would but further the husband's design of casting her off, and taking her child—then as a foil to this, and as there might be danger of meeting him if he now made a journey to England, he had thought of another plan. That Richard should pass to strangers as her husband—she was in no condition to contradict the statement; and for that purpose, let any one perhaps, surprised at the eminent superiority of the beautiful wife, should question the assertion, he had changed the marriage certificates which certified to her marriage by Catholic clergyman. Sullivan would travel with her and her baby, from whom she refused to be separated for an instant, to the southern part of Ireland, and there wait for Carter to join them with the twin boys; he also promised to bring with him Sullivan's little daughter. Again poor Sullivan, though at first shrinking and hesitating, consented to consent, and from no motive but that of saving Marie and her children."

"Shrouding their departure with all the secrecy he could throw about it, Carter saw them go; the poor young wife—having been induced to allow her baby to be carried by the foolish girl who had been her last attendant—consented to Sullivan's plan and leaving her child to the care of the latter, then Carter turned to the execution of the remainder of his plot. It stole immediately from the little household one of the twin brothers, the baby William, and traveled with it to friends whom he expected to find in the extreme northern part of Ireland. He found, however, that his friends had emigrated to America nearly a year and a half before, taking with them their sole child, at that time boy of six months. That information made him determine on another plan. The babe of six months who had been taken to America, and whose name was Charles O'Connell, would be now about the same age as the little William Berkeley; the comparison of Carter's journey, going to the parish clerk, he obtained a copy of the baptismal certificate of little Charles O'Connell on the pretense of being commissioned to do so by the child's parents; and then, hastening to a remote convent, he induced the good religious to assume temporary charge of his little one, and the comparison of Carter's journey, going to the parish clerk, he obtained a copy of the baptismal certificate of little Charles O'Connell on the pretense of being commissioned to do so by the child's parents; and then, hastening to a remote convent, he induced the good religious to assume temporary charge of his little one, and the comparison of Carter's journey, going to the parish clerk, he obtained a copy of the baptismal certificate of little Charles O'Connell on the pretense of being commissioned to do so by the child's parents; 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THE RUNAWAY.

"Would they put me in the asylum," she wondered, "if they caught me?"

Folk would surely think she was crazy. She stopped at the stone wall to rest, and looked back timorously at the old familiar scene.

Far behind her stretched the meadow, a symphony of silver and gold in the late fall. Here and there a stunted, gnarled tree stood solidly gold-leaved, or berry bushes clothed in scarlet and gold.

At intervals in the long slope stood solitary trees, where fluttering little leaves fell in the gentle chill air. In summer time she remembered well the hay-makers rested in the shade, and the men were kept there to cool.

She seemed as she sat there to remember everything. The house was all right, she was sure of that; the key was under the kitchen door mat, the fire was out in the stove and the cat locked in the barn.

"Good-by, critters," she said aloud; "meny's the time I've drove ye home and micked ye, an' I a-lus let ye be by the way, nor never hurried ye as the boys done."

With a farewell glance she went on again, smoothing as she walked, the scattered locks of gray hair falling under the pumpkin hood, and keeping her breast basked from the reach of briars.

Not a soul in sight of the coming twilight. John, the children, and the scolding wife who made her so unhappy would not be at home for an hour yet, for East Mills was a long drive.

Down the steep hill went the brave little figure, followed by an old shadow of itself in the wan light, and by tiny stones that rolled so swiftly they passed her often and made her look behind with a start to see if a pursuer were coming.

"They'd put me in an asylum, sure," she muttered wildly as she trudged along. At the foot of the hill she sat down upon an old log and waited for the train.

"Look out for the engine," ran two parallel iron rails, that were to be her road when the big monster should come panting around the curve.

At last the dull rumble sounded, a shrill whistle, and she hurried to the track, waving her hand to signal.

"This, in the conductor's vernacular, was a cross roads station, where he was used to watch for people waving articles frantically. The train stopped, and this passenger was helped aboard. He noticed she was a bright eyed old lady, very neat and precise.

"How far?" he asked. "Gitt there in the mornin'," he said kindly, waiting for the money, as she opened a queer little reticule, where, under her knitting, wrapped in a clean cotton handkerchief was her purse with her savings of long years—the little sums Sam had sent her when he first began to prosper in the West, and some money she had earned herself by knitting and berry picking.

possessed her soul in silence so long, and it was a relief to tell the story of her weary years of waiting to a kindly listener. She told him all the relations she had.

"Here's the depot, Aunt Hannah, and you won't see 'bars an' Injuns' nor the buffaloes you were talking about, but the prettiest and sunniest city ever set your dear eyes on."

He picked up the big carpet bag, faded and old fashioned, not a bit ashamed of it, though it looked like Noah might have carried it to the ark.

"They said good-by, and the last seen of her was her happy old face beaming from a carriage window as she rolled away to what all knew would be a pleasant home for all her waiting years."

"Won't we have some dinner soon, mamma; I'm so hungry!" Little Mamie's pale, pinched face was lifted pitifully to her mother's, and the mother knew by her own gnawing hunger how the little one was suffering, for she herself had not tasted food for forty-eight hours.

"But what will you do if Sam ain't in Denver?" asked the farmer. "I hev put my faith in Providence," she answered simply, and the stranger could not mar that trust by any word of warning.

He gave her his address as he got off at the Nebraska line, and told her to send him a word if she needed help. With a warm hand-clasp he parted from her to join the phantoms in her memory of "folks that had been kind to her, God bless 'em," and the train went rumbling on.

But many of the passengers had listened to her story and were interested, and they came to sit with her. One pale little lad in the seat in front turned round to look at her and smile.

"I'm a-wantin to see. Here's the dollar I got from ye the day I was dead broke." "Thank you kindly, Pat," he said, as he would have said it years before, had he met his companion in a London drawing room, and in the mother's, he added, gleefully, to the child.

"The woman—poor woman!—was kneeling by her bed side, with the tears raining down her face. With broken voice she wailed out, "Oh God! give my husband back to me! Give him back to me and I will love you as I love you forever." And even while she knelt the door opened and Mamie flew to her arms.

"Oh mamma! here's papa, and we've got some bread and butter and bacon and potatoes, and he's never, never going to drink any more." "And the husband of her youth, the man to whom she had clung through all other friends had been lost to her, knelt beside her, and whispered, "It's true Mary; so help me God!" And the almighty help was given, and friends gathered about him, and business prospered with him; and one day he led his wife and daughter back to the old home, and installed them there.

As Mamie went gaily skipping from room to room, her father said: "My little daughter is very happy." Clapping her arms around his neck, and laying her rosy face close to his, she whispered: "Yes, papa; I dip my taters in my own gravy now."

"A Fact Worth Remembering. Mr. JAMES BENNETT, of Toronto, states that his little baby when three months old was so bad with summer complaint that under doctor's treatment her life was despaired of. Four doses of Dr. Fowler's Extract of Wild Strawberry cured her."

To meet a class of reliable remedies of unquestionable merit, the Hospital Remedy Company obtained the prescriptions of the leading physicians of the Old World—London, Paris, Berlin and Vienna. These hospitals are presided over by the most eminent minds in the world, and to obtain the prescriptions, elaborate and place on the market the remedies in use and endorsed by such eminent medical authorities was a bold and brilliant piece of enterprise, and worthy of the success which has attended it.

"Why, Aunt Hannah," he cried, with a break in his voice, and she—she put her trembling hands and fell into the big arms, tears streaming down the wrinkled face. "I knowed Providence would let me find ye, Sam," she said brokenly, and no one smiled when the big man sat down beside her and with gentle hand wiped her tears away.

"Why, I've sent John twenty dollars a month for five years for you," he said angrily, as she told him why she ran away, and he said you could not write, for you had a stroke and was helpless, and I've written to you often and sent you money. It's hard for a man to call his own brother a villain."

Give you something light. Lots of your sort, poor lad, out here. All the reference, I want is that little kindness of yours to Aunt Hannah."

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THE NEW BRIZE STORY is eagerly sought for, read with pleasure or disappointment, is then tossed aside and forgotten. But ladies who read of Dr. Pierce's Female Prescriptions read it again, they discover in it something to prize—a messenger of joy to those suffering from functional derangements of any of the genital organs.

Unparalleled as a Liver Pill. Smallest, cheapest, easiest to take. One Pellet is Best. Does not grip. Cures Sick Headaches, Biliousness, Constipation, Indigestion, Flatulency, Acidity, and all derangements of the stomach and bowels. Put up in glass vials, hermetically sealed. Always fresh and reliable. Gently laxative, or an active cathartic, according to size of dose. 25 cents by druggists.

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Give the Babies Nestle's Food. A compound of Milk, Wheat and Sugar. Chemically so combined as to resemble most closely the Mother's Milk. It requires only water in preparation, thus making it the most Economical and Convenient preparation in the market. It sides coherently with the difficulty and uncertainty of obtaining pure milk of a suitable and uniform quality. It is recommended by the highest medical authorities. It is especially adapted as a Summer Diet for Infants.

THOMAS LEVINS & COY Montreal. I, the undersigned, C. Schwanck, suffered from nervous trouble for eight years, and all the various remedies of the leading physicians of Germany, they could give me no relief, but advised an ocean voyage, even this however, did not improve the trouble and my condition became daily more hopeless. I was about this time advised to try Dr. Koenig's Nervine. I freely state that since using it three years ago, I have had but two or three attacks, and I feel as well as ever.

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with the following letter in Latin signed by Cardinal Simeoni:

S. Congregazione di Propaganda Fide.

Rome, 27th August, 1889.

ILLUSTRIOUS AND MOST REVEREND FATHER,

While despatching to Your Grace the Apostolic Letters in form of Brief in virtue of which Your Grace is promoted to the Archbishopric of Toronto, with all the faculties usually granted and instructions conveyed on such occasions, permit me to congratulate you on the eminent dignity to which Your Grace is now elevated.

I have no hesitation in saying that I cherish the assured hope that Toronto will largely benefit by your administration, and I humbly pray to God that His grace may be ever present with you for the good of your new diocese and of the whole ecclesiastical province over which Your Grace is called to preside.

The sacred pallium which will be asked for at the next consistory shall be expressed to Your Grace as soon as granted.

I request that Your Grace will inform me by letter of your early official installation into the Metropolitan See of Toronto.

I most earnestly entreat God that He may long preserve and protect you.

JOANNES, CARD. SIMONI, Prefect of the Sacred Congregation of the Propaganda.

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them as if they were worse than aliens, and in this that journal is followed by all the fanatics of the country.

The fanatics must be taught that the country is not to be governed on any such principles.

One useful lesson has been given to them in regard to their conduct concerning the Jesuit Estates Act, but they are not satisfied with it.

They must still be taught that French Canadians are as much Canadians as themselves, and as much entitled to all the rights of citizenship.

The Commissioners state that of 97 French schools visited, 24 have all the authorized books of English study, 43 have the English Ontario readers complete, 19 have the first and second books, and 11 have the Ontario first reader.

It is thus seen that in all English is taught, though in a few the progress is not great.

Of the French books used, those which are authorized in the Province of Quebec are most employed.

Some of these have been formally authorized in Ontario, and some have not, but the necessities of the case made it requisite that school inspectors should overlook some irregularities in this matter, as the Ontario school laws did not fully contemplate or provide for the case of the French readers used.

The Commissioners remark that "they contain teachings peculiar to the Church of Rome," and that they are unauthorized.

The want of authorization is, after all, not a serious matter, as the Ontario school regulations have not fully provided for suitable text-books for French schools, and under such circumstances the teachers and trustees could not do better than use books which are used in Quebec.

The teachings which are peculiar to the Catholic Church are certainly not objectionable where the children are Catholic.

We are told, however, that some Protestants complained to the Commissioners of the use of such books.

It must be acknowledged that such books ought not to be used for Protestant children, but we are confident they were not used for purposes of proselytism, or for aggression.

The school law provides ample protection to Protestant parents and children in this case, and we are sure that Catholic trustees and teachers would in every case afford to the Protestant children all the protection desirable under such circumstances, and would use other books when it would be possible to procure them.

At all events it is clear that the use of distinctively Catholic books in the case of a few Protestant children was not intentional, and it does not constitute a just cause for a violent crusade for the abolition of religious teaching in the case of Catholic children.

The remedy is to be found in a more strict adherence to the school law. It is not asserted that there is any intentional interference with Protestant children, but if it has sometimes happened that they have used books which are distinctively Catholic, they can easily find redress under the clauses of the School Act which do not permit any children to receive religious instruction which is objected to by their parents.

The Commissioners state that in 57 of the schools religious education is given during school hours. It is given before or after school hours in 23 schools, and in 18 there is no religious instruction given.

In the case where religious instruction is given out of school hours, there is no violation of the school laws, either in spirit or in the letter, inasmuch as the law provides for this being done.

When such instruction is given during school hours, the letter of the law is of course violated, but as in those cases there are usually no Protestant children in attendance, there is, at all events, no violence done to the religious convictions of any one.

We presume that the County Inspectors tolerate the practice because the people of the localities desire it to be continued.

Of course, the trustees can, in such cases, obey the strict letter of the law by making such arrangements that the religious teaching shall be given out of school hours, but it would not be wise to throw difficulties in the way of imparting religious teaching.

The Commissioners state that "the prominence given to the Roman Catholic religion in these schools is objectionable to the English speaking Protestants generally," but they also state that wherever there is any cause of complaint in this respect, "it is only necessary that the schools be brought into harmony with the law."

With the recommendation of the Commissioners that "a special school should be established for the training of French teachers in the English language," we cordially agree; and that special institutes should be held "for the benefit of the teachers now employed in the French schools." Hitherto there have been no opportunities afforded to French teachers, and the trustees of the French schools are rather deserving of praise for the efforts they have made under great difficulty to supply their schools with efficient teachers, than that any effort should be made to increase their difficulty by putting additional obstacles in their way.

On the whole, the report of the Commissioners is highly creditable to the French schools of

Ontario, and even in the matter of English teaching, it has been shown that there has been as much progress made as could reasonably be expected in the difficult position in which the trustees were placed.

The Commissioners say: "There can be no question as to the fact that in all the French schools in the several counties visited, notwithstanding particular cases of backwardness or inefficiency, an effort is being made to impart a knowledge of the English language, and not only so, but this work is receiving a larger amount of attention at present than in former years.

There are some of these schools in which English has been well taught for many years, so that they are practically English schools.

There are also some, as will be seen from the statistical statement forming part of this report, in which the English language is largely used in the work of the school.

This is the case more particularly in the counties of Essex and Kent."

The report of the Commission has proved that there was no foundation for the senseless outcry which was raised by the Francophobes against the French schools.

THE DUAL LANGUAGE QUESTION.

Mr. Attorney General Martin, of Manitoba, is said to have stated in Ottawa that the Government of Manitoba intend to abolish the French as an official language on the twofold ground of "not supporting a foreign tongue and to save expense."

The Government have already stopped the publication of the official Gazette in French, but this step appears to be at least premature.

French is by the Constitution an official language of the Province, and the non-publication of notices in legal form will endanger the validity of all public Acts which require official notice of them to be given.

The supporters in Ontario and Manitoba of Mr. Greenway's course maintain that there is no more reason for the retention of French as an official language than for the establishment of German in the same category.

German is essentially a foreign language in the Dominion, and there can be no reason why it should be recognized as an official language in any Province, but it is not so with French.

French is the language of one of the Provinces, the second in importance in the Dominion, and though the general language of the Dominion is English, the right of French to an official recognition is derived from the perfect equality between French and English speaking Canadians, which was guaranteed by treaty in the Act by which Canada was ceded to England.

It is the fact that who have at heart the desire to annoy our French-Canadian fellow-citizens who are agitating for the abolition of French as an official language in Manitoba.

The spirit which animates them is the desire to create discord and dissension between Canadians of the two nationalities and to have a miserable revenge for their utter discomfiture on the question of the Jesuits' Estates Act.

They did not succeed in getting the Dominion Government and the Governor-General to insult 42 per cent. of the population of Canada by virtually stamping upon an illustrious and virtuous order of priests an unmerited stigma, so they desire to take revenge on the French-Canadians in some form.

These fanatics endeavor to make it appear that the rights which Catholics, French or Irish, have in Canada are concessions which they have kindly granted us, but of which they are perfectly at liberty to deprive us at will.

It may be said, as a French writer said of popular rights in France: "What they call their concessions are our conquests, what they call our encroachments are our rights."

When French and English were made the official languages in Manitoba, the French population preponderated, and if this had continued to be the case in the Province, the English speaking population would, undoubtedly, urge now the terms of the Constitution as a reason for the preservation of English in that capacity, but as English predominates now, the fanatics have the opportunity to display the vindictive spirit which animates them.

If the Constitution of Canada is to be interfered with for the purpose of abolishing French in Manitoba, there is not the least doubt that French will have to become the sole official language of Quebec.

The fanatics are very willing to urge on the people of Manitoba to take this retaliatory measure, but when they are reminded that vindictive measures are sure to result in retaliation they become very angry.

We speak of retaliation. It is only fair to say that we believe that the people of Quebec are too fair minded and liberal to adopt retaliatory measures, simply as such.

A Catholic people is not often influenced by such unworthy motives, and the liberality of the people of Quebec is manifest in the fact, which is but one of many, that there are no less than twelve Protestant members in the Quebec Legislature, nearly all of whom have been elected in Catholic constituencies.</



need not be looked for speedily. The mind and temper are not, perhaps, ripe for it. There must be such a conception of the universal Church as will dwarf all previous ideas, etc."

All this evidently looks for a corporate union of denominations holding various and opposite doctrines, yet bound together in one Christian fold which agrees to overlook the doctrinal differences which exist at present. It is almost needless to say that such a conception is quite alien from the character of the Church which Christ established on earth to teach all nations "all things whatsoever I have commanded you." The Church of Christ on earth must of necessity teach the same doctrines everywhere, and they must be the doctrines which Christ Himself revealed. It is not within the right of Pope or Council, still less of any National Church or of any organization calling itself a Church, to dispense with the characteristic of doctrinal unity which has been established by Christ as an essential condition of His remaining with His Church to the end of time. It is this quality of unity which constitutes the Church to be the "pillar and ground of truth."

The sacred deposit of faith which Christ left to His Church cannot be laid aside at man's pleasure, and there can be no Christian unity unless by the acceptance of the doctrines of the Catholic Church without any suppression for the sake of a false peace where there can be no peace. The road to Christian peace lies through acceptance of the truth without tergiversation, or mental reservation. Christ promised to remain with His Church to the end of time, but the Church with which He promises to dwell is the one which He built on the rock, Peter. It follows that there can be no Christian unity unless the authority of St. Peter's successor, the Pope, be submitted to both in doctrine and in discipline. It is, therefore, somewhat amusing to find the bishop proposing that, to bring about a universal Christian union, Catholics should begin by giving up their unity with the head of the universal Church, in order to join with the English Church in declaring themselves a separate religious body, independent of the universal Church. Yet it is in this way, through the disruption of unity with the universal Church, that Bishop Courtney proposes that the movement for Christian unity shall be inaugurated.

Among the other business matters which the synod took into consideration there was a memorial from the diocese of Ontario "calling attention to the menace to the Church involved in the attitude of the Roman Catholic hierarchy." This, of course, refers to the Jesuit Estates Act. We have already shown over and over again that the encroachments and menaces come altogether from the Ontario persons who desired to interfere with the action of the Quebec Government in settling a long-vexed question to the satisfaction of all the parties concerned. We will only add here that such indications of hostility to Catholics are not likely to improve the prospects of general union which, Bishop Courtney, in his kindness of heart, so earnestly desires.

CARDINAL MANNING.

A very loud non-Popery howl heralded the arrival in London of Cardinal Wiseman, about forty years ago. His nomination to the Archbishopric of Westminster occasioned a tidal wave of Protestant bigotry, so graphically described by Sir John A. Macdonald in his speech which closed the Parliamentary debates on the Jesuits' Estates Act. Society in England, and particularly in London, was stirred to its depths, and public opinion became so heated and so clamorous that, to cool it down and quiet the storm, the Ecclesiastical Titles Bill had to be passed in the House of Commons. This bill enacted fines and penalties against any Catholic Bishop assuming the title of the See to which His Lordship was appointed by the Holy See, and its provisions were extended so as to affect not only the bishops lately named for different Sees in England, but also the ancient Bishops held in Ireland. It was a *Drum fulmen*, however, that is to say, it fell harmlessly on those intended to be fulminated by its decrees. The bishops of Ireland treated it with utter contempt. The very week after its third reading in the House of Commons, and its approval by Her Majesty, John of Tuam, whom O'Connell styled the "Lion of the Fold of Judah," wrote a letter of condemnation and protest, and defied the power of England by signing himself "John, Archbishop of Tuam, by the Grace of God and appointment of the Holy See." The great Ecclesiastical Titles Bill was scarcely born when it died a natural death, and no more has since been heard of it, except what remains in history of its ephemeral existence and the stupidity of the men and times which framed it. One thing is very certain, however, and it is that the lawmakers, Lord John Russell and his colleagues, who devised it for the appeasement of a London mob, could not by

any possibility have foreseen that in so short a time things would be so changed that the same mob would be almost falling at the feet of Cardinal Wiseman's successor, and that the London authorities would be appealing to Cardinal Manning to save the city from the threatened horrors of communism. Such a consummation has been reached, however, within the last few weeks. The men employed at the docks struck for higher wages, shorter hours and compensation for overwork. The rich men who have charge of the shipping interests, and who own the dock yards, refused to accede to the demands of the strikers, at whose head was John Burns, and his lieutenant, Tillet. The thousands who refused to work paraded the streets of London in armed bands, uttering threats of demolition of property and of resistance to all authority. This state of things was continued for some weeks, to the terror of all peace-loving citizens, when Cardinal Manning appeared before the crowd and harangued the rioters. They listened to his words of paternal advice, and cheered him to the echo. Finally, the leaders, Burns and Tillet, accompanied His Excellency to the episcopal residence, and took counsel with His Grace as to the next move to be made, and as to the most efficacious means to be employed in order to secure better terms from the rich companies. These wealthy lords were in daily expectation that the crowds would become desperate through hunger, and commit acts of violence which would call for their suppression and dispersion by the police and the military. The dock companies troubled themselves very slightly about the horrors that would ensue when civil war would burst forth, and citizens would be mowed down by grape shot, while the demon of discord would spread havoc and consternation among the millions that swarm in England's teeming Babylon. Fortunately, an Angel of Mercy was found, a messenger of God, acknowledged as such by that infuriate populace, Cardinal Manning arose in Peter's bark, as his Master of old, and said, "Peace, be still," and they marvelled much that the winds and the waves obeyed his voice. One of the most interesting incidents of the crisis, we are told, is the extraordinary and universal confidence reposed in the venerable Cardinal, whose influence with the masses seems unbounded. The result of the strike has been a great victory for the men at work on the docks. All their demands have been granted. A despatch from London, dated September 13th, says that a settlement of the strike has been arranged. The joint committee appointed to consider the proposal of the strikers have agreed that the wages demanded by the dock laborers shall be conceded, the advance to take effect on November 4th. The Cardinal Archbishop of Westminster is to day the most highly respected, as he is the most popular, public man, even Gladstone included, in the empire of Great Britain.

THE STATUE TO BRUNO. POPE LEO'S ALLOCATION ON THE RECENT UNVEILING-VIGOROUS REST. Baltimore, Sep. 13.—Cardinal Gibbons has issued a pastoral letter calling attention to the allocation of Pope Leo on the unveiling recently of a monument in Rome to the memory of Giordano Bruno. The letter will be read in the Catholic churches next Sunday. The Cardinal says: "A mingled feeling of righteous wrath and deep sympathy was bred in every Catholic heart when the news came that upon a public square in Rome, impious men dared to unveil the statue of an apostate monk. Dragging the memory of a wild theorist, a shameless writer and denier of the divinity of Christ from the obscurity of a grave that had for three centuries closed upon its disgrace, these men, backed by mere brute force, have set upon a pedestal in the holy city the statue of the infamous Bruno. Such a proceeding is a palpable and flagrant outrage, not alone upon the Catholic, but upon the whole Christian world. Its animus is clear in the un-Christian and defiant language employed in the unveiling of the statue of a man whose whole life breathes cowardice, pride and defiance of lawfully-constituted authority. There is not the action of decent, honorable, but misguided men, calmly and with due regard to the feelings of others, promulgating a new cult, or introducing a new cult. Their attempt is not so much to honor Bruno as to insult and vilify the Vicar of Jesus Christ and devoted children throughout Christendom. Indeed, their aim is higher still. They defy and insult not only His vicar, but our divine Lord Himself. From every land they have chosen as the committee to further the movement the champions of atheism would be destroyers of the very foundations of Christianity. It is proper that the Christian world, and especially this portion where the term "Religious Freedom" is understood in a sober, Christian sense, should brand with their indignant scorn actions such as this. We are not yet ready for processions in which the red and the black flags of revolutionists and Anarchists are defiantly flaunted.

The new Catholic college in Brooklyn is to be called St. John's. The cornerstone was laid by Bishop Loughlin on the 8th inst., the feast of the Nativity of the Blessed Virgin Mary. It will be four stories high, 185 feet deep and 60 wide, and cost \$75,000. It will be opened in October, 1890, during the celebration of Bishop Loughlin's golden jubilee.

DIocese OF LONDON.

A WORTHY PRIEST HONORED BY HIS FLOCK—SILVER JUBILEE OF REV. FATHER WILLIAM, O. S. F., OF ST. JOSEPH'S CHURCH, CHATHAM—ADDRESS BY THE PARISHIONERS—IMPRESSIONS—GRAND MUSICAL FEELING REPLICES.

Special to the Catholic Record. For twelve years the Rev. Father William, O. S. F., has been parish priest of St. Joseph's Church, Chatham, during which time a very warm attachment has been created between pastor and people; and if anything were necessary to show the love and esteem felt by the latter toward the former, it was abundantly supplied in the handsome and hearty manner in which the twenty fifth anniversary of his ordination was celebrated on Tuesday, the 10th inst.

Preparations were being quietly made for the event by the congregation, so that on Tuesday morning the imposing church and surroundings had been tastefully and appropriately decorated by the ladies of the congregation, and under the guidance of Father Paul, everything seeming to add to the religious fervor of the occasion. Promptly at 10:30 a. m. the clergy, preceded by the school children, altar boys, acolytes and chorists, under the direction of Father Paul, proceeded from the presbytery through a grand honor formed by the members of Branch S. C. M. B. A., Men's and Boys' Societies, marshalled by Major Kelly, Grand Marshal for Canada of the C. M. B. A. to the church, where they were greeted by the strains of "See the Conquering Hero Comes" (Judith Macabees), from the organ by Prof. Doré; thence to the high altar, where solemn High Mass was begun, with Father William as celebrant; Very Rev. Father Lucas, O. S. F., of Cincinnati, as deacon; Very Rev. Father Bonaventure, O. S. F., of Lafayette, Ind., as sub-deacon; and Rev. Father Istour, O. S. F., of Detroit, as master of ceremonies.

Seated in the sanctuary, besides the priests already mentioned, were: Very Rev. Father David, O. S. F., Detroit. Very Rev. Father Francis, O. S. F., Detroit. Rev. Father Engelbert, O. S. F., Detroit. Rev. Father Paul, O. S. F., Chatham. Rev. Father Joseph, O. S. F., Chatham. Very Rev. D. O'Connor, D. D., President of Assumption College, Sandwich. Very Rev. Dean Wagner, Windsor. Father Girard, Belle River. Father Ryan, C. S. B., Amherstburg. Father Angley, Balguy. Father Wassenaar, Timsbury. Father Langlois, Big Point. Father Bernard, McGregor. Father J. O'Connor, Midstone. Father McGill, Cincinnati. Rev. Bro. Alphonse, Lafayette, Ind. Rev. Bro. Thomas, Cincinnati.

The choir, accompanied by Spell's orchestra, of Detroit, and Miss Coonan as organist, under the able direction of Mr. J. W. Marantette, rendered Mr. Marx's Twelfth Mass. After the reading of the Gospel, the Rev. Father Francis, O. S. F., rector of St. Mary's Church, Detroit, ascended the pulpit and delivered the following impressive sermon.

REVEREND AND BELIEVED FRIENDS.—Why, it may be asked, this solemn church, these decorations, this magnificent display and this demonstration of exceeding joy—a demonstration that will be memorable in the annals of the Church in Ontario? Why this vast concourse of clergy and laity; why this Silver Jubilee? It is to give honor to a priest of the altar Christ—another Christ. This day with all these demonstrations is an outgrowth of Catholic belief in Apostolic succession. This day gives you all the opportunity, and a most welcome one, to show esteem and regard for a priest who has reached the twenty fifth anniversary of his elevation to the priesthood. No time, no expense, no labor have been spared to make this day memorable. You have all gathered together here to-day to show

YOUR FAITH IN THE PRIESTHOOD. Since custom has it to celebrate the twenty-fifth anniversary of great events, I think nothing could be more appropriate than celebrating this Silver Jubilee. Twenty-five years is not a long stretch of time, but in the career of a Catholic priest it is a notable span, and it gives you a welcome opportunity to proclaim your faith in your pastor, divinely appointed a priest for you. The very life of a child of the Church is most intimately connected with the priest. The natural ties, the ties of blood, are not to be compared with the divine relationship of a priest to his flock, his heaven-bought relationship. Let us expatiate a little on this. It will give you some idea of the importance of the priesthood and of the relations in which he stands to you. The apostles were clothed with the power of Jesus Christ, and the priests, their successors, are clothed with their powers. This fact reveals the eminent

DIGNITY OF THE PRIESTLY CHARACTER. It is not for any personal merit which he is possessed of, but from the divine functions of his office. To the carnal mind a priest looks like other men, but to the eye of faith they are exalted as the ambassadors of Christ. "We are ambassadors," said the apostle. It is a high privilege for a citizen of any country to represent it in a foreign land; how much higher to represent the Court of Heaven among the nations of the earth! "As the Father hath sent me, so send I you. Go ye, therefore, and teach all nations." and lo, I am with you all days unto the consummation of the world," are the words of our Saviour. The jurisdiction of an earthly ambassador is limited; that of the ambassador of Christ extends over the whole world and preach the gospel to every creature." Our Saviour not only empowers the priest to preach, but commands the hearers to obey, and says that if that man or city who will not hear "Cast off the dust from your feet as a testimony against them." "It shall be more tolerable for Sodom and Gomorrah than for that city." "He that heareth you heareth Me, and he that despiseth you despiseth Me, and he that despiseth Me despiseth Him that sent Me." The Lord not only requires that His ambassadors be

heard with reverence, but also requires that they be honored in their persons. No greater insult can be offered to a nation than violence or injustice to its ambassadors, and no greater insult can be offered to God than insult to His ambassadors. "Therefore, the Lord has said, touch not Mine anointed and do My prophets no harm." God avenged the insult offered to His ancient servant and two-and-forty boys were devoted for doing and saying wicked things to their prophet. An ambassador accredited to foreign countries enjoys the friendship of his ruler and is made his confidant, is entrusted with his secrets and receives his instruction. So Jesus

REVEALS THE SECRETS OF HEAVEN to His ambassadors. "I will not now call you servants," but I will claim you as friends, for whatsoever the Father hath committed to Me, I have committed to you." So the ambassador of the new law, the priest, the minister of God, is the friend of God. Coming to the name of the Lord, with His secrets committed to him, he communicates those secrets to his flock. What a privilege to be the herald of God's law, the bearer of the olive branch to a world deluged by sin, to preach the gospel that brings peace to men, the gospel that strengthens the weak, consoles the sorrowing, reconciles enemies and holds for all the hope of eternal salvation. Not only is the ambassador sent to vindicate God's honor but to proclaim His glory. The minister of the new law is the dispenser of divine grace and the

ALMONER OF DIVINE MERCY the dispenser of the favors and mercies of God. As St. Chrysostom said, it was the Lord's will that His ministers, His ambassadors, "whatsoever you shall bid on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven." To them he gives the power to forgive sins of the penitent, and the power to consecrate His body and blood, and distribute to their flock. He gives them the power of granting regeneration in baptism, in infant baptism, and assigns the solemn duty of giving succor to the dying and fitting them to enter another world. "Is any man sick, let them call in the priests of the Church, etc." As far as eternity is above time, soul above body, so much higher are the

PRIVILEGES AND POWERS GRANTED TO ABOVE THE POWERS OF ANY VULGAR POTESTATE. The earthly ruler has power over the body but he cannot penetrate the sanctuary of the soul. The priest of the new law has power over the soul, and can restore it to the liberty of a child of God. He unites all titles given to priests in the new law—ambassadors of Christ, dispensers of God's grace. To sum up entirely, he is a king in his heart and affections, a shepherd leading his flock into the pastures, secured from the attacks of the wolves, a father who breaks the bread of life to the children whom he has begotten in Jesus Christ, a physician to heal the loathsome distempers of sin, a judge to bestow pardon on self-accused criminals.

After the reading of the Gospel, the Rev. Father Francis, O. S. F., rector of St. Mary's Church, Detroit, ascended the pulpit and delivered the following impressive sermon. Turning to Rev. Father William, he said he desired to say some words that came from the bottom of his heart. Thirty years ago they first became acquainted. Later on they became brother parishioners, and still later members of the priesthood. It was a pleasure to him to be asked to speak on this occasion, and his only regret was that he wished he had been able to do justice to his subject. He warmly congratulated Father William because God had chosen him to do so much good and because he had responded to the call; because he had the respect, esteem and appreciation of the good people of Chatham; also because of the beautiful church. He hoped God's blessings to him would not cease, but that he would continue to work for the honor of God, and that He would fulfill His promise that he that forsaketh father, brethren or sisters, or wife, or lands shall receive a hundredfold and life everlasting.

He closed by addressing a few words arguing the Catholicity and unity of the Church from the harmony that existed in all countries, and among the various nationalities, also that comprised the congregation of St. Joseph's parish. Rev. Father Joseph made a few well-chosen remarks, eulogizing Father William with whom he had been associated. After Mass the representatives chosen by the congregation approached the Communion rail, when Mr. Geo. Bloude, sr., read the address from the German members of the congregation, signed by Messrs. Geo. Bloude, sr., M. Mindorff, Miller, Geo. Kuhn, S. Kaufman, Val. Zuber, Geo. Zink, Theo. Widgen, W. Berthold, S. Gillot and Joseph Rejding. The address in French, from the French Canadian parishioners, was then read by Mr. J. W. Marantette. It was signed by Messieurs J. W. Marantette, Theo. Martin, sr., F. Robert, E. Laurent, W. A. Dumas, J. U. Thibodeau, J. Fontenotte, F. Dumas, H. Gaudreau, Alex. Martin and A. Delege. These addresses were feelingly replied to by Father William in German and French respectively. Mr. C. J. O'Neill, L. L. B., then read the following address from the congregation, when Mr. Theo. Brady handed Father William a purse containing \$600 in gold, the gift of the congregation.

THE ADDRESS. To the Reverend Father William, O. S. F., Parish Priest of St. Joseph's Church, in the Diocese of London: REVEREND AND DEAR SIR:—We, the members of the congregation of the parish of St. Joseph's, Chatham, in the diocese of London, desire to offer to you our most heartfelt congratulations on the 25th anniversary of your ordination. On the 10th day of September, in the year 1864, in the Metropolitan church of Cincinnati, you were invested with the incomparable dignity of the priesthood. To-day, under other skies and another flag, you are here to receive the salutations of the friends of your youth and of those to whom you have given a great heart's devotion. It is twelve years since you came among us, and it is more than ten

years since you were appointed priest of this parish. These happy years are full of your labors for the welfare of your people, and for the glory of God. The house that in the old time sheltered the outcast Jesuit and the gentle Basilian, has yielded to the present stately and commodious presbytery. A noble temple, fashioned on the models of Imperial Rome, abounding with the glories of the salute of God, rises in dignity and strength on the site of the humble church that our fathers in narrower days built under the heroic inspiration of their first pastor, Father Joffre. But these monuments, though splendid, are perishable, while the work you have accomplished in the order of grace will outlast the sun. The example of your blameless life, constant patience and abundant charity, has given us a perfect image of the Christian character. That image has disposed our minds to receive with greater docility your eloquent exhortations to a life of virtue, and your luminous expostions of the doctrines of our Holy Church. The father of your people, you feel for them a father's solicitude. Is anyone sick or afflicted among us? Father William will relieve, say, brighten his sorrow. Does joy fill his heart? It will be enriched by your pastor's sympathetic smile. We have received from your good example, morality; from your sweet sympathy, consolation; from your eloquent teaching, enlightenment; and from your priestly hands the sacraments that nourish our souls. It is, therefore, good for us to be present to you at the foot of the altar to present to you this small tribute of our esteem, our gratitude, and our affection. Were it ten times as great it would be all too small. But we know, and you also know, that it is the expression of a sentiment that gold cannot purchase, and that time cannot destroy.

We pray that you may live with us to see this church completed in all the beauty and fullness of the original design, and that after many, very many years, you may join in those loud, loud hosannas that the faithful ever sing to that Heavenly House not built with hands.

Signed on behalf the congregation of St. Joseph's, this tenth day of September, 1889: Jas. O'Keefe, sr., Timothy O'Neill, John J. Doyle, A. McDowell, Theo. Brady, Laurence Doyle, Michael Kennedy, J. G. Pennefather, Jas. Marshall, James Dillon, G. J. O'Neill, T. McQueen, James Lamb, John Dowling.

Father William, deeply moved, and for a time quite unable to control his feelings, said: He wished that he could feel that the kind words uttered of him by his flock that day were endorsed in heaven. The merit in the works mentioned was largely due to the people who were ever ready to make sacrifices in that noble edifice to the glory of God, and to the noble Jesuits and Basilians who had presided. A retrospect of his stay in Chatham recalled many joys and many sorrows, in all of which might be seen the light of faith increasing in brilliancy and lustre among the people, like the diamond which, though crushed, sparkles the more. They knew the feelings of his heart, and he need say no more than thank them sincerely for the addresses containing words of comfort and encouragement, and their more than handsome gift. Also for the honor they had done him by his fellow priests by their presence in such large numbers to celebrate a day now doubly dear to him. He concluded by invoking the blessing of God upon all.

The visiting clergy were then entertained at the presbytery by the Francis and Chatham Fathers. Father William was also the recipient of a beautiful Missal, the gift of His Grace Archbishop Walsh, and an exquisitely given address, with a purse from the ladies and pupils of the Ursuline Academy, as well as addresses and gifts from the cordeliers. Messrs. B. Waterman and F. H. Moorhead, of Cincinnati, were the bearers of a beautiful silver tablet appropriately engraved, from Father William's friends in that city.

Detroit was represented by Messrs. Felix Meier, Philip Kramer, J. Fredericks, Nicholas Christi and Mrs. Christi, former parishioners of Father William. The Chatham town council passed a resolution congratulating Father William. Chatham Planet. The Reverend Father William was presented with a handsome work of art from the clever pen of Mr. Howard, a Toronto artist. It was an album handsomely bound in Turkish morocco with an embossed Roman cross on the outside. The first page was beautifully illuminated and bore the following inscription: "To the Reverend Father William, Parish Priest of St. Joseph's Church, Chatham, Diocese of London."

The colored page showing the old church built by the Rev. Father Joffre, S. J., and the handsome structure that has been erected through the energy of Rev. Father William, reflects the greatest credit on the artist, and the illumination of the English, French and German addresses drew from those who had the pleasure of seeing it words of the highest praise. It is by far the handsomest piece of work that has ever been brought into this section of the country. Chatham Banner. "The album was indeed a work of art, and its execution did honor to Howard, the Toronto artist. It was bound in Turkish morocco with an embossed Roman cross on the outside of the front cover. The first page (all of them) fairly blazed with gold and chromatic tints of illumination bore the inscription. To the Reverend Father William, Parish Priest of St. Joseph's Church, Chatham, Diocese of London. On this page are colored pictures of the old church built by Father Joffre, and of the new one as it will appear when finished. These are most beautifully wrought. Then follow the French and German addresses, the beautiful textings of which is relieved by illuminated capitals and pictures of the Holy Child, the Blessed Virgin and Saint Joseph. The whole would find a worthy place among the gorgeous manuscripts of the middle ages, and exalts Howard as an artist who would search long to find a peer. SACRED CONCERT. In the evening an overflowing audi-

ence gathered in St. Joseph's, to hear the sacred concert, of which the following was the programme:

- PART I. Overture—"Raymond," Prof. Spell's Orchestra. Chorus—"Gloria," Prof. Spell's Orchestra. Solo—"One Sweetly Solenn Thought," Mr. Moffat. Quintette—"The Wayside Chapel," Prof. Spell's Orchestra. Solo—"Ave Maria," Mrs. Gossnell.

PART II. Quintette—"Serenade de Mandolines," Prof. Spell's Orchestra. Solo—"Flee as a Bird," Mr. Finocchio. Quintette—"Bright Star of Hope," Prof. Spell's Orchestra. Duet—"Venite, Filii," Mrs. Gossnell and Mr. Marantette. Tanhauser, March, Mrs. Gossnell. The rendition left nothing to be desired, Spell's orchestra sustaining their long-acquired reputation, and the local talent being successfully conspicuous. Mr. Moffat, as baritone, Mr. Marantette, as tenor, and Mr. Finocchio, as basso, showed what carefully-trained voices naturally good quality can do, while Miss Sterling is well known as an alto of no mean merit, and Mrs. Gossnell's soprano voice, heard not for the first time, would have provoked plaudits and encores, had the building not been a sacred one. The people of Chatham are very much indebted to the choir director, Mr. Marantette, for the superb musical service, it being one of the features of the day.

THE MISSIONARY AND OTHER WORKS OF THE JESUITS.

Sir James Mackintosh: "While the nations of the Peninsula hastened to spread religion in the newly-explored regions of the east and the west, the Jesuits, the missionaries of that age, either repaired or atoned for the evils caused by their countrymen. In India they suffered martyrdom with heroic constancy. They penetrated through the barrier which Chinese policy opposed to the entrance of strangers—cultivating the most difficult of languages with such success as to compose hundreds of volumes in it; and, by the public utility of their scientific acquirements, obtained toleration, patronage, and personal honors, from that jealous government. The natives of America, who generally felt the comparative superiority of the European race only in a more rapid or more general destruction, and to whom even the Quakers dealt out little more than penurious justice, were, under the paternal rule of the Jesuits, reclaimed from savage manners and instructed in the arts and duties of civilized life. At the opposite pole of society, they were fitted by their release from conventual life and their allowed intercourse with the world, for the perilous office of secretly guiding the conscience of princes. They maintained the highest station as a religious body in the literature of Catholic countries. No other association ever set forth so many disciples who reached such eminence in departments so various and unlike. While some of their number ruled the royal penitents of Versailles or the Ecurial, others were teaching the use of the spade and the shuttle to the naked savages of Paraguay; a third body daily endangered their lives in an attempt to convert the Hindus to Christianity; a fourth carried on the controversy against the 'Reformers'; a portion were in liberty to cultivate polite literature; while the greater part continued to be employed either in carrying on the education of Catholic Europe, or in the government of their society, and in ascertaining the ability and disposition of the junior members, so that well qualified men might be selected for the extraordinary variety of offices in their immense commonwealth. The most famous confessionalists, the most skillful casuists, the ablest schoolmasters, the most celebrated professors, the best teachers of the humblest mechanical arts, the missionaries who could most bravely encounter martyrdom, or who with the most patient skill could infuse the rudiments of religion into the minds of ignorant tribes or prejudiced nations, were the growth of their fertile schools." "Review of the Causes of the Revolution of 1688."

PROTESTANT TESTIMONY.

London Times. SIR—The Secretaries of the Evangelical Alliance, in your issue of the 5th inst., complain of a popular demonstration at the small town of Camps Crispina against some Protestants of that place. From my experience of the Spanish character I cannot help thinking that this must have arisen from some singularly indiscreet action on the part of the Protestants.

Let the truth be spoken and the devil shamed. Any reasonable Englishman who has lived in the country and made the acquaintance of the kindly, pure peasantry of the pueblos, anyone who has witnessed the admirable decency of the smaller towns—the voice of the *Serenos*, with halbert and lantern, calling out in measured cadence through the night watches, *Ave Maria purissima*, being the only sound that breaks the stillness of the moonlight night—has compared it, as he cannot fail to do, with the "open, gross, palpable" wickedness of streets nearer home, but never seen in Spain, will not, I think, if he is honest, be inclined to be over bold in the assertion of his Protestantism. Nay, such is the respect that one feels for what the Roman Catholic Church in Spain has accomplished in this one direction that an Anglican churchman must have an overwhelming reason to give for the faith that is in him to be able to withstand the fascination of it.

Just a word for the Evangelical Alliance—not a word of advice, I am far too humble an individual to presume upon that—but a word based upon individual conviction. "In quietness and confidence shall be your strength"—not in "Protestantism"—in Spain, I am, Sir, yours truly, G. W. WHITE, Late Chaplain (Church of England) Chaplain, Korea de Frontera.







Only.

Only a seed—but it chanced to fall in a little cleft of a city wall. And taking root, grew bravely up. Till its tiny blossom crowned its top.

FIVE-MINUTE SERMONS.

FOR EARLY MASSES. BY THE PAULIST FATHERS.

Franced in their Church of St. Paul the Apostle, Fifty-ninth street and Ninth Avenue, New York City.

THIRTEENTH SUNDAY AFTER PENTECOST.—FEAST OF THE NATION OF THE BLESSED VIRGIN.

To-day, my brethren, is Our Lady's birthday. She who is the type of all unfading beauty was this day born into our world nearly two thousand years ago.

My God has praised her; and deeper every soul alive, in deeper stirrings of heavenly joy this day which made glad the bright company of the angels and told of the approach of man's salvation.

It seems to me that she should say a prayer for the Jewish people on this day. "Let thy dwelling be in Jacob and thy inheritance in Israel and take root in my flesh," are words applied to Our Lady by the Church in her offices.

Another peculiarly fitting prayer this day and during its octave is for the female sex. The Mother of Jesus is the glory of the entire race, but she is the woman of history and of revelation.

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A GREAT DISASTER

THE CATHEDRAL OF HARBOR GRACE DESTROYED BY FIRE.

Harbor Grace Standard, Sep. 4

The greatest fire with which this, the second city of Newfoundland, has been visited since 1858, when a large portion of the town was swept away, occurred early on Monday morning last. Then, in the short space of less than four hours, the very fine, very substantial, very handsome pile of buildings, known as the Harbor Grace Cathedral, was totally destroyed by the insupportable fire fiend.

The feelings provoked by such a calamitous event it is hard to adequately describe—there was a general sentiment of deep regret created in the minds of the citizens, almost without exception. They each and all felt that their town had been rudely despoiled of its principal public building, which to it was almost an ornament and a credit, and was greatly admired by whomever visited.

That the sad destruction of the beautiful cathedral should have formed the all-engrossing topic of conversation is not much to be wondered at. Not a man but felt that the town had met with a big disaster. There was (1) the loss of the grand structure, which its people felt proud and delighted to ask strangers to come and see. But (2) the loss of a greater loss. The hard-earned gifts of the poor, ungrudgingly given, as well as the free offerings of the affluent, which together, after years of patient and devoted consecration, resulting in the completion of the magnificent cathedral, have all, alas! been swept away by the unrelenting scourge.

The following, so far as we have been able to gather them, are the particulars in connection with the unfortunate disaster which has shorn Harbor Grace of its beautiful cathedral: The Bishop, it appears, was preparing to go to St. John's Cave by the early train that starts at 4 a. m. He arrived at a quarter to three, and, having finished his morning devotion he went down to his study, and was all ready to leave when the convent bell rang out. His Lordship thought that it was the usual bell which rings at 6 o'clock and that he had missed the outgoing train. Wondering what his watch and the convent bell did not agree, the bishop ran out to the palace. At this time there was not a soul on the ground, so the bishop himself was the first on the scene of the disaster.

The flames which he saw coming from the eastern wing of the edifice had not up to this time gained much headway; and had ten men with buckets of water been there, they would have eradicated the progress of the fire. The Bishop immediately hurried back, and called Father Rowe; they got the key of the western wing of the Church and unlocked the door. The Bishop made an effort, at the evident risk of his life, to reach the tabernacle on the Altar of the Blessed Sacrament in the eastern transept; but the darkness caused by the smoke was so dense that he mistook the Altar of the Sacred Host (which was near by) for the Blessed Sacrament Altar. When about to retrace his steps, the Bishop fell to the floor partly suffocated; but he managed to clutch the altar rail, and guided by it to crawl along to the western entrance almost exhausted. Meanwhile Father Rowe had gone to give the alarm. He had not been absent more than ten minutes when the fire bells of the town were heard ringing out and he returned with the first detachment of the fire brigade.

When the hose first began to play upon the fire one would have hoped that the devouring element would be kept under subjection, but this hope soon vanished when the flames were seen ascending between the double walls of the dome. In ten minutes the cupola was ablaze—the fire running with lightning rapidity along the woodwork, the painted and other inflammable material siding the corollation. The firemen and workmen, without distinction, worked indefatigably; but soon the flames had communicated with the dome, and all hope of saving the noble structure was abandoned. An hour and a half after the alarm was given the magnificent dome fell with a tremendous crash, driving the sparks in a brilliant volume skyward. The brilliantly grand scene was witnessed by hundreds of interested spectators. It was soon evident that the building (containing the convent and school) just to the eastward of the cathedral was in great danger. But, fortunately, men with the aid of water and wet blankets extinguished the burning members as soon as they fell upon or else quickly swept them off the roof. All further danger was past as soon as the blazing dome went down—the supports being consumed, it fell upon the malleable altars with a terrific crash, heard

far and near, the sparks being thrown in a brilliant spray high up into the air. The fire, besides being damped by the molten lead off the roof, was fortunately confined by the masonry work of the cathedral. The wood-work of the interior, however, was now well ablaze, and the fire quickly extended to the organ gallery and the towers. To save the fine musical instrument nothing could be done; and it was not long before it shared the fate of the other inside church furniture. And so the fire fiercely burned! At 6 o'clock the roof of the eastern tower with its fine ball fell to the ground, the sparks ascending in a bright cloud. After a time the smouldering timber within the walls was partly extinguished by a big dash of water. By the exercise of much trouble and during the western tower, in which the other large bell was hung, was left nearly intact. The fire quickly entered through the windows, copiously damped the western water down the rapidly approaching flames, and after a time succeeded in quelling them, and saving the structure, which now stands—not much injured—a monument to the indefatigable labors of our trusty firemen and others. The ravages of the fire happily stopped here. But the magnificent cathedral, with its grand dome, was a charred, blackened wreck; the walls of the former were much injured by the fire and its wood-work was entirely consumed. The stone front of the edifice, with the western tower, stands practically intact, but looking very lone and desolate—a sad monument of departed grandeur.

The building with all the church furniture, plate, vessels, etc., must have cost not less than \$250,000. It is hopeless to think of seeing it replaced in its present grandeur, as times are so much of it. It is for the worse since the date of its inception, about thirty years ago. Catholics in Harbor Grace were then more numerous and prosperous. The work began and continued under devoted priests and the people were generous with their means which at that time were abundant. At present the outlook of the Catholic population is gloomy indeed. However, before the debris had ceased burning, Dr. Macdonald had received many expressions of sympathy from outsiders—Among them are names of His Excellency the Governor, Sir Terence O'Brien, Lyswynn, the Lord Bishop of Newfoundland, Rev. Father Duntreay, Rev. S. Flynn, of Little Bay mines; Hon. M. Fenelon, Colonial Secretary, and P. J. Scott, Esq. M. H. A.

Right Rev. Dr. Power, Bishop of St. John's, and Rev. J. Scott, of that diocese, are at present on a visit of condolence to Dr. Macdonald. What form the reconstruction of the cathedral will assume is not yet determined upon; much is said, will depend on the amount of assistance from the outside. There is, we understand, a building fund of the new episcopal residence, of some three or four thousand dollars, which will be transferred to the building fund of the new cathedral.

His Lordship has, we learn, received from one member of his congregation the handsome contribution of \$100, and has an offer from another person, whose name we are now not at liberty to mention of the very magnificent donation of \$2,000. Smaller sums with the above give hope that the rebuilding will commence at an early date.

The noble edifice that was destroyed was finished about three years ago, and all its artistic details completed—such as marble altars, stained glass windows, carpets, and a magnificent set of Stations of the Cross erected by the Bishop no later than last spring.

THE SISTERS OF NAZARETH.

From a Correspondent of the London, Eng. Christian World (Protestant), Aug. 15.

We know them well by sight as, hidden and hooded, they swiftly, silently pass through our streets in the crowded street, or glide by us down some filthy, foul stired slum. But not all of us know the place whence they come, or the self denying work in which they are engaged. In this article, therefore, I propose briefly to give an account of a visit I paid to Nazareth House. Close to Ham-mersmith Road, and just standing back from the high road, one sees a great red brick building, imposing in its size and appearance, which is surrounded by a lofty wall, and which stands in its own wide grounds. Descending from the 'bus, I walked straight to a little door, which, ere the ball I rang had ceased pealing, was opened to me by a sweet-faced, sweet-voiced Sister who, having placed me in the object of my visit, bade me cordial welcome. Another Sister, as kind and courteous as the first, volunteered, in the absence of the Rev. Superior, to be my guide through the great building. Having first walked through the beautifully-kept garden, and having stood a moment in silent contemplation of the little cemetery, wherein lie in rest and peace the Sisters who have passed away, I followed my guide into the women's wards. Very poor, very old, very sick and needy were most of the inmates of these exquisitely-kept rooms, where no noise is ever heard, where warmth and comfort surround the closing moments of those for whose lives has too often been experienced the daily tragedy of cruel neglect, of want, misery, and disease. Here, however, peace and contentment reigned supreme. At the bed side of one old lady was stinging a bird which was the joy of her heart, the pride of her life. Another patient was busily employed in some very beautiful patchwork for quilts, in which many of the women are so proficient; that over and over again they have won the highest prizes at different exhibitions held throughout the country. As I passed through these rooms I noticed many of the old ladies were making their tea, and very cheery and happy they became at this hour so dear to the feminine heart. In this infirmary the patients are under the charge of a Sister well skilled in medical art, who is also the guardian of a large pharmacy, which is thoroughly stocked with drugs by some of the most able wholesale vendors of medicaments in the city. It is impossible for me to exaggerate the air of intense comfort and happiness which pervades this room, and indeed every apartment of the house.

PASSING THE PRETTY LITTLE CHAPEL.

The pretty little chapel, the Sister invited me to, and I found myself in the comely edifice sparsely, but admirably, decorated, and capable of holding several hundred people. In answer to my question as to whether attendance was compulsory, the Sister emphatically replied: "Certainly not; all the grown up people are allowed to go on Sunday to attend any church or chapel they wish; we do not even ask to what religious denomination they belong." I could not help thinking to myself that no other religious charity in London could boast of such absolute tolerance and freedom from bigotry as could this great Catholic institution, presided over by those whom the English in general so fond of crediting with the most ridiculous form of narrow-mindedness that it is possible to conceive. "And now," said my guide, who I may remark seemed, in common with all the other Sisters, to be entirely loved by old and young alike: "and now we will go and see the babies." Long before we reached the nursery, I knew by gay laughter and childish voices the slight that would present itself to me when the door was opened. And sure enough, as soon as we showed ourselves into the nursery there was a shout of laughter, followed by a dead silence, as the Sister held up her hand and bade them be quiet for one minute. "Babies, I have brought a gentleman to see you." And then a small voice cried out, "Yes, he may play with us?" "Yes, I have," was my rash and incautious reply, and immediately sitting down in their midst, I was surrounded by a whole swarm of gentlemen, beautifully dressed, and happy little ones, who showed me their toys, piled me with endless questions, and generally enjoyed the sight of Americans term a very high old time indeed. In the incurable children's ward the sounds are subdued, and even upon the faces of the most afflicted there is written a wonderful happiness, and their chief consolation is that, unlike their stronger and healthier companions, they will never quit the loving, tender care of the Sisters.

In the airy, beautiful school rooms the little girls, many of whom were the earnestly striven for, much prized medals, were hard at work, writing, sewing, reading, arithmetic, and each of his kind as good as could be wished. After the usual education they are taught to make them-selves useful in household work, and at sixteen or seventeen they are placed out as servants. "We never lose sight of them," said the Sister, "and always at Christmas time they write to us and we to them, and so we are enabled to keep some influence over them and through their lives. In the kitchen the Sisters were hard at work preparing the dinner of the day, and Mr. Sayer himself could never have guessed the celebrated Nazareth House soup, which I had with very great relish, and of which an abundant supply is daily provided throughout the winter months. After having chatted with some of the old men, who were reading their papers, smoking their pipes, and fighting their battles over spins, I sat down and talked to the Sisters, and from every one a regular income is theirs, the total amount upon God's providence and the charity of the whole community, neither of which has ever failed them once in all these years; they put their trust, "as none," she added, "are so generous and kind to us as are the Protestants, especially the Dissenters, and in turn no one is so rejected from our doors, and no one is so ready to give to the Catholic cause as a Dissenting Minister, the rates are open for his coming. Every morning two of the Sisters go out at 5:30 with our well-known wagon, to call at the fish, meat and vegetable markets. Only once did we pass almost a day without food, it was on that dreadful day in January 1851, when almost no other vehicle but ours was to be seen in the snowy streets; but late at night, and when we were half-starved, the Sisters returned and we had such a grand supper, all of us together, but we realized then how terrible our position would be if charity ever failed us. We are built-up practically to this in every one of the establishments to which we are sent, and in the most wonderful kindness we receive the most wonderful kindness."

As the gates closed once more upon me, I passed into the noisy, work-a-day world, filled with the thoughts of a great charity which holds it more blessed to give than to receive, and that, forgetful of itself, is ever mindful of the sick, the sorrow, the suffering and weariness of the great city.

HOW TO BE HAPPY.

Once upon a time there was a king who had a little son whom he loved very much, so he took a great deal of pains to make him happy. But, for all this, the young prince wore a frown wherever he went, and he was always wishing for something he did not have. At length one day a magician came to the court. He saw the sorrow on the boy's face, and said to the king: "I can make your son happy and turn his frown into smiles." The magician took the boy into a private room. He wrote something with a white substance upon a piece of paper. Then he gave the boy a candle, and told him to light it and hold it under the paper and see what he could read. The boy did as he was told, and the white letters turned into a beautiful tale. They formed these words: "O! a kindness to some one every day." The prince made use of the secret, and became the happiest boy in the realm.

At Death's Door.

My little boy had diarrhea and came very near dying. After the failure of quinine and other remedies, I used Dr. Fowler's Extract of Wild Strawberry which caused a quick cure, and I know of two others who were cured by the same remedy. FREDMAN C. AMON, Hillier, Oct.

FEVER AND AGUE AND BRUISES DERANGED.

Myself was positively cured by the use of Parrot's Pills. They not only cleared the stomach and bowels from all bilious matter, but they open excretory vessels, causing them to pour copious effusions from the blood into the bowels, after which the corrupted mass is thrown out by the natural passage of the body. This is used as a general family medicine with the best results.

KING MATAAFA A CATHOLIC.

Among the things not generally known is probably the fact that the chief Mataafa, famed in a connection with recent events in Samoa, is a good and pious Catholic, and that he received his training in the Carletian faith from the Marist Fathers. At the laying of the foundation stones a few weeks ago of a residence of the Marist order in Sydney, His Eminence, Cardinal Moran, delivered an address in the course of which he referred as follows to Mataafa:

"During the past few weeks the exciting and tragic events at Samoa have engaged the attention of the Australian colonies and the whole civilized world. With the gloomy records of the deplorable hurricane disaster they had the bright record of the gallantly Christian conduct of the Catholic chief, Mataafa. That brave man, who had been selected for the position of king by almost the unanimous voice of the native people, wore a cross upon his dusky skin—and he (the Cardinal) might add, that beneath that cross, the emblem of his faith, beat the true heart of a soldier. He died by the way in which he thrashed the Germans who attacked him, but it was at the moment his higher and better nature was appealed to that he manifested the true heroism of the Christian chief. He and his party had been trained in Christian virtues by the Marist Fathers. And what better proof of the noble character of the teaching and the training imparted by the Marists could be asked than the spirit of self sacrifice, compassion and enlightenment which the chief and his followers displayed in securing and comforting, during these fearful scenes, those whom he had been forced to regard as their enemies? The account of the occurrence told them how the chief and his two hundred or three hundred men risked their lives to save the drowning sailors, and told them, too, how the native leaders set their trusty men on guard so that there should be no violation of order, and so that not even the theft of one penny's worth should be added to the losses attendant on the terrible disaster. The example set by these men, whom it pleased heaven to send as so-called savages was an example which many so-called civilized countries might do well to follow. Such exhibitions of character on the part of Catholic natives of the South Seas made it evident that the blood of martyrdom and the self denying labors of the Marist missionaries had already borne abundant and consoling fruit."

CAUSE OF DESTRUCTIVE FLOODS.

After a thorough examination of the subject and its exhaustive treatment the Hon. George P. Marsh thus concludes: "With the extinction of the forest all is changed. At one season the earth parts with its warmth by radiation to an open sky; at another receives an immediate heat from the unobstructed rays of the sun. Hence the climate becomes excessive, and the soil is alternately scorched by the fervors of summer and chilled by the rigors of winter. Black winds sweep unretarded over its surface, drift away the snow that sheltered it from the frost, and dry up its scanty moisture. The precipitation becomes irregular as the temperature; the melting snows and vernal rains, no longer absorbed by a loose and phibulous mold, rush over its frozen surface and pour down the valleys seaward instead of filling a retentive bed of absorbent earth and storing up a supply of moisture to feed perennial springs. The soil is bare of its covering of leaves, broken and loosened by the plow, deprived of the fibrous rootlets which held it together, dried and pulverized by sun and wind, and at that exhausted by combinations. The face of the earth is no longer a sponge, but a dust heap, and the floods which the waters of the sky pour over it hurry swiftly along its slopes, carrying in suspension vast quantities of earthy particles which increase the abrading power and the mechanical force of the current, and augmented by the sand and gravel of obstructed their outlets, \* \* \* The earth, stripped of its vegetable glebe, grows less and less productive, gradually it becomes altogether barren. The washing of the soil from the mountains leaves bare ridges of rock, and the low lands breed fever and other diseases, so that the earth is rendered no longer fit for human habitation. \* \* \* The vengeance of nature for the violation of her harmonies, though slow, is sure, and the gradual deterioration of soil and climate is as certain to result from the destruction of the woods as is any natural effect to follow a cause. And the immense expanse of river inundations is such a flow of water into the river bed faster than these channels can discharge them, owing to the obstructions caused by human agency in removing the natural checks to a rapid drainage; that is, the destruction of the hill and mountain forests in which these streams have their sources."

On The Surface.

Skin diseases appear on the surface and are often humiliating to the sufferer from them. From two or three bottles of Bardon's Blood Bitters will cure salt rheum, eczema, pimples, or blotches, at the same time restoring the general health.

A Line From Gladstone.

My little son aged two, was seized with diarrhea, followed by piles, two doses of Fowler's Extract of Wild Strawberry gave relief and half the bottle completed a cure. Mrs. J. A. McINTYRE, Gladstone, Man. This medicine is a specific for all summer complaints of children or adults.

Good Advice.

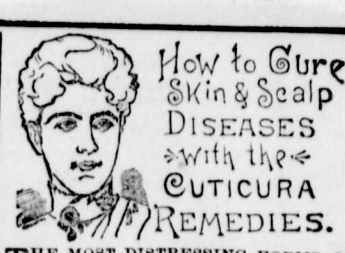
To be healthy and have lots of life and vim, be careful in diet, take plenty of sleep, and regulate the bowels, bile and blood with Bardon's Blood Bitters, a sure cure for constipation, biliousness, dyspepsia, all blood humors, scrofula and all broken down conditions of the system.

Victoria Carbolic Salve.

To internal medicine in the great aid to scrofulous sores, ulcers and abscesses of all kinds. To invigorate both the body and the brain, use the reliable tonic, Milburn's Aromatic Quinine Wine.

Ill-fitting boots and shoes cause corns.

Holloway's Corn Cure is the article to use. Get a bottle at once and cure your corns.



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C. C. RICHARDS & CO. CUTICURA is successfully in a serious case of crump in my family. In fact I consider it a remedy no home should be without. Cape Island. J. F. CUMMINGHAM.

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Huron, Ontario. This institution offers every advantage to young ladies who wish to receive a liberal and refined education. Particular attention is paid to a social and instrumental music. Studies will be resumed on Monday, Sept. 1st. Board and tuition per annum, \$10. For further particulars apply to MOTHER SUPERIOR, Box 303.

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Ontario. This institution is pleasantly located in the town of Windsor, opposite the river. It is under the management of the French language, with thoroughness in the instrumental music. The higher English and French instruction is given in separate branches. Terms (payable in advance) in Canadian currency: Board and tuition in French and English, per annum, \$100; German free of charge; Music and painting, \$20; Drawing and painting, \$15; Bed and board, \$10; Washing, \$20; Private rooms and extra charges, \$10. For further particulars address: MOTHER SUPERIOR, 43-7.

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C. M. B. A.

We would call the attention of our C. M. B. A. Branches and members to the fact that we have a very pretty silk C. M. B. A. badge, newly trimmed with gold fringe, and made of gold and silver, and can be used by branches when at a demonstration of any kind, and it imparts to a body of men a neat appearance.

C. M. B. A.

Grand President O'Connell has cancelled the appointment of the C. M. B. A. Monthly as an official organ of the C. M. B. A. in Canada.

At the Niagara Falls meeting the officers of the Grand Council of Canada insisted on the charges made against them being withdrawn or else proven. The charges are withdrawn entirely and unconditionally by Supreme Bailiwick Keena acting for Mr. Bulger, who preferred said charges.

The Supreme Recorder was instructed by the Supreme Council to issue, without delay, Beneficiary Certificates to all our members that up to the 27th day of August had sent in their applications for beneficiary certificates.

The "membership report," "application for membership," and medical certificate of each member listed after above date, are to be forwarded to the Supreme Recorder, and said officer is to immediately make out said member's beneficiary certificate and return the medical certificate with the beneficiary certificate to the Grand Secretary of Canada, who is to continue to be the custodian of the medical certificates of all members in his jurisdiction.

No better arrangement in the interest of the Supreme Council could be made; and those few members in the United States, who are dissatisfied, with said arrangement, have not the welfare of the association at heart, or are jealous of the able manner in which the Supreme and Grand Council officers handled this question.

By said arrangement the contentions of both the Supreme and Grand Council officers and the medical certificates will be satisfied. Even section 4 of Beneficiary Fund Article in its present shape does not make the Supreme Recorder custodian of the medical certificates; and the arrangement referred to fully satisfies the regulations in said section.

"Oculus" of the Union and Times is extremely anxious that Canada should obey the Supreme Council, right or wrong; but he advises New York to protest against the Supreme Council's authority and decision! The tone of his uncalculated letter would lead one to the conclusion that he imagines the members in New York State have a right to run the whole C. M. B. A. machinery. However, we will pay no attention to "Oculus," but will leave him in the hands of the Supreme Council officers, who will no doubt open his eyes and show him that no part of the association is benefited more by connection with Canada than in New York State, and no section more obedient to the constitution than Canada.

Branch No. 108 was organized in the city of Quebec, on 13th inst., by Deputy T. P. Tansey. List of officers will appear in next issue.

We have now 108 Branches in Canada with a membership of about 4250.

Resolutions of Condolence

Branch No. 28, Ottawa, Sep. 14th, 1889.

Dear Sir and Brother:—The following resolution of condolence was adopted at the last regular meeting of Branch 28: Moved by Brother E. O'Leary, seconded by Brother M. O'Leary, that the members of this Branch, No. 28, having learned with deep regret of the sad death of the son of brother O'Leary, second Vice President, be it Resolved, That the members of this Branch tender Brother O'Leary and his family their sincere sympathy in their affliction.

Resolved, That a copy of the above resolution be sent Brother O'Leary and to the official organ for publication.

Moved by Brother Figan, seconded by Brother Smith, that

Whereas the members of this Branch 28 having learned with deep regret of the sad loss sustained by Brother Dolan in the death of his daughter, be it

Resolved, that the members of this Branch tender Brother Dolan and his family their sincere sympathy in their affliction.

Resolved, that a copy of this resolution be sent Brother Dolan and to the official organ for publication.

Yours fraternally, THOS. SMITH, Recording Secretary, Branch 28.

A college was opened at Baltimore on the 9th inst. which will be called the "Epiphany Apostolic College." It is the only institution in this country for the education of students for the priesthood who are destined for missionary work among the colored people of the South. Five of the students are colored.

E. B. A.

Official.

To the Officers and Members of the E. B. A. of Ontario:

GENTLEMEN AND BROTHERS—I beg respectfully to remind you that it was arranged by your delegates at the late convention that payment for assessments and supplies should be promptly met when due. I am sorry to say this has not been carried out. I am fully aware that some of the Branches have had to meet very heavy sick and funeral benefits during the past six months; but, gentlemen, it is laid down in the constitution that the members shall pay their assessments to the Grand Branch in June. If they had done so, the officer would have had no difficulty in sending it, and I could have met the expenses of printing, etc. Remember, gentlemen, I cannot carry out the duties of my office unless you give me your assistance.

I must also remind you that it was recommended that the Branches and members should subscribe for the official journal, but up to the present date I have received very few subscriptions.

In conclusion, I would ask the Secretaries not to read this communication aside after reading it, as done at times in all societies, but lay it before your Branches, so that action may be taken.

I am, gentlemen, yours fraternally, Toronto, Sept. 14. W. LANE, G. S.

A largely attended meeting of Catholic school teachers was held in St. Peter's school room, London, on Sunday last, for the purpose of listening to addresses from P. J. Grady, Grand President; Wm. Jamieson, Grand Organizer, and Jas. Henihan, of Hamilton, on the objects and benefits of the Emerald Beneficial Association. Dr. Rouk occupied the chair, and after hearing the different speakers the following resolution was carried unanimously: "That in the opinion of this meeting it is desirable that a branch of the Emerald Beneficial Association be established in this city, to be known as St. Peter's branch. About twenty five members were initiated and the utmost enthusiasm was displayed. The officers of the branch are as follows: President, Dr. Rouk; Vice President, John Banahan; Recording Secretary, Archie McNall; Treasurer, John Dayer; Marshal, Thomas Sullivan; Messenger, John Jamieson. After votes of thanks to the gentlemen from Hamilton and speeches from the officers elect, the meeting adjourned.

THE CATHOLIC BAZAAR AT PETROLIA.

Notwithstanding the disadvantages of the sultry season, together with the fact that the annual exhibitions were going on in various towns and cities, the bazaar in aid of St. Philip's Church, Petrolia, proved an unqualified success. The new Victoria hall, a perfect gem in itself, assumed an added beauty by the artistic display of its fancy and elaborate dining tables skillfully prepared and supervised by the ladies of the congregation. To their energy and tact is due the pleasing result of the bazaar, and the debt on the new church, even now modest in proportion to the outlay, will be again met smaller by this substantial work, the result of the united forces of both priest and people. The drawing of the grand thirty-three prizes took place on the evening of the 12th inst. The following are the lucky numbers and names of winners:

- 1-9884—Miss E. A. Stapleton, Petrolia.
2-7221—B. Dewar, Petrolia.
3-4823—John Collins, Petrolia.
4-2188—E. P. S. Byrne, Kingston.
5-1852—J. I. O'Connell, Petrolia.
6-2728—E. Connolly, Petrolia.
7-3218—Mrs. Hagan, Corvina, Ont.
8-4823—D. Hogue, Petrolia.
9-2259—Leo Mich. Zine, Corvina.
10-1018—J. C. Butler, Stratford.
11-1018—J. A. Cook, Petrolia.
12-2954—Mrs. A. Edwards, Petrolia.
13-2954—Mrs. A. Edwards, Petrolia.
14-9853—J. D. Johnson, N. Y.
15-3921—Mr. Amo, Brooklyn, N. Y.
16-1821—John Collins, Petrolia.
17-4823—George G. Butler, Petrolia.
18-5235—Tina Tracy, Berlin, Ont.
19-812—Mrs. W. J. Hanlan, Oil Springs.
20-812—Mrs. W. J. Hanlan, Oil Springs.
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22-7354—W. G. Frazar, Petrolia.
23-4823—Howard Currie, Parkhill.
24-2950—George G. Butler, New York.
25-810—D. L. Cameron, Petrolia.
26-238—Mrs. Ralph, Petrolia.
27-238—Mrs. Ralph, Petrolia.
28-1434—Irene Cameron, Petrolia.
29-7478—E. M. Cameron, Petrolia.
30-810—C. Monohue, Bridgeton.
31-1169—R. Palmer, Petrolia.
32-812—Mrs. Veltch, Petrolia.
33-812—Mrs. Veltch, Petrolia.

THE LATE MRS. W. SERD.

We regret exceedingly to have to chronicle the death, on September 13th, of Mrs. W. Serd, daughter of Wm. Patrick, Esq., of London Township, at the early age of twenty eight years. The deceased was a most estimable lady, a fond and faithful wife, and will be deeply regretted not only by her grief-stricken husband, father, mother and brothers and sisters, but by a host of warm friends whom she had made by her many estimable qualities. We tender our heartfelt condolence to them in their time of affliction.

Before the Canadian public will shortly appear an electionist, Miss Lulu Warrington, who promises to be one of the great readers of the day. Last Saturday we had the pleasure of spending an hour at an entertainment given for the ladies and pupils of the Sacred Heart Convent in this city. Never have we heard so eloquent music in a higher degree all these rare gifts which are requisite to produce a great reader. We hope she will meet unqualified success in her tour through Canada.

One of the Chicago dailies relates that two men standing at the door of a north side church last Sunday were informed that the pastor was off on a vacation, and there would be no services there until his return. "I am sorry," said one of the men, "for I was actually church hungry to-day. I suppose I can go to the Union Club, however, and put in the day there." His friend replied: "Let's go to some Catholic church." "They will all be closed, too. A priest needs a vacation the same as a Protestant minister." "That's true, but there is always

THE GREAT MISSIONARIES.

SENATOR VEST'S TESTIMONY TO THE JEJUITES.

IRELAND'S STRUGGLE.

Mr. Balfour has written a letter in reply to Mr. Gladstone's remarks on prison reform in Ireland in which Mr. Gladstone commented upon the case of Mr. Conboy as showing an absence of right judgment and humane feeling. Mr. Balfour denies that the prisoner is suffering from a disease that justifies his release. He says the general treatment of the Irish prisoners is more lenient than the treatment of English prisoners, and that of all classes of Irish prisoners those convicted under the Criminal Act obtain the largest share of prison relaxation.

The trial of Mrs. Wm. O'Brien and Mr. Gilroy, which resulted in their being sentenced to six weeks in prison, was one of the most disgusting travesties of justice which ever disgraced even Balfour's reign. A police constable named Garvey, who pretended to have taken notes of the speeches and sworn to them, was unable to write half a dozen words consecutively, on being put to the test in Court. Such was the evidence on which the two gentlemen were sentenced. Mr. Gilroy received an additional sentence of two months for refusing to give bail. Mr. Lenihan, the Freeman's Journal reporter, gave evidence to the identity of his report with that handed in by Garvey, and it was further proved by a cooked affair taken from the Cork papers and the Freeman's Journal. The proof of Garvey's perjury was complete and it was shown that two other so-called reporters in contracted long-hand gave evidence had also cooked their reports from the daily papers. The two gentlemen were sentenced. 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