Catholic Record.

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

VOLUME XIII.

LONDON, ONTARIO, SATURDAY, SEPTEMBER 6, 1890,

NO. 620

Catholic Record

London, Sat., Sept. 6th, 1890.

PASTORAL LETTER

His Grace the Archbishop of St. Boulface, on the

NEW SCHOOL LAWS OF MANITOBA.

ALEXANDER ANTONIN TACHE, BY THE GRACE OF GOD AND THE FAVOR OF THE HOLY APOSTOLIC SEE, ARCHBISH OF ST. BONIFACE, ASSISTANT TO THE PONTIFICAL THRONE, ETC, ETC.

To the Clergy, Secular and Regular; to the Religious Communities and to all the Faithful of our Archdiocese, Greeting and Blessing in Our Lord Blessing in Our Lord.

DEARLY BELOVED BRETHREN - A ouble of a new kind is now before you! In our country we boast of religious liberty, and nevertheless that liberty has just received a check. Under the protection of our social and political institutions, we thought that all our rights were safe, and now it comes that some of these rights are being encroached upon by the very parties who were bound to safeguard them. You are undergoing a persecution, true, not a sanguinary one directed against your bodies or exterior life, but a persecution astutely
disguized and directed against the intellect, to prevent its being guided by
Christian light and enlightened by its Divine splendors.

Your children, my dear brethren, are threatened; it is wished to take them away from you, in order to take them away from God; it is wished, through vexatious and unjust preferences, to determine you to abandon your dear little ones to a new danger of seduction. It is hoped that through a spirit of cu-pidity, and the fear of pecuniary loss, you will be ready to neglect the dearest interests of those that God Himself has entrusted to your care and that, it is said to secure for them at less expense advantages great, it is true, but of an interior character. In a word the State, overlooking your most sacred rights, wishes to establish schools opposed to your religious convictions. While destroying our old scholastic system to establish a new one, the State says to you: Have your children educated the way we direct, then we will help you and your school taxes will turn to the and your school taxes will turn to the benefit of your children, but if you do not accept the school from which we banish all that is Catholic, you Catholics shall have no share of the moneys given by the State, though you are as much entitled to it as your fellow citizens; you will not only be deprived of your share of the legislative grant, but you will be obliged to pay out of your own pockets for the education of the children who stiend the schools we call Public and which we make Protestant if, after all this, you will still wish to have your children educated, you will pay the entire expenses and we shall not dimin-ish in the least the cost we impose on you for the education of the children of

Such is the position that the new legis. lation has prepared for the Catholics of Manitoba; such is the condition of affairs to which we wish to draw your attention to day. We need not tell you how keenly we feel the cruel injustice attempted against you, nor the bitter grief raised in our pastoral soul by such an attempt against your most assured way of your most sacred obligations. The new law has been in force for more than three months and addressed you on the subject. Our protest has been sent elsewhere. Your parish priests have acted in the same What is the meaning of our silence? Could we perchance that speaking in these circumst not a strict duty of our position? Could we be indifferent contemplating the misfortune such as the one prepared for Are we without a hope that this able condition of affairs is without remedy? No. our dearly beloved breth ren, our silence has not been inspired by such reasons; we know and we feel that our must be heard in a circumstance of such painful importance. Far from being indifferent to your misfortune, we may say in all sincerity that it torture our soul and our heart more than anything we have suffered during our entire Missionary in these vast regions for more than forty-five years you know dear brethren, that we often have had to suffer: isolation and separation from al dear to our heart, the privations insepar-able from our mode of life, the inclem-ency of the seasons, the fatigues of long ency of the seasons, the fatigues of long and tedious journeys, the ignorance, degradation and cruelty of Indian tribes, the regret that we have not been able to accomplish all the good we wished . the thousand trials of a life that and that, in a country of difficult access must confess that all that has many a time been a source of hardships; nevertheless, we must in all sincerity say that during the said forty-five years nothing has so painfully affected us as the school laws newly enacted by the Legislature of Manitoba, against your interests and the spiritual welfare of your children. The only alleviation to such pain is the bope that the evil is not without remedy. We are confident that we shall find justice before another

tribunal and that our appeal will be heard by the highest authorities.

If we have so long kept silent it is not then for any of the motives above expressed; our silence has been inspired by the confidence we have in you. Yes, it is our trust in you which prompted to defer to this day the public expression of our opinion; those who persecute you, do not know you! While preparing

a legislation coptrary to your dearest interests they affirmed, in their ignor ance, or I know not what, that you were of their opinion, and that it would meet your approval at least in a tacit way, and that your pastors would be the only ones to protest. We'll we have kept silent to give you the opportunity of expressing spontaneously, and of your own accord, what your hearts and consciences would inspire you to express. We have not been disappointed in our expectation, and to-day it is for us a pleasant duty to offer you our congratulations for the attitude so firm, energetic and so general that you have taken.

and so general that you have taken. Instead of feeling the necessity to ex-cite your zeal, influence, or sentiments, your Bishop and priests have had on the contrary to moderate your disposi-tions. What has been said in public and in private, what has been affirmed in Parliament, in provincial or parochial meetings, all the assurances you have repeatedly give us, all that has been said and done amongst you with regard to the new school laws, renders it evident that each and every one of us have the same thought, the same conviction and the same determination. You tread the same path with your pastors as they do with you, the object in view is the same, and all efforts are in common. You are ready to follow the direction of your pastors, not through a feeling of servile and forced submission, but, on the con-trary, by a conviction as free as it is energetic. Such is the answer we expected you would give to our slanderers,

Fathers and mothers, guardians and friends of children, it is especially to you that we speak. God has given you your children in trust, they are yours because they are His, as you are yourselves; your first duty in receiving such a sacred trust is to do all in your power that those children may continue to belong to God, not merely by the absolute dominion He has over all created beings and which cannot be taken from Him, but also by the affectionate submission these young hearts will render their these young hearts will render their Oreator when the development of their intellect allows them to acknowledge that they owe Him everything and that existing by Him they must exist for

even before addressing you in the exercise of your office as your spiritual direc-

tor. As there can be no doubt of your

dispositions, we merely wish to day to confer with you on the great interests at stake and which we all wish to pro-

Him.
Your most important obligation to wards your children is, then, to begin yourselves to inculcate in their young hearts the knowledge and love of God as well as the duties prescribed by His holy law. When the children grow in age, they must be provided with more instruction. The acquisition of secular knowledge, without being as indispens able as that of the things necessary to salvation, is nevertheless of the highest importance and cannot be neglected; hence the necessity for sending children to school; this new phase in the life of those so justly dear to you increases your responsibility. You know that it is necessary that all those entrusted to you by God should be trained early in a Christian life, hence the importance of having Christian schools; and all schools deprived of that character are not commendable to Christian parents. You are in duty bound to keep your children from schools in which their faith and morals do not find perfect security. Alas! in spite of all your care and vigilance they may receive a pernicious influence; at least look to it that the school in itself may not be a dangerous place for your children; be certain that the teachers give full sacred ministration that you exercise at home; let the school be in harmony with the paternal roof for the formation of the heart; let the teachings of the father and mother telling their children what they must believe, and explaining to them the numerous duties required by the service of God and the love of

their neighbors.

Fifty years and upwards, provious to the transfer of this country to Canada, missionaries came here, and their ministry has not been interrupted since. The Catholic missionaries established Catholic schools, the Protestants on their part also doing the same. Children were going to their respective schools as did their parents to their respective did their parents to their respective churches, each denomination supporting their own schools as in like manner they supported their churches. The system never gave rise to any misunder. standing or created the least difficulty. When the country entered the Canadia Confederation it was agreed and stipulated that the schools should remain separate. The Legislature of Manitoba, during twenty years of its existence maintained and held that distinction so well calculated to do justice to all. We had Catholic schools, and our separated brethren, having willingly chosen to unite their efforts, had Protestant schools. On the school question there schools. On the school question there was entire harmony in the country. Our young Province set good example by peaceable relations which, unfortunately, cannot always be observed in countrie mixed populations

inhabited by mixed populations. We never heard of any grave complaint, and the Province as a whole never manifested any hostile symptoms against the school system. A new policy which cannot fail to generate dissensions and lamentable divisions, was resorted to by the very men who ought to be the promoters of peace and concord among the differof peace and concord among the different sections of our people. It is very easy to start a fire, the difficulty is to stop it; this is very well known in the vast prairies, where the least neglect often causes great devastations.

We have no desire, our dearly beloved brethren, to deal lengthily on the immense responsibility incurred by those

who do you harm. With regard to their who do you harm. With regard to their persons, we have but one desire to express: May God forgive them because surely "they know not what they do" Let us examine simply the result of their action towards us. A hideous cry, full of gall and hatred, was brought against us from elsewhere and was re-echoed, in our midst, by the representatives of authority. Down with the French language! Down with the Catholic schools! were the frantic ejaculations. It does not require the wisdom of a profound thinker to the wisdom of a profound thinker to know that racial and religious prejudices are always in a latent state, in the midst of populations which, for the most part, have not had the opportunity or the will of being highly educated. Down with the Catholic schools! That cry sounded pleasant to the ears of those who, by prejudice, ignorance, or even a certain conviction, are strongly opposed to the holy Roman Catholic Church, and we regret to see that this unjust and dis-loyal cry has been agreeably listened to by too many. The majority of our Leg-islative Assembly, after a deplorable ex-hibition of ignorance, with regard to education, given by some of its members, voted the abolition of our Catholic schools and decided that Protestant schools alone should be recognized and belped by the State. True, in introducing the new system the words national, public, non sectorian schools were repeated and printed; but these words are empty sounds and were used to conceal the real truth, because the simple and bare fact is this: that the Legislature of Manitoba, while abolishing the Catholic schools, has enacted such laws by which the Protestant schools are maintained in their full integrity, and, more than that, that, though sectarian they will receive the share of public money to which the Catholics are entitled. The law goes still further the Catholic ratepayers will have to pay for the support of schools which for all purposes and intents are Protestant and in which consequently the faith of your children cannot fail to be exposed to danger and in which your own dearest convictions, our dear breth-ren, will be unjustly and painfully treated as false.

a false.

A rapid glance over the new school laws suffices to show that they have been framed with a deep-seated hostility to Catholiciem, and that the whole system will work according to Protestant ideas.

The old law recognized and put on the same footing our own schools and those of our separated brethren. We all enjoyed the same rights, the same advan-tages, under the protection and surveil lance of the Government. The two sets of schools had respectively their super-intendents, their section of the Board of Education, their religious exercises, their nspectors and their teachers, their series of books according to taste and convic-tion, their share of the legislative grant, and the support of those who were naturally in sympathy with them on religious matters. The system was duplicate in all its details, but was one in its origin and its object. The eystem in its origin and its object. The system is destroyed by the complete abolishing in the school, and for the school, of all that is Catholic, while leaving to the Protestants all they possessed under the old regime; for instance, the Pretestant Superintendent and his assistants are replaced by a Department of Education, all Protestant, and partly composed of the old officials of the superintendent's office

The Protestant section of the Board of Education is replaced by an "Advis-ory Board" woose members, as a rule, cannot fail from being Protestaut; its president is the one who presided over the old Protestant section of the Board, and all its members were, or could have been, members of that section.

Protestant religious exercises and prayers were prescribed for the Protestant schools, by the Protestant Section of the Board of Education; now the of the Board of Education; now the "Advisory Board," all Protestant, prescribes siso all the prayers and religious exercises to be used in the school. Far from being favorable to Catholic ideas, the fundamental principle of Protestant vledged in those religious exercises, and none others are permitted. The school inspectors are as far as we know, all Protestant, and the qualifications for teachers are exactly the same as those required by the Pro-testant schools under the old system. The text and reference books, as well as those to be placed in school libraries, are exclusively chosen by Protestants som of whom have shown a determined hos-tility to Catholics and have publicly attacked what Catholics regard as essenial in matters of education.

Naturally, Protestant parents cannot have objection to such schools; they are in conformity to their views and under the exclusive control of their co religion ists, so they will naturally accept the law without perhaps suspecting that there has been any vital change. They may even find it advantageous, because they may see added to their share of the Legislative grant the por-tion naturally belonging to the Catholics, but which the latter cannot receive, as the Government, by the law, has made

it inaccessible to them.

More than this, the Protestant ratepayers will have less to pay to support
their schools, which in reality remain
Protestant, as they will have in addition to their own taxes all the taxes of their to be deprived of all help for education. Let us hope, dearly beloved brethren, that the evil will find its remedy in its own excess; if anything violent cannot last long, it is evident that the new law will not stand, as it is too radically unjust. Our separated brethren have b just. Our separated brethren have been taken by surprise; they may have en-tertained a certain pleasure at the sup-pression of all Catholic schools, but a feeling of justice will assuredly teach

them sconer or later that they would not like to be treated as we now are. Even among themselves energetic pro-

testations cleverly expressed, have already clearly proved that we can rely on those who consider that British fair play is a glorious privilege and an ad-mirable practice. As far as we are con-cerned, we wish evil to no one; we can suffer, but we repudiate all sentiment of of regret that we should learn that the Protestant children of Manitoba would be obliged to resort to achools in which their faith in God and His adorable Son would be endangered. It is a cause of daily concern to us to see our separated brethren deprived of a part of the belief which makes us so happy; but we would regret still much more to see them ex-posed to lose that part of the whole faith which they retained after the wreck of We wish to see nobody's schools without God and His Christ, but we especially abhor such institutions when forced on abhor such institutions when forced on those was believe in the Almighty and in those was believe in the Almighty and in Jesus Curist. Whatever may happen in the future, we are just now facing a real and great difficulty. What are we going to do? Your answer to this enquiry had already reached us, even before the enquiry was made. Your representatives in Parliament, those who have maintained your conjugations in the pressent tained your opinions in the press, your delegates to the congress organized by you, the different committees you have appointed to give expression to your views, all have been unanimous. The voices of your pastors unite in this concert inspired by your faith, and alto-gether we say: the Catholics cannot lend themselves to carry out the new school law passed by the Legislature of Manitoba in 1890; they decline to ex-pose their children to dangers involved in the new legislature. The closing of the schools to prayer and Christian doctrine is their closing to our children who as well as ourselves wish to believe, to pray and to love. Jesus, the friend of children, being banished from the school, we cannot send our own children there, as the Divine Lover of their age says to us: "He that is not with Me is against Me; and he that gathereth not with Me scattereth." We wish our cail dren to remain with their Saviour; we cannot entrust them to the care of those who forbid the mention of Him in the schools. The gathering of human knowledge is a mere scattering when it is done in the oblivion of all knowledge of the God of science and truth "as in Him was life, and the life was the light of

This conviction, our dearly beloved brethren, is engraved in our hearts by the religious teaching received in our childhood; it is a treasure you wish to transmit to your offspring in all its integrity, and in this, as in many other instances, the enemies of our Holy Cnurch are always ready to slauder her and us. One of the most concoing features of these slanders is that our faith sampet he estandard but is that our faith cannot be attacked but by supposing a teaching which it does not impart, and practices that the Holy Church repudiates with all the energy of its doctrine. People go so far as to say that the Catholic Church is the enemy of science, while, on the contrary, this holy spouse of Jesus Christ is eager for the acquisition of all true science; love of learning is the very substance of the Church, as its supreme and ulterior end is to bring humanity nearer to God; but as God is light, science and wisdom, one cannot reach Him through ignorance which is the blindness of the intellect and of the heart, and the result of sin : knows all things.

true light which enlighteneth every man that cometh into this world;" and, guided by the Holy Ghost, she has taught all nations; it has dispersed the darkness of Paganism, explained the figures and which have raised humanity from the chaos in which it was kept by ignorance and superstition. Not satisfied with the conversion of nations, the Church has spread learning amongst them. It is the same Holy Roman Church which has covered the world with schools of all kinds and is the bright focus of intellec. who had acquired any learning for cen. turies looked for human knowledge as well as divine instruction. It has been for the preservation of all which we admire in ancient civilization and the establishment of the best features of modern civilization. The public and free schools originated amongst Catholics and were first established in Rome. During centuries not one university was founde without the co operation and blessing of the Popes or of their episcopal brethren.
The munificence of the Pontiffs rivalled with that of that Princes in favoring of Italy, Spain, Germany, France, England, Ireland, Scotland, etc., etc., with those glorious institutions, which to this day are the pride of the nations who enjoy

One of the most remarkable men o England by his science, the incomparable beauty and elegance of language, and above all by his virtues, has just closed his eyes to the light of this world. He had begun his literary career in a university of Roman Catholic foundation. By the elevation of his genius, he raised himself above all prejudice, he under-stood the claims that the Mother Church

trins sons, has just died as Cardinal and Prince of the Holy Roman Church, As children of the same Church, let us love and obey our mother; she wishes us to be good, she wishes us to be educated, first in the holy truths entrusted more state. It would be with a deep feeling in all learning that may be useful to us for approaching God. All true science is from the Supreme Master, and the Church wishes us to be possessed of science that we may go to God with more facility and certainty. The Church wishes that the very atmosphere which surrounds the children in the school be impregnated with the sweet perfumes of Jesus Christ. She does not allow that in the human intellect there should be space or time for the divorce between space or time for the divorce between sacred science and what is called secular training. All knowledge being from God, all secular teaching, even reading, writ-ing, grammar and arithmetic, ought to harmonize with the divine teaching. God Himself has granted us the incom-parable gift of speech. He allows us to parable gift of speech, He allows us to receive through our ears the ideas and impressions of our fellow men. God has multiplied this gift by that of writing, which speaks to the eyes, and which is the forerunner of reading. Why, then, should the word of God be banished from the lessons which have for their object the perfection of human speech, by studying grammar, and its multiplication by the knowledge of reading and writing. The science of numbers would not lose of its certitude if studied in view of the one Who "ordered all things in measure, and number, and weight." The measurement of surface and distance is mad clearer in thinking of the One who made the bounds of the ocean, the limits of the earth, and who gave immensity to the heavens.

There would be less blasphemies and impious discourses if the study of the art of speaking was made in view of pleasing God; there would be less licentious writing, less dangerous reading, it all those who teach were anxious to season their lessons with the "salt of wisdom" which always gives a celestial flavor to all that God has given to man for his advantage here below, never permitting him to abuse the same, contrary to the bappiness which is prepared for him in heaven. There would be less false accounts, less voluntary errors in weight

and measures, if the science of number was taught under Christian inspiration. Such are the ideas that our holy religion inculoates as elementary and which the Church wishes to see applied in all the schools established for your children. These ideas are so certain and so consol-ing that all good Catholics are anxious ing that all good Catholics are anxious to secure them, even at the price of the greatest sacrifices. These ideas, our dearly beloved brethren, are those you entertain and are determined to transmit to your children. Such being our views, let the macreants, infidels and all those who do not know us, abuse us if they so desire, this to us is of little importance, what is really important is that portance, what is really important is that you will accomplish your duty and that you will look to the religious formation of the intellect, of the heart, of the whole being of your children. But the State cannot teach religion

granted, though it is a vain excuse on the part of those who, as we have all sady shown, take upon themselves to teach or cause others to teach Protestantism, and who frame religious exercises to be used in schools. We do not ask the State to give religious teaching to your children; on the contrary, we pray that they would abstain from it. What you but one can approach nearer to God by knowledge which originates from the infinite being who comprehends and the State should not forbid the religious mows all things.

The mission given to the Church necessarily implies teaching, since she was State must respect the authority possarily implies teaching, since she was told: "Going therefore, teach ye all sessed by parents and allow them to nations." The Church reflects "the perform the duties they acknowledge as

being imposed by God Himself. What is the State according to Christian ideas? if not a power established by God, and which consequently ought to be exercised in the interest of the of Paganism, expisined the figures and enigmas of the synagogue; it has thrown on the old and new world the rays of light but from God, and those that are, are which have raised humanity from the ordained of God;" and that power is merely given to men to protect society and its members, and to permit the accomplishment of the duties prescribed to sovereigns as well as to their subjects to the governing powers as well as to the governed. "Hear, therefore, ye kings and understand, learn ye that are judges of the ends of the earth." Jesus Christ has secured liberty for the human race, He received the nations as an inheritance after having freed them from the captivthe guardian of sacred writings, and at ity of sin. He has made us partakers of the same time the repository of secular literature. The world is indebted to it no human power has the right to check that liberty.

The State is the sovereign, good or

bad, just or unjust; it is Casar, Nero, Constantine, Charlemain; it is that long enumeration of men, illustrious by their enumeration of men, unattrious by their virtues, or abhorred for their vices, who have bourne the Imperial Crown. The State, it is the Royal power exposed to the alter-native of greatness or decay, according to the impulse given by the genius of perversity of those who have carried the ceptre. The State, it is any form of Government which may elevate nations or make them partakers of the misfortunes caused by the faults of those in authority. In a word, the State is the public power established and recognized and exercised by one or more. To this authority or public power we owe allegiance by whomsoever it is exercised, and as the apostle says: "Let every soul be subject to higher powers." The Cath-olic Caurch, the "highest school of respect to authority," orders us all to obey all authority exercised in the limits of their attribution; but if the State comstood the claims that the Mother Church has to the submission of all the brightest intelligences, to the gratitude of the souls who seak after learning and virtue, and Newman passed from Oxford to Rome as a natural transition. The man that his country praises so much to-day as one of

its purest glories, as one of its most illus- who were wrong, Nero being the State and the Apostles refusing to obey the laws of the State which ordered them to worship the false divinities of the Empire and forbade the adoration of Jesus Christ. If, according to the blind partizanship of human power, the State was employent, Caristianity must have disappeared or rather would never have appeared or rather would never have been preached. The State forbade the preaching of the Gospel, and the laws of prohibition were such that during cenuries, millions of Christians were tured and killed though guilty of no other crime but their resistance to the criminal requirements of the State. Who were in the right? The executioners or their victims? Observe, our dearly beloved brethren, that if by ex-ception the Church prescribed resistance to the law, it is merely when the law is opposed to absolute conscientious con-victions, and that our action is merely passive and never aggressive. "We must render to Cæsar the things that are Casar's, and when Casar's law is opposed to that of God, the Church ders us to suffer rather than to obey. Her teaching is that we ought to die if necessary for our faith, but that we can never resort to violence or force. Legions of soldiers became Christians, they continued to fight gallantly on the battle-field for the integrity of the Pagan Roman Empire and to protect it against its enemies, but the same legions remained silent and allowed the executioners to slay them in the amphitheatres of Rome to maintain the integrity of their faith, satisfied to defend that same faith in that way sgainst the decrees of proscription. These neroes in the midst of their tortures never cassed to pray for the State, being sure that the blood of the martyrs was the seed of Christianity, and the seed could not be

destroyed by cruelty.

The Casars of old have often enacted unjust and tyrannical laws and sanctioned them by cruel and sanguinary persecution ; the victims have triumphed, and in many instances have converted their persecutors. The State, in our modern societies, in spite of the control imposed upon it, does not always banish from its laws indoes not always banks from its laws in-justice and even a certain oppression. The ages of gibbets and wild beasts being past, the torture is replaced by confiscation, fine and taxes; and this is observed in countries which otherwise justly boast of

As our fathers in faith, let us pray for those who persecute us; show yourselves patient and dignified; be ready to suffer for your religion and to bear all the bur dens necessary to continue to secure for your children the blessing of a Christian education.

For these reasons and the holy name

of God being invoked, we have decided and ordained and by these present decide and ordain as follows:

1. When the rubric permits, all the priests of the Archdiocese will add to the prayers of the daily Mass the collect, etc., Pro quacumque necessitate.

2. All the members of the religious communities, not being priests, will weekly assist at one Mass and offer one of their Communions to beg of God that He may help us to maintain our schools.

3 In every family, at lesst once a week, the rosary shall be recited to obtain that parents may be enabled to continue to give a Christian education to their

to give a Christian education to their children.

4. The above rules will be observed from the reception of these present letters until Christmas eve.

5. Daring the months of October and November the above mentioned inten-tions will be added to those generally followed during the devotional exercises prescribed for these two months of fervor

May the Holy Queen of the Rosary; may the Holy Souls of purgatory join their solicitations to ours to obtain the favors we implore!

The present Pastoral shall be read in all

parochial churches and other places of public worship, as well as in the chapters of all religious communities the first

Sunday after its reception.

Given at St. Boniface, in our Archiepiscopal residence, under our seal and signature and that of our Secretary, this fifteenth day of August, A. D. 1890 on the festival day of the Assumption of the Blessed Virgin Mary. + ALEX ARCH OF ST. BONIFACE,

By commend of His Grace the Archbishop of St. Boniface. ELIE ROCAN, Priest, Secretary.

KINGSTON BUSINESS COLLEGE.

We desire to draw attention to the announcement of this institution, which appears in another column. From information in our possession we have no hesitation in recommending the college to our Catholic young men who desire a first class business education. Its appointments are of the most complete character, the course of studies is varied and embraces all those important branches which our young men of the present day find a necessity. The teach. ers in every department possess the very highest qualifications. Mr. J. P. McDonald, late of the celebrated Spencerian Business College, Cleveland, Ohio, is Secretary, and Principal of Penmanship Department, also teacher of plain and ornamental penmanship and book-keeping.

Our readers who are afflicted with deaf-

Coming Back.

They say that our beloved dead Should seek the old familiar place, Some stranger would be there instead, And they would find no welcome fac

I cannot tell what it might be In other homes; but this I know, Oould my lost darling come to me, That she would never find it so.

Ofttimes the flowers have come and gone, Ofttimes the wister winds have blown, The while her peeceful rest went on, And I have learned to live alone;

Have slowly learned from day to day, In all life's tasks to bear my part; But whether grave or whether gay, I hide my memory in my heart.

Fond, faithful love has b'est my way, And friends are round me true and tried. They have their place; but her's to-day Is empty as the day she died.

How would I spring with bated breath, And joy too deep for word or sign, To take my darling home from death, And once again to call her mine.

I dare not dream the blissful dream, It fills my heart with wild unrest; Where yonder cold, white marbles gleam, She still must slumber; God knows best.

But this I know, that those who say Our best beloved would find no place, Have never hungered, every day. Through years and years, for one dear face.

-The San Francisco News Letter.

KNOCKNAGOW THE HOMES OF TIPPERARY.

BY CHARLES J. KICKHAM.

CHAPTER LIII -CONTINUED. "Come, boys," said Mat, "up wud the

The ball was thrown up, and there was The ball was thrown up, and there was some good play, and running, with a friendly fall or two; but it was only a few goals "for fun" there was little or no excitment, and the "high gates," and "helland heaven," and "thread the needle" were resumed, the players merely running away like a flock of frightened sheep whenever the ball came bounding in

whenever the ball came bounding in among them.

"Mat," said Phil Laby, when two or three goals had been hurled, "I think you might send for the eledge"

"Weil, sure I'm agreeable at any time," replied Mat, "but 'twouldn't do to send for it until the captain proposes id first: you know 'twas he sent the challenge."

"Weil, Donovan," said Captain French.
"are we going to have the sledge? I can't stay much longer."

"Uv coorse, sir, as you came to have a

can't stay much longer."

"Uv coorse, slr, as you came to have a throw we wouldn't like to disappoint you," returned Mat. "I'll send down to Jack Delany's for the sledge. Barney!" he shouted, as Wattletoes was passing hotfoot after a young girl, who was evidently bent upon leading him a long chase.

"You lost, Mat," said Barney, as he stopped and wheeled round, with a grin of intense on joyment lighting up his face.

intense enjoyment lighting up his face.

"How is that, Barney?" Mat asked.

"Oh, if you wor wud me at the high-ates," returned Barney, "you'd get your belly-full uv kisses."
"All right, Barney," rejained Mat "But I want you to run down to the forge

for the sledge, as the captain 'd like to have a throw before he goes."

"Begob, an' I will so," exclaimed Barney, becoming suddenly quite serious, on finding himself entrusted with so impor-

tant a commission.
"Take up that ball," said Phil Luhy, in

a tone that quite frightened Jackey Ryan; for it reminded him of the bishop's "Come down out of that window," the day that down out of that window," the day that he, Jackey, and two other aspiring youths climbed to one of the high windows in Kithubbar chapel, to hear His Grace's ser-mon in comfort, and, as Jackey said, with-out having the life "scroodged" out of them. "An' Brummagem," added Pall, "do you folly Wattletoes, for fear he might bring the wrong wan."

might bring the wrong wan."
"I think I'll go down to the forge afther 'em," said Billy Heffernan, "as they'll be apt to bex about id, an' delay ye too long." But Billy Heffernan's real motive was to tell Norah Laby that Tom Cuddehy had "disappointed," as it co-curred to him that Norah might think the deed to destruction? Knocknagow boys were beaten because

The captain stripped with the look of a man sure to win, and handed his coat and vest to his servant. A murmur, partly of admiration and partly of anxiety for the result of the contest, grose from the crowd of men, women, and children around as he bared his arms; for compared with them Mat Donovan's appeared almost

I never saw the like of him," some one was heard to exclaim in a low, solemn tone, but which was distinctly audible in the dead silence.

He took the heavy sledge, and, placing his foot to the mark, swung it backwards and forwards twice, and then wheeling rapidly full round, brought his foot to the mark again, and, flying from his erm as from a catapult, the sledge sailed through the arr, and fell at a distance that in Billy Heffernan's turbary. I was de-

through the act and are a search to see the second to startle many of the spectators.

It was then brought back and handed to Mat Donovan, who dook it with a quiet mate Denovah, who good it with a quiet smile that somewhat revesured his friends. Mat threw the sledge con'e three feet beyond the captaia's mark, and many of those around drew a long breath of relief; but there was no spplause.
But the captain's next throw was fully

six feet beyond Mat Donovan's; and sev eral of his father's tenants and retainers More power, captain !"

Mat Donovan, however, cleared the best mark again by three feet.

The captain now grasped the sledge, cleaning his teeth, and looking so fierce and tiger-like, his eyes flashing from under his knitted brows, that the women at the front of the crowd involuntarily pressed back appalled. With every muscle strained to the utmost, he hurled the huge sledge from him, falling forward upon his hands; and as the iron ploughed up the green sward far beyond Mat Donovan's throw, the shout of the captain's partisans was drowned by something like a cry of pain from the majority of the

spectators.
"Begor, captain," said Mat Donovan,

tear-dimmed eye was fixed upon him, for all imagined that he was beaten. "His heart'll break," Beery heard a girl near her murmur.

"The captain is a good fellow," thought Mat Donovan; "an' I'd like to lave him the majority—if I could do it honour-able."

the majority—if I could do it honourable."

He looked on the anxious faces around him; he looked at Bessy Morris; but still it was undecided. Some one struck the big drum a single blow, as if by accident, and, turning round quickly, the thatched roofs of the hamlet caught his eys. And, strange to say, those old mud walls and thatched roofs roused him as nothing else could. His breast heaved, as, with glistening eyes, and that soft plaintive emile of his, he uttered the words, "For the credit of the little village!" in a tone of the deepest tenderness. Then, grasping the sledge in his right hand, and drawing himself up to his full height, he measured the captain's cast with his eye. The muscles of his arms seemed to start out like cords of steel as he wheeled slowly round and shot the ponderous hemmer through the air.

His eyes dilated, as, with quivering nostrils, he watched its flight, till it fell so far beyond the best mark that even he himself started with astonishment. Then a shout of exultation burst from the excited throng; hands were convulsively grasped, and hats sent flying into the air; and in their wild joy they cruehed around him and tried to lift him upon their shoulders.

"O boys, boys," he remonstrated, "be 'asy. Sure 'tien't the first time ye see me

shoulders.

"O boys, boys," he remonstrated, "be 'asy. Sure 'tisn't the first time ye see me throw a sledge. Don't do anything that might offend the captain afther comin' here among us to show ye a little diversite."

This remonstrance had the desired effect, and the people drew back and broke up into groups to discuss the event more calmly. But Mat's eve lighted up with pride when he saw Miss Kearney upon the fence with her handkerchief fluttering in the breeze above her head, and Hugh waving his hat by her side. Even the laties in the phæon caught the enthusiasm and displayed their handkerchiefs; while Grace ran to the doctor and got him to lift her up in his arms in order that she might have a better view.

that she might have a better view.
"Donovan," said Captain French,
"your match is not in Europe. I was never beaten before."
"Well, it took a Tipperary man to beat you, captair," returned Mat Dono-

"That's some consolation," said the captain. "I'm a Tipperary boy myself, and I'm glad you reminded me of it."
"Mat," said Billy Heffernan, with tears standing in his eyes, "can you forgive

" For what, Billy ?" asked Mat in sur-

prise.
"For misdoubtin' you," replied Billy gulping down his emotion.

"How is that?" returned Mat.

"Whin I see you pausin' an' lookin' so quare," said Billy Heffernan, turning away to dash the tears from his face, "I

said to Phil Lahy that Kuocknagow gone."
"Knocknagow is not gone, Billy,"
exclaimed Mat, shaking him vigorously
by the hand. "Kuocknagow is not

by the hand, "Kuocknegow is not gone,"

"Knocknegow is not gone," repeated a clear mellow voice behind them; and on looking round they saw Father M'Mahon close to them, mounted on his bay mare.

"Knocknegow is not gone," Father M'Mahon repeated, while his eye wandered from one to another of the groups of youths and maidens who had again returned to their sports over the field.

"But how long cau it be said that Knocknagow is not gone?" he added dreamily. The good priest was just after kneeling by poor Mick Brien, stretched upon his wisp of straw in the miserable cabin; and as he counted the houses that had been levelled along the way, his heart ank wishin him, and he asked himself were the people he loved, and who loved

were the people he loved, and who loved him in their heart of hearts, doomed in He rode back again, seeming to have

Knocknagow boys were besten because there was no cheering.

Barney soon appeared with the sledge upon his shoulder, and Mat Donovan, after balancing it in his hand, laid it at Captain French's feet.

The captain stripped with the look of a The captain stripped with the sledge on his shoulder, which is captain stripped with the sledge on his shoulder, and the captain stripped with the sledge on his shoulder, and the captain stripped with the sledge on his shoulder, and the sledge of the sledge of the sledge on his shoulder, and the sledge of the

"On, bloodsn'ouns!" muttered Barney,
"I'm goin' to get it now or ever, for
losin' Mass—God help me."
"Barney," said the priest, "do you
remember anything about a gun of Mr.
Kearney's you hid in a bush?"

"Be cripes! your reverence," returned Barney with a start, "id wint out uv my head till this blessed minute. The masther tould me to brin' id over to Mat to mend the stock that Mr. Richard broke an' the beagles chanced to be passin' hot fut afther a hare, an' I thrust the gun into a brake uv briers there above, an' cut afther the hunt. Au' God help me! I never thought uv id, to carry id to Mat, but I'll go for id now."

sired to tell you so, lest you should get blamed; but say nothing about my telling you."
"The square bog-hole," muttered Bar

ney, as the priest rode on, "Sure the divil a bottom the square bog hole have. In the name uv the Lord I'll ax lave uv the masther to go see my mother, an' keep out uv harm's way till Sathurday, And Barney, dropping the sledge from his shoulder on the fieldwhere it remained till Tom Maher broke his scythe against it the next summerhurried off to ask leave to go see his

"I'm comin' to ax you to give me lave to go home for a couple of day, sir," said Barney, with quite a broken-hearted look. "Home!" returned his master, "what

business have you home?"
"My mother that's ill disposed, sir,"
replied Barney sorrowfully.
"More d—n shame for her," said his

master. "Good luck to you, air," exclaimed Barney, brightening up with extraordinary suddenness and setting off for the little cabin above Glounamuckadhee, where he found his venerable parent in candlant health and arrisks.

surveying his adversary with a look of gename admiration, "you're good!"

Taking his place again at the stand, he laid down the sledge, and, folding his arms, fell into a deep thought. Many a "I'll give you my barn for a dance,"

**Cellent health and epirits.

"I wish we had some place for a dance," remarked Mat Donovan, "to put the girls in good humour."

And tell Mat Donovan how delighted I am at his victory."

Honor.
"Oh, yes, that's quite right. I'll just

step in to see Norah," returned Father M'Mahon, alighting and hanging the rein on an iron book in the beech-tree. on an iron book in the beech tree.

And how Honor Lahy's face did light up as she courtested again! And how poor Norah's eyes beamed with pleasure and thankfulness! After inquiring how she felt, and hoping she would be better when the fine weather came, he was going away, when a long roll of the drum soft-

ened by distance made him pause.
"Do you feel sorry that you cannot join them?" he asked, looking pityingly

"Oh, no, sir," she replied—and there was gladness in her low, sweet tones.
"The just the same as if I was with

M'Mahon, hurrying out as if the bay mare were trying to break loose and run away. And as he took the rein from the hook, Father M'Mahon flourished his crimeon silk pocket-handkerchief and blew his

nose loudly.

Throwing the rein over his arm, and thrusting his thumbs in his waistcoat, Father M'Mahon then walked down the hill, with his head so high, and looking so awfully proud that Jack Delaney's wife matched up the twins from the middle of the road, selzing one by the small of the back and the other by the left arm— which, strange to say, was not dislocated that time—and ran with them into the that time—and wan with them into the house, not even venturing to stop to pick up the "rattler" and wooden "concreak" which Brummsgem had brought for the twins at the fair after winning one-and-fourpence at "trick-o' the loop'; Mrs. Delany being fully persuaded that in his then mood Father M'Mshon would think nothing of crushing the twins—one under each foot; and then turn round and ask

nothing of cusning the twins—che under each foot; and then turn round and ask her how dared she bring such nulsances into the world, two at a time!

"God bless us!" exclaimed Jack Delany's wife, as she stooped to pick up the "rattler" and "corncreak," when the priest had passed, "did any one ever see a man wud such a prond walk ?"

man wud such a proud walk ?"
"Mother," seld Norsh Lahy, "I'm as sure as I'm alive that I know two saints who are still walking the earth."
"Who are they?" her mother asked.
"Father M'Mahon and Miss Kearney,"

replied Norah.
"Why, then, I know a saint," thought the poor women, with a sorrowful shake of her head, "I know a saint, an' she's not able to walk at all." And Honor Laby turned away her face and wept silently.
Great was Phil Lahy's astonishment his barn for the dance even without being asked. And, after pondering over the ex-traordinary circumstance for a minute or two, Phil declared that, "after that, we'd get the Repeal of the Union." He could talk of nothing, however, but Mat Donovan's triumph, which he attributed in no small degree to certain "directions" which he had given Mat; and even when Judy Brophy's new admirer beckened him as'de, and wanted to know "what part of a woman was her contour," Phil answered shortly that he never "studied them subjects much;" so that the young man, who thought he had hit upon a new compil-ment, went back to Judy's side no wiser than he came, muttering, as he rubbed his poll with a puzzled look, that he, "didn't like to venture the 'contour,' though he was nearly sure 'twas all right;' and he had to go over the old compliment sgain; to which Judy Brophy listened with as much delight as if she had not heard them all fifty times before. And now it is only fair to say that there was not a warmer admirer—that is, a warmer female admirer -of Nancy Hogan's beauty at the dance that night than Judy Brophy; and in

protesting against her brother's bringing home a penniless bride, perhaps Judy Brophy did no more than a good many tolerably amiable young women might have done under similar circumstances. And, furthermore, we feel bound to admit, that were it not for those two hundred sovereigns out of Larry Clancy's old saucepan, that somewhat pedantic young man, who is so assiduous in his attentions, would not be puzzling his brains about her "con.

"Bessy Morris's is the only sad face I can see," Grace remarked to Mary, as the joyous crowd left the field. "I wonder what can have happened to her?"

Mary backoned to Bessy as she was pass-

ing, and after saying something about the alteration of a dress, asked carelessly what

asid Tom Hogan proudly; "the best barn in the parish."

"More power. Tom," exclaimed a dezen voices. "Up wad the music."

Mat Donovan threw the strap of the big drum over his head, and a succession of loud bangs reminded Mr. Lowe of his fright on Christmas morning, when he thought a blunderbuse had been discharged through his window. Billy Heffernan and the other musicians prouded the announcement that they were to have a dance in Tom Hegan's barn.

The seund of the drum seemed to rouse Father M'Mshon from his gloomy reserie, as he rode on through the villags. "No; they are not gene yet," he thought, as he stopped under the beach the —looking up among the boughs, as if he wanted Tommy Lahy to hold the bey mere, and thought the top of the tree the most likely place to fised him—"let us trust in God, and hope for the best."

Honor Lahy appeared at the door with a courtesy; and verily that wholesome, honest, smilling face of hers seemed to say, even more plataly than the big drum itself, that Knocksagow was asfe and sound—a little old or so; but hale and hearty and kindly, withal.

"Well, Mrs. Laby, how is she?"

"Finely, your reverence," Honor replied.

Father M'Mshon cast his eyes up through the boughs again.

"He's gone wud the drum, sir," said Honor.

"Oh, yes, that's quite right. I'll just step in to see Norah," returned Father M'Mshon, alighting and hanging the rein the dance in Tom Hogan's barn as if her foot were the flest est among them all. But she hoped when the dance in Tom Hogan's barn as if her foot were the flest est among them all. But she hopped when the dance in Tom Hogan's barn as if he rest among them all. But she hopped when the dance of the set among them all. But she hopped hear for the dance in Tom Hogan's barn as if her foot were the flest est among them all. But she hopped hear the flest and the amountement that they will done we so wer, that Bully Heffernan out a mount all and the will all any strain and the set among them all. But she hopped when the dance in Tom Hogan's and the amount backwards, nttered an exclamation and stood still, with sparkling eyes and flushed cheek. Then Grace ran forward a few yards and stopped again; and then retreated backwards, holding out ber hand to feel for Mary, and keeping her eyes fixed upon a carriage that had just topped the hill and was coming slowly towards them. Having found Mary without the help of her eyes, the grasped her by the arm, holding on as if some uncean force were pulling her away, and panting like a startled grey hound. For a minute or so she seemed uncertain as to the occupants of the carriage; but all doubt was soon of the carriage; but all doubt was soon removed, and, regardless of consequences or appearances, Grace sprang forward and flew up the bill as if she had wings. The old coachman, allowing his solemn face to relax into a scalle, reined in his horses,

"Ay, then," added her mother, "an' and in another items, and items, and in another items, and in another items, and items noble presence alight from the carriage holding his little daughter by the hand, Mr. Lowe felt sure that Dr. Kiely was the Mr. Lowe felt sure that Dr. Kiely was the rival he had most to dread. He remembared how Miss Kearney had described him as the "finest man she ever saw;" and he could see by her lock that she almost worshipped him.

"Oh, he has Eva with him," she exclaimed again, and hurried quickly back to the gate, as Richard handed a graceful girl with very long golden ringlets out of the carriage.

the carriage.

When the greatings and introductions When the greetings and introductions were over—and Dr. Kiely did not fail to shake hands with Mr. Lloyd, whem he had met before—the party all walked through the lawa, the carriage going round to the back entrance; but Maurice Kearney observed that Mr. Bob L'oyd remained outside the gate, as motionless as any equestrian statue.

"Come, Mr. Lloyd, and have pot-luck with ua," said Maurice Kearney, going back and pulling the gate open.

back and pulling the gate open.

Mr. Lloyd rode in like a man in a dream

till he came to the hall door.
"Take Mr. Lloyd's horse to the stable," sald Mr. Kearney to Tom Maher. "Come in, Mr. Lloyd."

Grace never let go her father's hand all this time; but she glanced at Era occa-sionally as if she feared some harm might happen to her, and thought the "poor child" required looking after. Mary was obliged to come down from her room to

remind her of the necessity of preparing for dinner, and Grace returned with her; but, instead of taking off her bonnet, she quite bewildered. "What on earth has come ever you, Grace?" Mary asked. "You have never

once opened your lips since they arrived." her sister, and flinging her arms round her neck. Eva stooped down and gently submitted to a choking.

"You have lost your senses," said Mary, Here now, Mary," returned Grace, in

"Here now, mary," returned crace, in a business like manner, "sit down and write a note, which I will dictate."
"To whom?" Mary asked.
"To Castleview. Papa likes a dance, "To Castleview. Papa likes a dance, and I can't see that we can get on quite well by ourselves. So ask them to spend

the evening."
"Very well," returned Mary; "I suppose I'm to include Lory.'

"Yes, of course."
"Who is Lory?" Eva inquired, as she tried to re arrange her curls "Ob, he's one of my admirers," Grace

Shall I say, by way of inducement.

that we have Mr. L'oyd?"
"Well, I think not. It would look as if we regarded that fact as a great matter.
I'll send Adonis with the note, and he can just mention Mr. Lloyd incidentally, And, by the by, don't be too sure of Mr. him, and you know what Richard told us about him." Here is his man Jer in pursuit of Mr. Lloyd was soon seen, without his

hat, in the garden. "Well, Jer?" said he. "Aten't we goin' to the county Car-low?" returned Jer. "Afther gettin' the new traces for the tandem an' ail?"

"Ay, faith," replied his master. "To "Well, sure you may as well come away home so," rejoined Jer.

"I'm staying for dinner with Mr. Kearney," returned his master.

Jer looked at him in eilence for a

minute. "God help you," he muttered, with a pitying shake of the head. "you never had a stim uv since, since you wor the hoighth o' that." And Jer held his

"No danger, Jer," said Bob Lloyd, walking back to the house with a good-

waiking back to the house with a good-humoured smile.

"No danger!" Jer muttered to himself, as he glanced at Miss Kearney in the win-dow. "How mild an' innocent she looks. An' she's always quite an' studdy, an' stays at home an' keeps her mind to

heree's. But thim's the dangerous wans,"
added Jer, with a look of deep wiedom.
"an' tim't the little cockers that's always
runnin' about waggin' their tails and
givin' tongue from mornin' till night.
But id can't be helped, an' he can't say
that he wam't warned, at any rate." And
Jer returned to Mount Tempe full of sad
forebodings, and almost regretting his
promise to Tom Otway to go down to the
county Carlow to have a look at his
cousin. TO BE CONTINUED

A PROTESTANT CLERGY-MAN'S TRIBUTE.

THE REV. L. A. BANKS ON CARDINAL NEWMAN AND JOHN BOYLE O'REILLY.

NEWMAN AND JOHN BOYLE
O'REILLY.

The Rev. Louis Albert Banks, pastor of St. John's Methodist Episcopal Church, South Boston, took for the subject of his last Sunday's discourse, which attracted an immense congregation, "Cardinal Newman and John Boyle O'Reilly—A Protestant Tribute to Catholic Genius." His text was Hebrews, xi., 4. "Through it he, being dead, yet speaketh." Mr. Bank's discourse was as follows:

This Scripture is from the roll call of the heroes of faith; a testimony to the immortality of a great faith. It is an illustration of the indestructible power of a worthy belief when incarnated in a human life. John Stuart Mill's greatest maxim was that "one man with a belief is equal to a hundred men with only interests"—a maxim which receives new illustration and proof in the life of every truly earnest man. A genuine human life flows on beyond its cosst. As, far out at sea, off the mouth of a great river, out of sight of land, the sailor lifts from the vessel's side his bucket of sweet, fresh water from the midst of the salt ocean, so the lives we study to day will awesten the waters of bucket of sweet, fresh water from the midst of the salt ocean, so the lives we study to day will sweeten the waters of human thought and feeling far out of sight over the billows of the years. In a single week the Roman Catholic communion has been robbed by death of TWO VERY NOTABLE FIGURES.

When I say robbed, I speak after the manner of men, for in truth death has no power of robbery. That which is noblest and best remain as imperishable possession. If any one expresses surprise that I should, in this public way, pay my tribute of respect and regard to the memory of these leaders of Catholicism, my answer is simple. Whenever I have had resson to differ frem the Roman Catholic Church or its representatives on matters of public or its representatives on matters of public or its representatives on matters of public importance, I have not healtsted to candidly express my convictions. I see no reason why I should be less frank when I have sentiments of regard. Both Cardinal Newman and John Boyle O Reilly were Catallies interver parties. Catallies are the results of the catallies of the catallies of the catallies of the catallies of the catallies. Newman and John Boyle O Reilly were Catholics, intense partisan Catholics, you might say; ou the other hand, I am as intense a Methodist Protestant. They were, however, more than Catholics. They were strong, sympathelic, warm hearted, manly men. They were great souled human brothers. Before being a Protestant or a Methodist I, too, aspire to be a man and a brother. It is on that platform that I stand this morning to new my that I stand this morning to pay my

that I stand this morning to pay my brotherly tribute.

CARDINAL NEWMAN
has come down to us as a heritage from a former generation. All the great men of that race of Titans with whom he wrestled more than two score years ago have long since passed away. Mr. Gladstone remains as a single and brilliant exception. Nawgon was remarkable in exception. Newmen was remarkable in not only being great, but many-sided. How rare it is to find a man who is at once great as a theologian, a novelist a logician, a poet, and a universally-acknowleged saint! Yet all this can be truthfully said of Cardinal Newman. If you were to burn up everything else, he would live in history as a great preacher and theological essayist. If all that could be blotted out, he would remain as a novelist and the writer of, with one or two exceptions, the purest Eng-lish of his age. If that, too, could be lost in oblivion, millions of souls thread-ing their way through the darkness of human struggle would hold in their tenderest thought his "Lead, Kindly Light," and crown him a great poet; if all these could perish, record of a stainless life through fourscore years and ten, stretching a pure white line across three generations of his fellows, breathing throughout the fragrance of Jesus Carrist, would remain to canonize him in the heart of Christendom, without regard to creed, as a pure white saint. The true greatness of Newman stands out in this that his opponents, while still differing from him in judgment, came to recognize his sincerty of purpose and the genuine-ness of his Christian character. Such a man stands up above the narrow relation of earth and time; he belongs to the brotherhood of the race.

JOHN BOYLE O'REILLY stands nearer to us. He is a representative of much that is peculiarly character-istic of cur own age and time. His life is istic of our own age and time. His life is a romance stronger than the wildest dreams of fiction. At 13 a student in school at Drogheda, Ireland; at 17 a stenographer in England; at 19 a private soldier in the Irish Hussars; at 22 lying in a dungeon in Dublin condemned death for treason against Great Britain; at 24 a nameless convict in a criminal colony in Western Australia; at 25 in Philadelphia without friends and without money; at 30 a successful journal istic and a promising poet in Boston, and at 35 the acknowledged leader of the Irish cause in America. There are some phases of this brilliant, issumating. All that are surely worthy of our study. All that are surely what he did. He exphases of this brilliant, fascinating career the world knew what he did. He ex-cited interest and commanded admiraion, and all men were his brethren,

In the first place, as an adopted American citizen, O'Reilly fairly earned that every true-hearted American should speak him fair in death. Standing at Plymouth Rock, an intense hot-blooded Irish Catholic, it was truly a great soul that could say as he did of our Pilgrim Fathers :

Give praise to others, early come or late For love and labor on our ship or state; But this must sand above all fame and zea; The Pigrim Fatuers laid the ribs and keel. On their strong lives we base our social The man, the home, the town, the common-

wealth! Unconscious builders? Yea, the conscious, fall,
Design is impotent if nature frown,
No deathless pile has grown from intellect,
Immortal things have God for architect,
And men are but the granite He lays down.

O'Reilly is a splendid illustration of the unequalled opportunity America gives to a young man who has nothing but his handa, his head and an houset heart with which to push his way. If a Weish panper boy, given America's free opportunit can compel the entire civilized world to re-echo the name of Henry M. Stanley, or grant to an Irish emigrant, who at twenty five is unknown, homeless and purseless, a chance to make for himself the name and fame accorded to John Boyle O'Reilly, then there is inspiration for every honesthearted young soul in America to take courage and do the best that is in him. O'Reilly, like Stanley, succeeded by hard work—by doing promptly and with all his might the duty at hand.

Another element of O'Reilly's success was his positive convictions. He believed the second of the second

was his positive convictions. He be-lieved things with all his might. It is the men who bathe their thoughts in their own blood and drive them home to the soul of other men with heart-beats

the soul of other men with heart-beats who are irresistable.

A remarkable fact about O'Reilly was that his sorrows in dungeon and penal settlement, enough to have broken the heart and hope of many a really strong man, falled to sour or embitter him. These words of his have the true poetic insight:

I know
That when God gives us the clearest light,
He does not touch our eyes with love, but

He makes even his dreary experiences in Western Australia yield him some of the sweetest honey of poesy. Sorrow had made him tender and sympathetic nad made him tender and sympathetic with all whose hearts were sad, O'Reiliy's pen and voice and purse were always at the service of the poor and the oppressed. No humble man ever approached him with an unheard request. He had what used to be more common in America then it is to day. common in America than it is to-day the power to be spleudidly angry at injus-tice and oppression. We need to cultivate that faculty lest it die out in our modern,

purse proud society.

Of course, from their different stand-points, it would be easy for me to criticise his course in many ways. It is hard for those who stand at widely different points of observation to appreciate each other. Differing from him as widely by education and training and eurroundings as, per-haps, any one else in the city, I would stand at the grave of John Boyle O'Reilly and sing his own song over the honest trapper :

The trapper died—our hero—and we grieved, In every heart in camp the sorrow stirred. "His soul was red!" the Indian cried, bereaved; "A white man he!" the grim old Yaukee's

So, brief and strong, each mourner gave his best—
How kind he was, how brave, how keen to track.
And as we laid him by the pines to rest,
A negro spoke, with tears, " His heart was black."

So, with unfreigned sympathy and love, I, a Protestant, with the charity with which I myself hope to be judged, would say of my brother Catholic, his heart was

SLAVERY OF THE PROTESTANT PULPIT.

A Protestant clergyman of Denver, writing to the Pittsburg Advocate, bewalls the fact that, "with a few noble exceptions, the (Protestant) pulpits no longer cry sloud against the sins of the day." In another place he exclaims, "The church does not reach the masses."

The reason of this deplorable state of things is thus accounted for by our esteemed contemporary, the Buffalo Chris-

esteemed contemporary, the Buffalo Christian Advocate:

"The reason why some pulpits no longer cry out against the sins of the day is because men of wealth, imbued with the spirit of the world, exert a controlling influence in the church. They want to run the affairs of the church on the same low moral plane that they do their business."

This explains why so much dilettantism prevails in the Protestant pulpit of today. The poor clergyman is afraid of his

day. The poor clergyman is afraid of his shadow. He dare not hearken to the divine voice, "Cry aloud, spare not; lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sin." If he should attempt this stalwart style of gospel in his pulpit he wouldn't get a chance to do it long. He'd soon get the "blue envelope" from

those who run the church. The verty that gave the reverend gentleman the "call" is his master; and should he chance to tread betimes upon the master's toes he does so at his No marvel, therefore, that the poor man with probably a family to support, should feel his way carefully, and content himself, for the most part, with drapper little essays upon glittering generalities.—Buffalo Union and Times.

SOBRIETY.

The Catholic Total Abstinence Union The Catholic Total Abstinence Union convention has closed its labors in our midst, and its members have gone to their homes. We, in our editorial capacity, wish to say a few words to those young men who have left college or academy, and who are about to embers in some of the pursuits appared to them. we can safely say that success will not be attained if they become too much accustomed to the habit of drinking intoxicating l'quors. We could reckon by the score the sad career of young mon who had given promise of much usefulness to their fellow mer, and who filled the drunkarde' graves at an early period.

Let our young men reflect. The suc-cessful men, in all avocations, are those of sobriety. To obtain a situation you must have a good record in this respect; still more so, to retain the situation. As habits to the detriment of sobriety are soon formed, we can assure them that the only really as enurse is to give up "the right" of taking those beverages, and become total abstainers. The sacrifice is small; of taking those beverages, and pecome total abstainers. The sacrifice is small; the reward will be great. This course will secure to them, at all times, and under all circumstances, the full use of their reasoning faculties. Bearon was clean to us that a good was night be given to us that a good use night be made thereof. The hard drinker parts with his reason too frequently. Doing how can he be a success, either in law, medicine, as a merchant, or in any of the usual avocations to which our young men aspire? Young men, resolve to be ober and abstemious.—Pittsburg Catholic.

CATHOLIC PRESS.

Buffalo Union and Times.

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Mr. Gladstone delivered himself of some very sensible talk to some High School girls, whom Mrs. Gladstone had invited to take ice with her and her husband on the fifty first anniversary of the old couple's marriage. The girls surrounded the aged statesman and demanded a speech. He responded and his reply was full of sage philosophy. He cautioned his hearers against any foolish admiration for the "talent" and "executive ability" of so-called "progressive women" who seem to "talent" and "executive ability" of socalled "progressive women" who seem to
think any position save that of the household is the proper sphere for their activity.
He warned his youthful auditors to work,
strive, attain; to be brilliant, useful and
successful, but to shun the public eye.
This we believe to be sternslly true. Our
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New York Catholic Review. The labor troubles in Europe are light-ened of some of their gloom by a cable-gram from London which announces that the British shipowners, representing a capital of \$400,000,000, have agreed in conference to unite in a fight against the labor unions. Perhaps we have here the materials of a British American conspiracy materials of a British-American conspiracy against lawful associations of labor in British and America. Perhaps Mr. Chauncey Depew has been more than a summer ambassador to Eagland. Yet all this bother among the money-makers is but furnishing strong arguments for labor unions. In a struggle capital suffers most. The laborer has learned one truth: that it is pleasanter to struck the research. it is pleasanter to starve in a strike than to starve on low wages. The great capi-talists taught them this truth,

Cleveland Universe. Our sectarian exchanges are making amusing efforts to place Methodiam first in denominational statistics of church membership. To do this they compute Catholics by a rate of so many church members to the Catholic "population." That is noneers. Our church membership includes the artist Catholic and the catholic artists (Catholics artists (Catholics artists) (Catholics artists). ship includes the entire Catholic popula-tion. With sectarians it is different. Their youths are chiefly relegated to manhood to join or reject church membership, as they please. Ours are from infancy baptized members of the Church.

Pittaburg Catholic. It is worthy of being noted that, at the grand celebration held by the Salvation Army recently in London, there were representatives from all the Protestant and nearly all the pagan countries of the world; but not an Irlshman, French Canadian, Spaniard, Portuguese, or Italian was to be found in the ranks. The missionary field of Japan, to which

we allude in another paragraph, is just now the arena within which the several rival Protestant denominations are strivrival Protestant denominations are atriving for the mastery. The N. Y. Sunappreciates the fun of the situation, and thus depicts it: "The poor Japanese just now are being hauled this way and that by rival religious schools. Missionary Harrington writes that the Baptists there are preaching immersion with might and main—the Pedo-Baptists are introducing infant baptism; the Unitarians are belaboring orthdox Christianity unmercifully; the Universalists, who have just arrived, are proclaim-Christianity unmercifully; the Universalists, who have just arrived, are proclaiming disbelief in future punishment; Sir
Edwin Arnold is on the ground to extol
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A writer in one of the most prominent A writer in one of the most prominent Methodist organs of the country thinks his Church has departed from the simplicity of the days of its founders. He says the Wesleyites of these States have fallen under the rule of a spiritual despot, an ogre, a Pope; and that this abomination in the holy place is known as "General Conference," "King Cauter" he holds has purposed the place of cus," he holds, has usurped the place of the spirit in the councils of Methodism and the whole body is permeated with his cunning and hypocrisy. "The high est offices in the donomination have become things of trade and barter and the people are sold and bought like the people are sold and bought like sheep in the shambles. Zeal for religion has given place to lust for power and place, and all the best pulpits and most of the sinecures are bestowed as rewards for partisan service." This is a strong impeachment; but the writer, as a matter of course, has better opportunimatter of course, has better oppo ties of being acquainted with its truth than we have. With him, we rather fear there has been some serious back-

N. Y. Freeman's Journal. "Premier Crispi has ordered a list to be made of all religious houses in Rome, with the view of confiscating those that are liable to suppression under the law.

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Speaking for his fellow Irish exiles, the late John Boyle O'Railly sang :

"No treason we bring from Erin, nor bring we shame of guilt.
The sword we held may be broken, but we have not dropped the hilt.
The wreath we bear to Columbia is twisted of thorns, not hays.
And the songs we sing are saddened by the thought of desolate days,
But the hearts we bring for freedom are washed in the surge of tears.
And we claim our right by a people's fight out living a thousand years."

It is reported from Boston that Mr.
John Eoyle O'Reilly's successor as editor
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THEY ARE MORE DURABLE

THEY ARE MORE GRACEFUL THEY AREMORE STYLISH

CORSETS

THAN ANY OTHER CORSET IN THE MARKET

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"Premier Crispi has ordered a list to be made of all religious houses in Rome, with the view of confiscating those that are liable to suppression under the law."

—Callegram of Tuesday. The expense of cabling this might have been spared, since the Roman papers containing the potical Father Burtin then took up her praise, speaking in her own Iroquios tongue. Next came appropriate hymns sung in the same language by a choir of Indian men and women. The effect of their peculiar singing in the open air was wonderful, and delighted the crowd. Now came the Indian address, recited by Dr. Patten, a full-blooded Iroquois, of the tribe. This address, beautifully written out and ornamented, was presented to Rev. Father Walworth, the donor of the monument. the Roman papers containing the notice arrived on Saturday last. It refers to the Opera Pie, or charitable institutions, whose property is being confiscated by the Sicil lan adventurer. What is very curious, too is to observe how anxious Signor Orlapi is to warn his underlings about supposedly future attempts of the charitably inclined lan adventurer. written out and Gramented, was presented to Rev. Father Walworth, the donor of the monument.

The Right Rev. Bishop of Albany then closed the speaking by a most felictious and effective address in the French language. His remarks, sometimes witty, filled the audience with good humor; sometimes again earnest and impressive, held them all in deep silence. He took especial pains to represent the part which the people of our Hudson and Mohawk valleys take in honoring the memory of this virtuous Lily, born, reared and baptized on their own side of the border.

The ceremony closed by the three Bishops rising from their seats and simultaneously lifting their hands to bless the assembled throng. The crowd then dispersed, those from Montreal returning by the La Prairie boat. They will not soon forget a day so happy and memorable.—

Albany Sunday Press. to evade the law in some way in making legacies. No evasion, he says, will pass; every copper must go into the hungry maw of the bankrupt treasury. When Crispi, clothed in rags, was once pinched with want, an institution of the kind he wars upon relieved him. He now repays the charity. Little, if any, of the confiscated millions will ever find their way to the poor, unless Millionaire Crispi still considers himself poor. to evade the law in some way in making

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It is reported from Boston that Mr.

John Foyle O'Rellly's successor as editor of the Pilot will undoubtedly be Mr.

For the best Photos made in the city go to HDV BROS., 280 ounds street. Call and contact the contact of the Pilot will undoubtedly be Mr.

the parish of La Frairie and the whole surrounding neighborhood, including the city of Montreal. The occasion was the blessing of a granite monument recently placed over the grave of the holy Indian girl. The grave is located on the southern bank of the St. Lawrence, directly opposite the Grand Rapids, about fourteen miles above Montreal. There Kateri was buried in 1680 in the twenty-fourth mates were monuments of extravagance.

miles above Montreal. There Kateri was buried in 1680 in the twenty-fourth year of her age. Ever since that time a tall cross has marked the spot and now a large and solid granite monument, in the form of a sarcophagus, is erected, a more costly memorial. A rustic canopy representing as near as may be both a Canadian cabin and an Indian lodge, is built over. It is the gift of Father Walworth, at the latter of whom has in publication "The Life and Times of Kateri Tekak witha."

The inscription on the monument gives maters were monuments of extravagance. (Hear, hear.)"

Commenting on Mr. Fowler's speech, the Loudon Star says:

"Just take the facts stated in Mr. Henry Fowler's masterly speech, which will, we hope, be reprinted in panaphlet form and distributed to every constituency in the United Kingdom. Here, for instance, are the resturns as to the resident magistrates —the men, remember, who are at once judges, juries, and law-givers, controlling the lives and liberties of the Irish peasant as absolutely as Eastern Cadis. They have to try that most delicate The inscription on the monument gives the name of the holy maiden, with the date of her birth and death, followed by the simple words in Iroquols: Onkus the simple words in Iroquols: Onkus the windle words are there is no appeal. They have to try that most delicate question of law—conspiracy. In hundred with the bench with the bench to lead a baton step down from the bench to lead a baton onwe ke katsitsio teutsits ane karon—which is the nearest possible rendering of "The Isly of the Mohawks," the title given to her by her friends in New York.

A large crowd went over from Montreal to the cemetery at 12 o'clock noon on the steamer La Prairle, which was gaily decorated with flags, bunting and evergreens.

The scene of the ceremony lies about four miles west of La Prairie on the edge of the river bank.

The inscription on the monument gives

river bank.

water.

Father Drummond, rector of the Jesuit

College, then followed with an elequent and appropriate sermon in French; after

which he spoke also in English. He took

In the House of Commons recently, Mr. The largest part of the crowd from Mon-treal was conducted from the wharf at La Prairie to the site of the grave by another ateamer engaged for that purpose, while a stream of vehicles of every description carried others along the shore road with a rapidity which gave to the scene the re-William O'Brien gave a graphic account of the intolerable extent to which "shad owing" is carried by the lrish police. He

stream of vehicles of every description carried others along the shore road with a rapidity which gave to the scene the resemblance of a race.

When the spot was reached a large assemblage was found waiting for the ceremony. The Indian village of Caughnawaga had turned out nearly all of its population and so had the surrounding Canadian pariabes. A large body of clergy were present, among whom were His Grace Archbishop Fabre, of Montreal; Bishop MsNeirny, of Albany; Bishop Gravel, of Nicolet; Father Drummond, S. J., rector of St. Mary's College; Father Burtin, of the Oblates, cure of Caughnawaga; Father Walworth, Fathers Lanahan, McDermott and several other clergymen from the state of New York; Father Benoit, canon regular of the Immaculate Conception, lately arrived from France; Father Dorval, superior of the college of l'Assomption, and about sixty other priests. Most of these had driven from La Prairie, where they had been hospitably entertained by Father the Immaculate Conception, lately arrived from France; Father Dorval, superior of the college of l'Assomption, and about sixty other priests. Most of these had driven from La Prairie, where they had been hospitably entertained by Father Bourgeault, cure of that parish, who was seconded throughout the day by the courteous attentions of M. Brizson, the mayor. while that solemn ceremony was going on, Caddell with an insulting smirk upon his face. He was not satisfied with that, and, rushed into the graveyard and forced their way within a few feet of where the ceffin The whole scene as witnessed from was lying. These policemen had not the common decency to take off their spiked helmets while the funeral service was being performed. (Cries of "Shame.") They remained there throughout, the The whole scene as witnessed from the platform and other elevations was most attractive and beautiful. Over a sea of umbrellas and porasols rose the cupola which covered the monument, and the tall cross behind it; beyond these again lay the broad river with its foaming rapids, its green islands and farther shows: Thev people being maddened by their presence.

RETRIBUTIVE JUSTICE.

shores.

Bishop McNierny opened the ceremony by chanting the blessing of the monument in Latin, sprinkling it with holy An editor works 3651 days per year to Once in a while somebody pays him a year's subscription; that's capital. And once in a while some dead beat takes some paper for a year or two and vanishes without paying for it; that's anarchy. But later on justice will overtake the last which he spoke also in English. He took for his text these words from Corinthians: "The foolish things of the world hath God chosen that He may confound the wise; and the weak things of the world hath God chosen that He may confound the strong." He brought out with great effect the thought that so vast a crowd comprising illustrious prelates and clergy and distinguished citizens from two great countries had gathered to honor the memory of a meek and lowly girl, a child of the Mohawk forest.

Father Burtin then took up her praise, speaking in her own Iroquios tongue. named creature.

PURITY OF INGREDIENTS and accuracy of compounding, make Milburn's Aromatic Quinine Wine the criterion of excellence.

Electricity, Moltere Baths Sulphur Saline Baths

CURE OF ALL NERVOUS DISEASES J. G. WILSON, LIEUTROPATRIEZ, 200 Onndas Street

STAIRED GLASS BRILLIANT CUT. BEVELED. MCCAVSUAND KING

McShane Bell Foundry. Finest Grade of Bells,

Dinest Grade of Bells,

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Fully varranted: satisfaction grade Fully warranted; satisfaction gas-anteed. Send for price and eatelogues HY. McSHANB& CO., BALTIMORE, Md, U. S. Mention this paper.

BUCKEYE BELL FOUNDRY. Bells of Pere Sepper and Tin for Charghes, Schools, Fire Alarms, Farms, etc. FULLY WARRASTED. Catalogue seat Fros. VANDUZEN & TIFT, Cincianati, O. MENEELY & COMPANY

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IN its first stages, can be successfully checked by the prompt use of Ayer's Cherry Pectoral. Even in the later periods of that disease, the cough is wonderfully relieved by this medicine.

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So'd by all Druggists. Price \$1; six bottles, \$5.

Furnished in the best style and at price.
low enough to bring it within the
reach of all.

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Special reduction on BROAZES, STATUARY, FLOWERS,

and other church ornaments Splendid Xmas Crib sold at SPECIAL TERMS. MASS WINE - The finest on the continent C. B. LANCTOT, 1664 Notre Dame St.

Dr. Morse's INDIAN ROOT PILLS.

Thousands testify to their being the best Family Pill in use. They purify the system, regulate the bowels, thereby cleansing the blood. For Females of all ages these pills are invaluable, as a few doses of them carry off all humors and bring about all that is required.

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W. J. THOMPSON & BON Opposite Revere House, London,
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every style of Carriages and Sleighs. This
is one of the largest establishments of the
kind in the Dominion. None but first-class
workturned out. Prices always moderate.

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manufacturers and importers as enable it to purchase in any quantity at the lowest
wholesale rates, thus getting its profits or
commissions from the importers or manufacturers, and hence—
2nd. No extra commissions are charged its
patrons on purchases made for them, and
giving them besides the benefit of my experience and facilities in the actual prices
charged.

charged.

3rd. Should a patron want several different articles, embracing as many separate trades or lines of goods, the writing of only one letter to this Azenoy will insure the prompt and correct filling of such orders. Besides, there will be only one express or freight

there will be only one express or freight charge.

4th. Persons outside of New York, who may not know the address of houses selling a particular line of goods, can get such goods all the same by sending to this Agency.

5th. Clergymen and Religious Institutions and the trade buying from this Agency are allowed the regular or usual discount.

Any business matters, outside of buying and selling goods, entrusted to the attention or management of this Agency will be strictly and conscientiously stiended to by your giving me authority to act as your special. Whenever you want to buy anything send outside to FGAN

THOMAS D. EGAN. Catholic Agency, 42 Barelay St., New York,

CONSUMPTION,

wonderfully relieved by this meanene.
"I have used Ayer's Cherry Pectoral
with the best effect in my practice.
This wonderful preparation once saved
my life. I had a constant cough, night
sweats, was greatly reduced in flesh,
and given up by my physician. One
bottle and a half of the Pectoral cured
me."—A. J. Eldson, M. D., Middleton,
Tennessee.

me."—A. J. Edson, M. D., Middleton, Tennessee.

"Several years ago I was severely ill. The doctors said I was in consumption, and that they could do nothing for me, but advised me, as a last resort, to try Ayer's Cherry Pectoral. After taking this medicine two or three months I was cured, and my health remains good to the present day."—James Birchard, Darien, Conn.
"Several years ago, on a passage home from California, by water, I contracted so severe a cold that for some days I was confined to my state-room, and a physician on board considered my life in danger. Happening to have a bottle of Ayer's Cherry Pectoral, I used it freely, and my lungs were soon restored to a healthy condition. Since then I have invariably recommended this preparation."—J. B. Chandler, Junction, Va.

Dr. J. C. Ayer & Co., Lowell, Mass.

ONTARIO STAINED GLASS WORKS,

CHURCH ORNAMENTS.

No Female Should be without Them.

I. Constock, Esq.:

r.—For the past 25 years I have been suffering 1a disease which the doctors said would result in 59.

It disease which the doctors said would result in 59.

It the disease seemed to still make headway and yall gave their opinion that it was simply a matter time with me. About this time I got one of your cast More's PHIs and have taken three boxes them up to the present writing. I can again do the property of the present writing. Bushville, Fairfield Co., Ohio.

own work and feel twenty years younger.
Yours truly,
HANNAH E. DICKSON. For Sale by All Dealers.

W. H. COMSTOCK, Brockville, Ont. Morristown, N.Y. TAME BUTTLE BUTTLE GOOD

WHEN SOLID MEAT CANNOT BE DIGESTED TO STOR

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It contains all the nutritious elements of Prime Beef in form that can be easily digested by the weakest stomach,

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Dr. Morse's Indian Root Pills.

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To save Doctors Bills use Dr. Morse's Indian Root Pills. The Best Family Pill in use.

POR SAME BY AM DEARERS

Curred of Gravel.

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Siz:—For yourander, N.C., July 20, 1889.

Siz:—For yourander in the local with grand and after trying the best doctors in this locality wisout receiving any benefit, I wird Br. Morrow Indian Reof Pills with the result that to-day I am a now man, completely cared. I would not be without them; they are the best Pill I ever use from yours, &c., WM. JACKSON.

After 25 Years.
PRINCETON, Ind., Aug. 24, 1888,

PRINCETON, Ind., Aug. 24, 1888,
W. H. COMPOON:

Daar Siz:—For twenty-five years I have been afflicted with rheumatism of the bowels; I gave up all hopes of recovery; I was unable to stand upon may feet at times and was compelled to sit and do my housework. In 1885 your agent called at my house and said that "he could cure me." I asked, How's he replied, "By the use of Br. Rorse's inademarkance of the could cure and add that he result is that I am entirely cured and able to do my own work. All the neighbors swound here use your Pills and say that they would not be without them.

Yours, &c., Celia Johnson,

Office Gar, Stokes conjunction of the Mr. R. Comstock:

Dasa Sin: — Your Dr. Morse's Indian Rect Pills have effected a most remarkable cure.

mother was suffering from kidney difficulties; the disease had got so firm a grip upon her that she contown a step. I bought a box of your pills see soutwalk a step. I bought a box of your pills see commonsed giving her two pills every night; before the had taken all of one box she could walk about he boxes. To-day she is perfectly well and says that QUARRE GAP, Stokes Co., T.C., July 8, \$88

W. H. COMSTOCK,

MORRISTOWN, N.Y. BROCKVILLE, ONT.

MADE JULY BY. CANADA FEATHERBONEC-LONDON, O. FARMERS AND MILL MEN. McCOLL'S CELEBRATED Lardine Machine Is the only Safe and Sure Oil for Self-binders, Threshing Machines and Mill Machinery generally. Try our FAMOUS CYLINDER OIL - Guaranteed Unequalled in Canada.

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REV. GEORGE R. NORTHGRAVES, REV. WILLIAM FLANNERY,

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Catholic Record.

London, Sat, Sept. 6th, 1890,

THE RACE CRY AGAIN.

The Toronto Mail of 28th August is very indignant with the Government of Quebes because out of 4926 educational institutions which receive an apportion. ment from Government, only 1010 are Protestant, whereas 3916 are Catholic. Of these there are 3779 Catholic, and 939 Protestant primary schools. Among the latter, there are 770 in which French is not taught. Taere are also 68 Catholic schools in which French is not taught. These are chiefly in localities where the population is made up of Irish Catholics, or in some cases of

Germans. When it is considered that the Protestants form less than 14 per cent, of the population of Quebec, it will not appear very illiberal on the part of the Catholic majority that nearly 20 per cent. of the subsidized primary schools of the Province are Protestant, and nearly 35 per cent. of the schools for

In Ontario, the Catholics form nearly 17 per cent, of the population, but the number of Catholic primary schools to which a small Government grant is given is only 239, being little more than 4 per cent. of the primary schools. In other words, the liberal school laws of Quebec furnish the Protestants with a primary school for every 200 persons, while under the Ontario laws only one Catholic school is established for 1342 Catholics : or if we allow 20 per cent, for the increase of population in both Provinces. we shall have one school for 240 Protestants in Quebec, as against one school for

1610 Catholics in Ontario. It is surely difficult to find in these figures a proof that the Protestants of Quebec are unfairly treated in school matters. The Mail is an adept at inventing grievances.

But in these figures the Mail discover yet another grievance. It will be remarked that in 838 schools French is not taught. There has been no agitation whatsoever in Quebec to exclude English from the schools, and much less to force English speaking children to learn their lessons in a language they do not understand. The putting into practice of such a tyranny could only be dreamed of by the Ministerial Synods, Conferences and Presbyteries of Ontario, and by the Mail, all of whom proposed it for the French Canadian schools in this Province. It is no wonder that a Quebec journal should ask "What will the fanat. ics of the Mail and of the Equal Righters think of these facts?"

The Mail tells its thought on the sub ject in this evasive style :

"It will be time enough to answer L'Etendard's question with regard to the question of intolerance when the purpose of the Government in asking the information is disclosed. It was not be surprising to learn that it is proposed to take steps to compel the seven hundred and seventy Protestant schools to teach French

It is needless to say that the Quebec Government has given no indication that it has any such intention as the Mail presumes. Yet, it might be asked where would be the great hardship it steps were taken to have French taught in the English schools of Quebec? No one complains that English is the chief language of the schools in Ontario; why, then, should it be considered a hardship if in Quebec the study of French were more strongly encouraged? Let us not forget that Mr. Craig's Bill, introduced into the Ontario Legislature and supported by Mr. Meredith and the Mail sets forth that "English shall be the language of every Public and Separate school in this Province," and that "no teacher shall be employed or permitted to teach in any Public or Separate school in this Province unless he be capable of speaking the English language and of conducting the proceedings of his school according to the programme of studies applicable thereto in that language."

Mr. Craig's tyrannical bill proposed

any French locality. It is not becom-ing that the Meil or other supporters of Mr. Craig's proposals should complain if similar provisions were really proposed to be enacted by the Legislature of Quebee; but we have no reason to think that such tyranny is intended. The census of 1881 shows that Quebec has a larger percentage of population of French origin than Ontario has of Irish and Scotch combin French-Canadians are 79 per cent. of the population of Quebec, whereas these English-speaking nationalities comprise only 71 per cent, of the population of Ontario. It is rather too presumptuous, therefore, for the English-speaking part of the Ontario population to claim any rights over the minority here, which they hesitate to acknowledge in the French part of the population of Quebec.

We are, of course, aware of the pretext with which the would-be ascendancy party in Ontario are accustomed to meet all arguments in favor of the equality of rights of our French-Canadian fellow-citizens. They are fond of making a distinction between the vanquished and the victors. But the history of Canada does not justify such a distinction. The treaties which assured to French-Canadians their rights as British subjects make no distinction between citizens of British and of French origin. They stand upon a footing of perfect equality, and on this footing they must stand, if the Dominion is to be preserved. Several generations have passed away since Canada was ceded to Great Britain; and surely, if even to the French inhabitants of the country Great Britain was willing in the eighteenth century to grant the full rights of British subjects, those rights cannot be taken from their descendants who were born under the British flag, and who have, whenever it was necessary, defended that flag at the sacrifice of their lives and property. There is no cry more menacing to the welfare of the country than the war-cry of those who cause irritation and dissension by proclaiming the ascendancy of one fraction of the population over the rest. Such ascendancy cannot and will not be endured. The bogus Equal Righters may make up their minds to

A QUANDARY.

The Rev. Mr. McQueary, of Ohio, who, not long ago, astounded the clergy and laity of his denomination, the Protestant Episcopal, by denying, in a public declaration of his belief, the Resurrection of Christ and the virginity of His mother, maintains still his position in the Church, though the Episcopalian press call upon him to withdraw, and there appears to be no means of compelling his resignation of his position, which, he declares, he intends to hold He asserts in a new letter recently published that the formulas of the Church are not infallible, and that, therefore, he is not bound to believe in them, and that the sixth article of religion gives him liberty to maintain his private judgment on doctrine. The sixth article is:

"Holy Scripture containeth all thing ecessary for salvation ; so that whatso ever is not read therein, nor may be proved thereby, is not to be required of my man, that it should be believed as an article of the faith, or be thought requisite or necessary to salvation."

He points out that the Bishop of New very pertinently asks:

"But how, I would earnestly ask, can she ever be prepared for such a reconstruction of her formulas it all free discussion thereof be crushed by the odium heologicum or ecclesiastical anathema At any rate, we who hold the above opinions claim that they must be disproved ere we can resign our ministerial commissions; but this being done, I for one am quite ready to go where Protestant infallibility is not asserted, and where I may be allowed to speak occasionally according to the dictates of my God-given conscience and reason."

He considers that the sixth article of the Church's creed, as above quoted, is like an amendment by which the rest of the creed is to be judged, just as an amendment to the Constitution of the United States is interpretative of other previously existing articles of the Constitution. The Church acknowledges that they contain the views as to what uninspired theologians considered to be true. He infers that the sixth article appeals from the Church's dogmas to Holy Scripture, and gives to every clergyman the right to interpret Scripture by facts and reasons, and to offer such alterations in and there are many in the Church of those dogmas as may seem to him necessary, and when he does offer such to this. It would be indeed a strange amendments no one has any more right to excommunicate him than Congress has to unseat a member for proposing an amendment to the Constitution."

It is difficult to see how the Church authorities, proclaiming, as they have always done, private judgment as the supreme and ultimate rule by which faith is to be tested, can deal with Mr. a sad quandary in regard to the manner ators of the worst stamp, and the lesson

be permitted to be taught temporarily in adheres to this principle by which any French locality. It is not becom-Protestants of all shades defend their own secession from the Church ; yet it is a very ludicrous position to h clergyman in full communion who deples dogmas which are acknowledged to be fundamental doctrines of the Christian religion.

Only recently another clergyman of the Church proposed to form a united Christian Church by admitting to communion not only all who believe in God in any form, but even those who doubt or deny His existence. It is the present tendency of Protestantism to seek for union on just such lines as these, and we hear a great deal of talk about the Christian charity with which the sects should overlook differences in dogma in order that such a union may be effected. One evidence that such is the tendency is to be found in a work on union issued by the Very Rev. James Carmichael, Dean of Montreal, which, though not formally recognized by the Anglican Church nevertheless has been tacitly accepted, by the very fact that a clergyman in his sition should have been, and would have been, reproved if he thus publicly taught doctrines which were believed to e contrary to the recognized standards of his Church. The Dean says in reference to one of the objectionable articles of Presbyterian faith, speaking of the contingency that a union may be effected :

"That there must be an article on the subject seems a necessity, but it might be so framed as, on the one hand, to acknowledge the covereignty of God, and, on the other, to allow the exercise of the right of private judgment as to how God uses that sovereignty for His own glory and the good of His Caureh."

This is plainly an acknowledgment that the Courches must be prepared to compromise important doctrines in order to effect a union. If this course can be tolerated, why should the negotiations for Ohristian unity be limited to a few sects? Why should not the aim be to extend it to denominations which differ still more widely than do Auglicans, Presbyterians and Methodists?

That the Anglicans are not alone in their readiness to compromise doctrine is evident from the discussions which have taken place on the revision of the Westminster Confession. We have Dr. Dewitt, who opposed revision, stating "The Westminster Divines left the whole subject (the salvation of all or of the few elect infants) to individual opinion, and made places under the Confession-as our fathers, by adopting their work made places in the Caurch-for men of widely differing views." In the same letter, which is an answer to Dr. Vandyke, a pro revisionist, Dr. De Witt, thinks that Dr. Vandyke is sufficiently refuted when he shows that the Confession is " less narrow " than the latter would make it. The Presbytery of New Brunswick put forward similar reasons for adhering to the Confession, because of its "moderate, Catholic and irenical character." In conclusion the same Presbytery adds:

"In the interests of Church union therefore, as in the interests of a broad and irenical, moderate and Catholic Calvinism, we deprecate any changes in our historical standards, to the system doctrine contained in which we up abatedly adhere, and with the forms of statement of which, we find ourselves in hearty accord.

It is scarcely necessary for us to call attention to the strange use made here of the term Catholic, which has been that "some day the Church may choose to used by the Fathers of the Church to estate and redefine her views of our express the threefold universality of the ord's birth and resurrection," and he Church, as regards time, place, and doctrine. She will exist till the end of time, she is the Church of all nations, and she teaches Christ's doctrine in its completeness. The word was never in. tended to imply, what Protestants now frequently use it for, that she can com. romise or give up her doctrines for the sake of an increased membership.

Dr. Vandyke also admits, on behalf of the Revisionists, that the Westminster Confession is a compromise; and this is one of his reasons for demanding revision.

That the Methodists think similarly with Presbyterians on this point is evident from the placidity with which they denounce Anglicans in their press for maintaining, as many of the latter do, the necessity of Episcopal ordination, the insistence upon which, they declare, that her articles are not infallible, but would be an inseparable obstacle to union.

But if it be really a virtue thus to compromise dectrine, why not leave the fold open to Rev. Mr. MQacary, or even to Buddhists and Mahometans? Bishop Colenso was quite willing to go thus far, England who would still willingly agree Christian Church which would thus overlook the primary doctrines of Christianity, but it would be the natural consequence of the principle of private judgment. Yet private judgment must be asserted, otherwise the schism of the sixteenth cen-

tury becomes totally indefensible. Altogether the Episcopal Church is in RELIGIOUS ORDERS.

The Mail of the 27th ult. contained an

article on the multiplication of religious orders in Quebec and Ontario, the object of which is to alarm Protestants in view of the progress of the Catholic Church in the Dominion. It forgot to add, however, that there is also an increase of so-called religious orders among Protestants of the Provinces, and especially among those of Ontario. There has been for many years a Pretestant Sisterhood in Toronto, and recently a similar Sisterhood has been established in Hamilton. The City Council of Hamilton have now before them an offer from a Church of England Sisterhood to take charge of the poor and infirm on payment of a sum equal to that which they have been paying hitherto for the care of these classes, and we are informed that, whether or not the Council accede to the petition, the religious order will go on with its work all the same. We are also assured that the Methodists and Presbyterians intend to institute orders of "deaconesses" to assist in the work of their ministry. As the Mail assures us that the religious orders are taking possession of the land," and accomplishing the undertakings of Rome," it ought not to neglect warning its followers of the danger which will ensue from the multiplication of these Protestants orders, which are also certainly possessing the land, and accomplishing the undertakings" of their spiritual guides.

But it will be said that these orders are instituted for merely charitable purposes, and that it would be iniquitous to inter rupt their good works. For what other purpose, then, unless for works of charity and benevolence are the Catholic religious orders established? The Trapplets are one of the orders recently introduced at Oka. The Mail itself says, "the Trappists are not an aggressive order." It adds that they are "vigorous religionist," and it pretends to describe their life, which it acknowledges to be a life of self-sacrifice, religious exercises and penance, the pur pose of which is simply to save their

souls. Truly in this age when people are a engrossed in worldly matters as to think of nothing but the almighty dollar, it is instructive to the world to see a body of men, doing their own labor, rescuing from desolation lands which need frrepressible energy and toil to render them productive, and yet finding time to devote to the saving of their souls, obey. ing the precept of our Lord, "Seek first the kingdom of God and His justice; and all these things (food, clothing and other earthly needs) shall be added unto you." (St. Matt. vi., 33)

The Trappist life is a life of separation from the outside world. It is embraced chiefly by persons whose aim is their own sanctification, which they endeavor to assure to themselves by laborious works, such as tilling the ground and exercising various trades, and by prayer; the priests of the order, however, attend to the spiritual needs of Catholics in the missions where they are established. This they do at their home in Gethsemane, and at Tracadie, Nova Scotic. This life can surely injure in no way the timid Protestants over whom the Mail has enough influence to

The Franciscans, of whom the Mail also speaks, and who have started a house in Montreal, devote themselves to missionary work, and to the care of the poor. Their zeal, and the success of their work in distant lands, may be judged from one spot in Palestine, which they inherit from their founder, St. Francis, and which they have held since A. D. 1219. Here they have succeeded in implanting the faith of Christ so firmly that though there have been over two thousand Franciscan martyrs to Mahom. etan hate against Christ they have extended their missionary labors throughout Syria, and all Asia Minor, Armenia, Thrace, the Isle of Cypress and Egypt. They attend the sick in the capacity of physicians, and distribute medicine to the poor, gratis, without distinction of nationality and religion. The poor are also taught there, without cost, whatever trades they desire to learn; printing, type making, book binding, carpentry, masonry, blacksmithing, tailoring, shoemaking, baking-in fact almost anything in the line of human industry. They have, besides, sixty eight churches and chapels, twenty-eight parishes, forty two schools for boys and girls, besides a college, several orphan asylums and hospitals. The introduction of such an order into Canada will certainly do no injury to the country.

But will it not inflict some injury on Protestantism? Well, the good example shown by these holy and devoted priests may teach some of those Protestants who have been educated in ignorance of the ways of the Catholic Caurch that such journals as the Mail, and such preachers as Dr. Wild, and other vilifiers of Catholic religious orders, are calumnifurther, under severe penalties, that not more than one hour daily should French municated or suspended as long as he dealt with.

son be learned, we believe the country will not suffer thereby. At all events it is a free country, and the Catholic Church is not inclined to discontinue her good works merely because bigots and

fanatics rail against her and belie her. As was to be expected the Jesuite come n on this occasion for a share in the Mail's misrepresentations, It argues that because the works of the Jesuits and other religious have been unjustly impeded and prohibited by recent decrees of the new Government of Brazil, therefore they should not be tolerated in Canada. The Mail does not exactly say this in plain words in the article under consideration, but this is the burden of its complaint, and it has frequently said this plainly in other articles during the last few years. But the Ontario fanatics were told by Lord Stanley that there is no evidence that they have been engaged in conspiracies or other evil works that would justify their expulsion just now, and we were loudly assured by the discomfited deputation that they were not surprised at the cool reception given them by His Excellency. It may well be surmised that the absence of surprise arose from the consciousness that their foul slanders were not worthy of credit. Dr. Carman and others raged at the answer they received, but in spite of all the Jesuits will continue their work of education, as well as their missionary labors, which have been so fruitful in good in Quebec and in Ontario as well.

It is unnecessary to follow the Mail through its innuendoes that the Jesuits are using for evil the moneys which came to them from "the good round sum received from the State." They are putting that "good round sum" to good use, and the people who compose the State will be all the better educated because it has fallen into the Jesuits' hands. At all events they were entitled to the money, and it is no business of the Mail and the other malcontents to what use they may apply it.

The Mail repeats the malicious falsehood that the Jesuits are detested by large body of the Catholic priesthood of Canada. There is no foundation for such a statement. It is on a par with the statement which was furnished to the press during the anti Jesuit crusade, and which, if we remember right, was vouched for in the Mail by its "own correspondent." that the Bishop of Three Rivers had suspended the Jesuits from exercising the sacred ministry in his diocese, because they had unlawfully influenced dying people to make wills for their benefit. This calumny was contradicted over the signature of Mgr. Lefleche, who stated that he had never entertained even the thought of suspending the Jesuits, and that it had never come to his knowledge that " the Jesuit Fathers had influenced any person on his death-bed to change his will in their favor."

We do not say that the Mail's hatred of the Jesuits comes from the fear that it will be heavily fined for having libeled them, for the calumnies of the Mail against that highly revered body preceded the entering of the libel suit of Jesuits vs. the Mail," which is still pending before the courts. But we preclear field to abuse the Jesuits, in order and there are a special Mass and approthat it might secure the support of the priate prayers for it in the Roman and

orders from Canada we can assure our Catholic Church, so that it must have contemporary that the Catholics of the been established in the Church long Dominion will have a word to say in the matter, and it will find some difficulty in ever, at first kept on another day, and discovering where those Catholics are. clerical or lay, who, as it pretends to think, will join with it in the cry for their expulsion. The Mail has professed before now great horror for the "solid Catholic vote." It may discover something like that very mare's nest when the attempt will be made to expel Jesuits, or any other religious order, from Canada.

If the Jesuits were plotting to drive the English language out of the Dominion, to prevent Protestant children from being educated, to control the legislation of Ontario from Quebec in all financial matters-there might be some reason for the Protestant press of Oatario to denounce them : but it so happens that the Jesuits are doing nothing of the kind. It is the Protestant Ministerial Associations, the Synods, Conferences, and Presbyteries, that have been endeavoring to inflict these injustices upon the Catholics. If there is a body of clergy in the country at all who ought to be denounced for aggressiveness, let the Mail look for them in the associations we have named. But as to the Catholic religious orders, the noblest fruits of Catholic doctrine, they will continue to multiply in Canada and the United States as long as the Catholic Church shall be able to preserve her liberty of action, which she is not likely soon to lose.

Imitation is the highest homage of admiration which can be paid to an inetitation, and when we find the Protestants of to-day imitating the religious orders of the Catholic Church, through they have their teachers of the past, but if this leg- been for three hundred years the object of

unmeasured abuse, it is a testimony to the zeal of the religious orders and to their efficiency in the work which it is their purpose to accomplish.

THE NATIVITY OF THE BLESSED VIRGIN.

In the feart of the Nativity of the Blessed Virgin, which the Church cele-brates on the 8th day of September, there is this feature worthy of remark, that the day of the birth of the saints is not the day on which their feasts are usually celebrated. The day of their death, being the occasion of their admission to the happiness of heaven, is regarded as their feast, because this is their birth to glory, when they receive their everlasting reward : and even the day of their death is wont to be called their natal day. On this subject Eusebius Emissenus says :

"For if we call those days natal days light of earth in sin and sorrow and for sorrow, more justly will those natal days be celebrated on which the saints enter into the new clearness of the future life, from bodily corruption, on which the children of men ascend to the adoption

Besides the feast of the Nativity of Blessed Virgin, the Church celebrates only the Nativity of our Lord, and that of St. John the Baptist. On the 25th of December our Blessed Saviour begins His life on earth, whereby the work of man's redemption is to be accomplished. This is reason enough why we should give that day to rejoicing and thanks. giving. The nativity of St. John the Baptist is celebrated in fulfillment of the prophecy of the Angel, who proclaimed before he was born, "many shall rejoice in his nativity." (St. Luke

But to this reason it may be added that the Church celebrates this feast because St. John the Baptist, though not conceived immaculate, was sanctified before birth, in accordance with the declaration of the same angel:

"He shall be filled with the Holy Ghost even from his mother's womb.

In the case of the Blessed Virgin, conceived immaculate, and truly constituted our mother, by our Blessed Lord when, stretched on the cross, He committed His beloved Apostle to her care as to a mother, we have even more reason to celebrate her nativity.

In the time of St. Augustine the feast of the Nativity of the Blessed Virgin was not yet instituted, or at least not celebrated by the whole Church, for that illustrious Doctor asserts that only the birthdays of Christ and St John the Bap. tist were then kept as festivals. In the ecclesiastical office of the day there is a sermon of St. Augustine quoted in which occur the words : "Let the earth rejoice, being rendered glorious by the natal festivity of so great a Virgin." But the word natal is simply an ecclesiastical application of the sermon to that special feast, solemn being the actual word used by St. Augustine. Forentinus states that the sermon was preached on the teast of the Appunciation

The festival certainly existed in the seventh century, for it was spoken of by sume that journal would like to have a St. Ildefonsus, who lived in that century : make them believe that they are living rabble who are never pleased with any Gregorian Sacramentaries, which unreading less malodorous than that which | doubtedly existed long before St. Ildefonsus. The solemnity is also kept by As to the matter of expelling religious | the Greeks on the same day with the before the Greek schism. It was, howwas changed to September the 8th.

The Holy Scripture does not give the names of the Blessed Virgin's parents, but there is strong historical and patristic testimony which shows that they were St. Joschim and St. Anne.

The feast of the Nativity of the Blessed Virgin was established by the Church in order to have us put confidence in her power of intercession with her divine Son, and that by meditation on her sanctity and prerogatives, we may imitate her virtues and become worthy to attain the eternal joys of heaven.

THAT CORRESPONDENT.

To the Editor of the Catholic Record : DEAR SIR- I think you just "hit the

mark" in your issue of the 30th, when you say : "We have no doubt that this very same correspondent has frequently held up in his hands in holy horror while denouncing Jesuits for holding the doctrine, which they do not hold, but which he himself practically maintains, that the end sometimes justifies the use of immoral means." Now, I have every reason to believe that the anonymous correspondent in question is, indeed, "A leader in the Israel "of the so-called "Francische Britist". 'Equal Rights" and anti-Jesuit movement. He is a shining light among that narrow minded few who call themselves 'Sons of England;" he is a contributor to, if not the actual editor of a sheet published here yeelpt the Commonwealth, formerly the Anglo Saxon; but he is also according to himself, a "wire-puller;" one of those who "never attends public meetings," preferring to do his work on the sly. Such is the anonymous correspondent of the Mail.

EDITORIAL NOTES.

THE following interesting account of how Father Decker, missionary to the Maoris of New Zealand, lives, will throw light upon the nature of the sacrificer made by Catholic priests who devote themselves to missionary work among uncivilized tribes :

"In the bare house stands one ancient and tumbling table and one aged chair; a few books are there, and from the roof hangs a lamp filled with oil from native vegetables; while in a corner the sun reflects itself from the tinned surface of a biscuit tox. This is nearly all; but to be minute, a bundle of bamboos lie about be minute, a bundle of bamboos lie about for lining purposes in wet weather, and a sheet of paper covers the floor as a protection from damp in this land of perpetual streams. The Father is very contented, and he lives on the repulsive food of the Maoris and according to their way of preparing it for he is puisive food of the Maoris and according to their way of preparing it, for he is amongst them and of them. His flock, scattered through the mountains, and individually dotted far apart, number some three hundred, and to them he ministers in suns and snows."

THE scheme of sectarian confederation, which is being looked to with so much earnestness as the means whereby Caristian unity is to be effected, does not meet with favor among the more thought. ful of Protestants. It is seen that such a scheme will not produce the kind of unity which is essential to the Church of Christ, and which includes belief in all the doctrines which Carist commanded His apostles to teach throughout the world. A recent issue of the New York (P. Episcopal) Churchman thus speaks of it :

"We do not believe, that, on calm reflection, denominational federation will command the support of any considerable number of Christian people.

As a method of giving a semblance of unity to denominations of more or less close approximation to each other, it will naturally find many advocates : as a means of restoring or even of approaching unity among all the followers of Christ, we do not think it will commend

THE thirteenth centenary of the consecration of Pope Gregory the Great will be celebrated with special honors in England during this month. It was this illustrious Pontiff who sent St. Augustine and his co-laborers to preach the gospel to the Anglo-Saxons. He was elevated to the Pontifical Chair in September 590, and his zeal for the conversion of England causes him to be styled by Venerable Bede "the Apostle of the English." Yet we sometimes meet with Auglican divines who have the brazen-facedness to deny that England owes her conversion to Christianity to Rome; and, though St. Augustine received his primatial dignity from St. Gregory, they pretend that the Primacy of the Pope was never acknowledged in England in pre-Reformation times.

THE winner of the fine sword presented by the Boston Globe to the most popular member of the Grand Army of the Republic is Richard F. Tobin. an Irish American, who was recently elected senior Vica-Commander of the G. A. R. He received 1.493 267 out of a total of 4,846,496 votes cast. The balloting lasted seven weeks. The second on the list was Colonel S. Lovell, of Weymouth, who received 708.839 votes. General Ben. Butler, who was among the contestants, received 256,257 votes. The winner, Mr. Tobin, is one of the Boston private soldier in 1862, at the age of eighteen years, and afterwards served in the navy, during the civil war, in Admiral Farragut's squadron, on the frigate Potemac and the gunboat Pinola.

VICAR-GENERAL GUILBERT, of the Archdiocese of Westminster, states that in that Archdiocese alone there have been thirteen hundred converts from Protestantism to the Catholic Church within the past year, and a recent issue of the Moniteur, of Rome, makes thestatement that if converts continue to be as numerous in the future as during the past fifty years the Catholic Church will within a century predominate in England. It would appear that the question of the return of the people of England to the Catholic faith will settle itself sooner than these parsons expect who are agitating the country to oppose the progress of Catholicity.

IT IS stated that several hundred Mormons are preparing to emigrate from Utah to Lee's Creek, in Alberta, and the Canadians of the locality are much incensed at the prospect. They state that, notwithstanding the promises made to the Government, polygamy is practiced to a shameful extent, to the great demoralization of the Indians of the territory. There is talk of the people taking the law into their own hands to prevent the new influx of so undesirable an element, and even to turn out those who have already planted themselves there. It is difficult, however, to get at the actual state of affairs, as the Mor. mons are very reticent as to their practices, and make profession that they are obeying the laws of Canada.

IT was recently reported that a whole Catholic congregation at Monte Orfano, to Italy, had gone over to Lutheranism. It

EDITORIAL NOTES.

THE following interesting account of how Father Decker, missionary to the Macris of New Zealand, lives, will throw light upon the nature of the sacrifices made by Cathelic priests who devote themselves to missionary work among uncivilized tribes :

"In the bare house stands one ancient and tumbling table and one aged chair; a few books are there, and from the roof hange a lamp filled with oil from native vegetables; while in a corner the sun reflects itself from the tinned surface of a biscuit box. This is nearly all; but to be minute, a bundle of bamboos lie about for lining purposes in wet weather, and for lining purposes in wet weather, and a sheet of paper covers the floor as a protection from damp in this land of perpetual streams. The Father is very contented, and he lives on the repulsive food of the Maoris and according to their way of preparing it, for he is amongst them and of them. His flock, scattered through the mountains, and individually dotted far apart, number some three hundred, and to them he ministers in suns and snows."

THE scheme of sectarian confederation, which is being looked to with so much earnestness as the means whereby Caristian unity is to be effected, does not meet with favor among the more thought. ful of Protestants. It is seen that such a scheme will not produce the kind of unity which is essential to the Church of Christ, and which includes belief in all the doctrines which Carist commanded His apostles to teach throughout the world. A recent issue of the New York (P. Episcopal) Churchman thus speaks of it :

"We do not believe, that, on calm reflection, denominational federation will command the support of any considerable number of Christian people.

As a method of giving a semblance of unit to denomination of reference of the control unity to denominations of more or less close approximation to each other, it will naturally find many advocates; as a means of restoring or even of approaching unity among all the followers of Christ, we do not think it will commend

THE thirteenth centenary of the consecration of Pope Gregory the Great will be celebrated with special honors in England during this month. It was this illustrious Pontiff who sent St. Augustine and his co-laborers to preach the gospel to the Anglo-Saxons. He was elevated to the Pontifical Chair in September 590, and his zeal for the conversion of Eng. land causes him to be styled by Venerable Bede "the Apostle of the English." Yet we sometimes meet with Auglican divines who have the brazen-facedness to deny that England owes her conversion to Christianity to Rome; and, though St. Augustine received his primatial dignity from St. Gregory, they pretend that the Primacy of the Pope was never acknowledged in England in pre-Reformation times.

THE winner of the fine sword presented by the Boston Globe to the most popular member of the Grand Army of the Republic is Richard F. Tobin, an Irish American, who was recently elected senior Vica-Commander of the G. A. R. He received 1,493 267 out of a total of 4 846 496 votes cast. The halloting lasted seven weeks. The second on the list was Colonel S. Lovell, of Wey mouth, who received 708.839 votes. winner, Mr. Tobin, is one of the Boston
Fire Commissioners. He enlisted as a private soldier in 1862, at the age of eighteen years, and afterwards served in the navy, during the civil war, in Admiral Farragut's squadron, on the frigate Petemac and the gunboat Pinola,

VICAR-GENERAL GUILBERT, of the Archdiocese of Westminster, states that in that Archdiocese alone there have been thirteen hundred converts from Protestantism to the Catholic Church within the past year, and a recent issue of the Moniteur, of Rome, makes thestatement that if converts continue to be as num erous in the future as during the past fifty years the Catholic Church will within a century predominate in England. It would appear that the question of the return of the people of England to the Catholic faith will settle itself sooper than these parsons expect who are agitating the country to oppose the progress of Catholicity.

IT IS stated that several hundred Mormons are preparing to emigrate from Utah to Lee's Creek, in Alberta, and the Canadians of the locality are much incensed at the prospect. They state that, notwithstanding the promises made to the Government, polygamy is practiced to a shameful extent, to the great demoralization of the Indians of the territory. There is talk of the people taking the law into their own hands to prevent the new influx of so undesirable an element, and even to turn out those who have already planted themselves there. It is difficult, however, to get at the actual state of affairs, as the Mor. mons are very reticent as to their practices, and make profession that they are obeying the laws of Canada.

IT was recently reported that a whole Catholic congregation at Monte Orfano, torial: Italy, had gone over to Lutheranism. It

matter of the pocket and not of convic-

Among the speakers who delivered addresses at the centenary demonstration, held at Larne, in the county of Autrim, Ireland, in honor of Father Mathew, on 14th of August, were several Presbyterian and other Protestant clergymen.

THE German Government has agreed at last to pay back half the church property confiscated under the Kulturkampf, and to pay interest on the balance. This triumph is attributable to the resolute stand taken by Herr Windthorst and the Catholic party in the Reichstag, and it has been gained in spite of the declaration of Herr Von Gossler, the Minister of of Public Worship, that the Government would never accede to the demands of the put on a complete war footing to test Centre party.

"Mr. Gladstone's kindly words con-erning Cardinal Newman are but cumulative evidence of the breadth and Catholicity of the greatest Englishman. It is a pitiful fact that the English and other Protestant churches harbor in their pulpits men so carried away with the bigotry of sectarianism that they cannot recognize the greatness of a great man who speaks to them words of truth, of high morality and of pure religion, if that man is consecrated by a Church with whose tenets they do not agree It is unfortunate that these individuals should be so narrow, but it is doubly unfortunate that their words should be iven the sanction of powerful ecclesiastial organizations and goout to unthinking laymen as the truth. notable tributes to the pure character and great capacity of the dead Cardinal lies in the fact that no man at all comparable with him in ability has been found to raise his voice concerning him except in praise."—Detroit Free Press.

The above extract fits very nicely the individual who has been writing the Toronto Mail, in which some very unkindly things are said of the deceased Cardinal. It is scarcely worth while, however, drawing attention to the writer in the Mail, as he has adopted the plan of all cowards and assassins, In place of giving his name, as a manly person would do, he signs himself "Englishman." He is that sort of an Englishman who reflects very little credit on his country.

The Mail's Montreal representative is very angry because Mr. Mercier has appointed Mr. H. T. Cloran, an Irish Catholic, to the position of Crown prosecutor of Montreal. "The position," he adds, belongs by an unwritten law to a Protestant, because for years the Quebec Government has appointed a French Canadian and an English Protestant as ioint Crown Prosecutors." This is funny doctrine for an Equal Rights organ to promulgate. Are we to understand that to French-Canadians and Protes tant belong all the positions of honor and emolument in the Pravince of Quebec? The complaint of the Toronto organ seems all the more extraordinary when the fact is borne in mind that in civic appointments especially a Catholic is in Ontario considered an unfit person to hold office. There is an unwritten law in Toronto, the paradise of ity that reflects but small credit on our possted civilization. In proof of this state. ment we have but to call to mind the few ccasions when Catholics have presented themselves as candidates for the office of mayor in Toronto and other cites of Ontario, and note the manner in which they were simply annihilated, and not for any other reason save that they were Catholics. A comparison of liberality and fair dealing in the two provinces will place Ontario in a most unenviable posi-

MOVEMENTS are on foot to erect public memorials to the late John Boyle O'Reilly, editor of the Boston Pilot. One memorial is to take the form of a department of Celtic literature in the new Boston Public Library. Tais will be established by Boston and its vicinity, but a national monument will also be erected. This will probably take the form of a statue towards which his admirers throughout America will contribute. America feels a pride in honor ing the patriot and poet who because of his patriotism was an exile from his native land. The New York Freeman's Journal says:

"John Boyle O'Reilly would smile in his grave to learn that the Tory newspapers are much puzzled over the honor paid in Ireland and America to his memory. The dead patriot has been in-decently denounced as a criminal and rebel, and the adjournment of the National League meeting in Dublin, out of respect for nim, has been triumphantly adduced as proof that Gladstone is in alliance with the enemies of England. The name we love and honor in America is called still in English officialdom, 'Imperial Convict No. 9843."

The Dublin Freeman says in an edi-

" Far more than Irishmen at home can

was a wrong report. It was a handful of so-called "Old Oatholics" who joined the Lutherans because their pastor wanted an increase of salary. It was altogether a was the man who was a banned outlaw in the eyes of the British Government, an exile and an outcast. A convict cell under the English flag; honor and fame under the stars and striper—such were his experiences of the fortune of Irish— men who love their native land. As a men who love their native land. As a mark of respect for his memory the National League adjourned yesterday without transacting any business. It was a day of mourning for the dead."

> An amusing feat was accomplished by Admiral Seymour during the naval marævres in England last week. The public, who expected a grand display, were disappointed, but the completeness of the fiasco has raised a very general popular outcry for a complete overhauling of the Admiralty department, which, it is said, is remarkable only for utter incompetency and jobbery. Two fleets were whether in case of war the navy would be able to protect trade, but as soon as hostilities were declared, the Admiral's fleet steamed out to mid ocean, to some out of the way place, and was not seen again till after the period for the manœuvres was past. Only one trading vessel was sighted during the whole time, until in returning the fleet was near home. The Admiral was supposed to be stopping trade, and his explanation of the freak is that he was cruising off the Azores, and that he demonstrated that coal can be hoisted from barges into ships in deep water when the sea is smooth It was at one time feared that the fleet was lost. It is now seriously thought that the costly amusement which usually results in collisions, breakdowns, and other mishaps, will not be repeated hereafter.

> > HOME RULE.

THE BATTLE FOR A PARLIAMENT IN COLLEGE GREEN.

There are at the present time five Irish editors in prison for the publication of news relating to the progress of the National cause: viz., Mr. John Powell, of the Midland Tribune; Mr. Walsh, of the Cash! Sentinel; Mr. Jasper Tully, of the Roscommon Herald; Mr. Fisher, of the Munster Express; and Mr. Redmond of the Waterford News.

At an eviction which recently took

place at Carrickmerross every means pos-sible was taken by the police and the emergencymen to render three evicted tenants as destitute as possible. The agent of the Shirley estate had the furniture thrown violently on the road, so as to break it as badly as possible, and cattle were turned upon the farm to trample the oats and potatoes, and every stalk which remained was cut down with a scythe, and some milk which had been given by a neighbor for a sick woman in one of the houses was poured out on a dung heap. The houses were then pulled

down.

Messrs. John Dillon, Wm. O'Brien and
T. Harrington are coming to America to
take steps for the thorough organization of the National League on this continent. The visit of the Earl of Aberdeen to to Montreal with his amiable countess gave an opportunity to the Irishmen o that city to express their high admiration for one of the most popular lords who ever filled the office of Lord Lieu-tenant of Ireland. It was at first in-

tended to present them with an address, but the plan was changed, and he was waited on by a number of representative Irishmen. The following account of the interview is from the Globe of the 29th and benevolent tendencies, while the fine tended to present them with an address,

most cordially received. Mr. Curran, as spokesman, said bow much they regretted that His Lordship and Lady Aberdeen were about to leave Montreal, and that the people here followed the Irish movement very closely, and were fully alive to the efforts of the Earl and Her Ladyship to ameliorate the condition of the Irish people. Canadians were grateful for the aid that had been given by His Lordship to the national cause, and for the untiring efforts of Her Lady-ship in behalf of Irish industries. The Exrl replied that he was delighted with the delicacy of the idea which had suggested the deputation. He was glad to see that the Irish movement was so closely and so disinterestedly followed so closely and so disinterestedly londwed by the people in the Dominion of Canada, and that so much practical sympathy had been evinced for the improvement of the condition of Ireland. He asked of the condition of Ireland. He asked many questions relative to the position of the Irish people here, and said that he was delighted to learn that in this home rule country the greatest attach. ment existed to our political institutions and the maintenance of cur present relations with the empire. He said it was important to dispel the notion that home rule anywhere meant separation. His Lordship was assured that the people here could not understand the objections to home rule in view of its results in Canada. Lady Aberdeen was very pleasant, and assisted the gentlemen through with the interview, speaking of Irish in-dustries and the approaching famine. The Earl and Lady Aberdeen left for Hamilton this evening in a special car. Last night they were entertained at din-

ner by Sir Donald Smith. Oa the morning of August 6th a fierce attack was made by the Orange workmen on the Queen's Island on a party of six hundred excursionists belonging to St. Joseph's Sacred Heart Society, who left Balfast by the Victoria for Cushendall. The party was mainly composed of women and children. The great terror was caused by a fusilade of iron bolts being sent into their midst by hand slings, as the steamer passed. Many were struck and several wounded, one voyage. He expects to be abent for several wounders are the steamer passed.

Lord Lieutenant, calling for the estab-lishment of a police barrack at Queen's Island; and resolutions were passed call-ing for police protection on their return. Nothing more scandalous has occurred in Belfast since the riots of 1886. Mr. Sexton, M. P., was called on to ask the Chief Secretary whether the Irish authorities will put a police barrack on authorities will put a police barrack on the Queen's Island with a view to the prevention of outrages in Belfast, A meeting of the men of the Island was afterwards held outside the works,

was arterwards need outside the works, on the Abercorn road, and was addressed by Mr. Bruce Wallace, who called upon those present, for the honor of Protestantism, to pass a resolution repudiating all sympathy with the attack upon the all sympathy with the attack upon the excursionists, and in reprobation of such conduct. A resolution was agreed to, on the motion of Mr. S. H. Wilson, seconded by Mr. S. McUall, regretting and condemning the conduct of "these mischievous lads" who threw missiles at the desire to live in the exercise of peace and good will towards those who differ from them in religion and politics.

Alarming reports on the potato crop continue to be received. In Wexford, Kilkenny, Carlow and the sea coast districts the crop is an absolute failure. In other districts there will be a partial crop. Wexford farmers have stopped supplying their men with potatoes for lear of causing illness.

LATEST CATHOLIC NEWS.

Archbishop Corrigan, of New York, is expected to return home early in Sept. He left Rome with his secretary, Very Rev. Mgr. McDonnell, on the 9th ult. There are 763 Catholic societies in the United States in connection with the Catholic Total Abstinence Union. The membership reaches 53,219. Of these 153 societies with 117,338 members belong to the Philadelphia Union.

A recent issue of the London Table A recent issue of the London Tablet gives a list of the pupils of English Catholic schools and colleges who were successful at the recent matriculation examinations of the London University. The are fifty names in all, twenty-two

The heavy debt which weighed upon the Archdiocese of Cincinnati, is being steadily diminished through the energy of Archbishop Eider. Two hundred thousand dollars have thus far been collected and paid to the creditors.

The Holy Father has written a letter to Cardinal Manning expressing his great grief at the decease of Cardinal New The Holy Father says: "I am man. The Holy Father says: "I am greatly grieved at the departure of a man who, by his learning, his writings and his singular piety, gave great splendor to the Sacred College. I do not doubt that he has already received the reward of his virtues. I will continue to pray for the repose of his blessed soul."

Marie de Pastoret, Countess de Bonge and Marquise du Plessis-Belliere, died re-cently in her chateau of Morenil, at the age of seventy five years, leaving to the Pope an inheritance which is valued at 5,000,000 francs. This includes a palsos in Parts which is estimated as worth 2,000,000. 000 francs, which is destined to be the permanent residence of the Apostolic nuncle. Among the treasures of the palace there are over seven hundred valuable paintings by eminent artists, half of them being by the first masters.

An American lady, Miss Mary Olmsted Stanton, who is a professional physiog-nomist, describes the character of His Eminence Cardinal Manning from his features. She says: In this noble face all of the signs of intellectual power, purity and benevolence are visible. The brain and bone systems are supreme, while the

journal, gives the following testimony to the efficiency of the Catholic Indian schools which the fanatical Commissioners, Dr. Dorchester and Mr. Morgan, are endeavoring to destroy: "It is the general verdict of those who have studied the Indian problem that the mission schools are more successful. better officered and of greater benefit to the Indian children than those established and managed by the Government To our shame be it recorded that the jobbery, incompetence and malfeasance which have distinguished the Government relations with the Indians have been carried into the Government schools."

A despatch from the Mail's Kingston correspondent says: Aid, Jas. Switt recently accompanied Archbishop Cleary to Montreal, where final arrangements were made whereby a loan of \$240,000 was secured from the Standard Life Assurance Company at 41 per cent The money is to be used to wipe out the indebtedness of parishes, Kingstor retaining \$50,000. Some fifty young men, ranging in ages from fifteen to twenty, will be insured for \$5 000 each, or which a premium of 24 per cent, is paid. With the death of each of the insured the loan will be reduced by \$5,000. At the end of twenty years the policies of the survivors will be worth half their face value, and can be surrendered. After five years any portion of the principal exceeding \$5,000 can be paid back. .

His Grace Archbishop Fabre, of Montreal, has gone ou a visit to Rome. Pre-vious to his departure from the palace a olemn service was held in the cathedral His Grace officiating. There was a large attendance of prominent Catholic citizen His Grace, who was much moved, made brief farewell address and gave the faith ful his blessing. After the service he was accompanied by a large number of the clergy and laity to the Dominion Line steamship Oregon, which sailed at day-break. The Archbishop was presented were struck and several wounded, one boy severely. An indignation meeting was held on board the steamer, and a petition drawn up and addressed to the ladden of his visit to Rome is to prevent, if possible, a division of his diocese. CATHOLIC PRESS.

London Universe.

"Old Clanricarde, the exterminator, is at his wicked work sgain. He has just issued fifty-one ejectment summonses against Woodford tenants. When this clearance is effected he will have a tract of six sources. clearance is effected he will have a tract of six square miles in extent waste as the Sahara. In the words of Tactis, he will have a solitude, and probably he may call that peace. What will he do with it? He can go over there like Alexander Selkirk on Juan Fernandez, and sing, "I am monarch of all I survey," and play marbles with the leprechauns—if he is not too ucly for them. too ugly for them—or start a Primrose League amongst the banshees." Ave Maria.

Among thousands of pilgrims present at the Grotto of Lourdes on a recent occasion was one whose marked indufer-ence distinguished him from the devout multitude. He was not an atheist nor a professed scoffer; on the contrary, he probably considered himself a good Catholic. He had been baptized, had made his First Communion, and had been married by the priest,—what more would you have from an enlightened. would you have from an enlightened, broad minded, liberal Frenchman in this age of progress? He had come to Lourdes merely from curiosity. He would be a severe but an impartial critic; and felt quite satisfied that he would discover the "trick," as he called it, that renders the shrine so celebrated. He made inquiries, so celebrated. He made liquines, looked at the exercises, came and went, his hat on his head, and his brows contracted like one occupied in the solution of a grave problem. Were these people hypocrites? No. Comedians? No. Men of faith and conviction? All appeared to hypocrites? No. Comedians; of faith and conviction? All appeared to be; here was just the mystery. the grotto, unconvinced and perhaps a little disappointed, murmuring as he went his sole explanation of the phenomens, "Religious fever." The next morning, In an obscure corner of the church, a man might have been seen on his knees pray ing most devoutly. It was the critic of the previous day. The Lourdes fever is contagious; he had caught it from contact with the sick, and he appeared to be perfectly satisfied with the malady.

GRAND ART, INDUSTRIAL AND AGRICULTURAL EXHIBITION

-IN AID OF-The Botel Dieu, Windsor, Ont-From October 1st, to October 31st, 1890.

The Hotel Dieu, Windsor, OntFrom October 1st, to October 31st, 1890.

As already announced in the public press, this Exhibition is to consist of four departments: The Art Department, in which will be seen the finest collection of oil paintings, to the old and new, ever exhibited in this province; the Industrial Department, which will be open to all the manufacturers of the country, the Agricultural Department, which will be open to all the manufacturers of the farms, orchards and vineyards of the Country of Essex; and last, but not least, the Ladles' Department, to which all the ladles of Ontario and Quebec, who are expert in fancy or plain needlework, are earnestly invited to contribute an exhibit. To encourage competition in this department, a fine old oil painting, from among those received from Europe, will be presented to the lady whose exhibit will be judged the best, by a committee of ladles appointed to the lady whose exhibits will be adjudged a fine large engraving each.

The names of all the lady exhibitors will be published in the papers, with such favorable commendations as their exhibits may all for. and to each article on exhibition will be fixed a large eard, bearing the name and address of the donor.

Among the oil paintings already on hand there is a magnificent "Ecce Homo," 4 feet 21n. x 2 feet 91n. from the private gailery of the late Pus IX. This grand oil painting was bought at the sale of the personal effects of the late venerated Pontiff, after his death, by a Cannon of the Exhibition, on the 31st October next; chances, 50c. each. There is also on hand another grand oil painting, 2 ft. 4 in. x 3 ft. 3 in., representing St. Paul presching in the Arcopagus at Athens (Acts xvii. 19 33). Tals will also be raffled at 50c. as necessarily in the Arcopagus at Athens (Acts xvii. 19 33). Tals will also be raffled at presching in the Arcopagus at Athens (Acts xvii. 19 33). Tals will also be raffled at presching in the Arcopagus at Athens (Acts xvii. 19 33). Tals will also be raffled at presching i

xvil. 19 33). Tals will also be rafiled at 50c. a chance.

Persons wishing to obtain further information concerning the Exhibition will kindly write to REV. DEAN WAGNER, Windsor, Oat, who is also prepared to send tickers to all upon demand.

READ THIS!

Any manufacturer or business firm wishing to advertise at the exhibition, without sending any exhibits, will have the priyilege upon payment of \$5,0f having a framed advertising card 3x4 feet put up in the exhibition buildings, such advertising card, together with the fee, to be sent to the address of the Secretary of the Committee of Management, as above, on or before the 20th September next.



Bealed tenders addressed to the under-signed, endorsed "Tenders for Works," will e received until noon on Tuesday, Sept. 9th. for the following works :-

Asylum for Insane, London-Daplicate pump, and the construction of a piggery. Asylum Cottages, Mimico-Houses for the

engineer and farmer, and piggery.

Asylum for Insane, Hamilton—Iron piper and hydrants for fire protection, slaughter house, piggery, and additions to coal vaults. Asylum for Idiots, Orillia-Iron pipes and hydrants for fire protection, soft water cis terns store-keeper's house, driving shed and

Plans and specifications for the above works can be seen at this Department, and at the Asylums for the Insane at London and Hamilton, and Asylum for Idicts, Orillia, where forms of tender can be procured.

The bona fide signatures of two sureties for the performance of the contract to te attached to each tender. The Department will not be bound to

C. F. FRASER. Department of Public Works, Ontario.

Toronto, Feptember 1st, 1899. 62-1w

DEAFNESS ITS CAUSES AND CURE.

Scientifically treated by an aurist of world-wide reputation. Deafness eradicated and entirely cared, of from 20 to 30 years' stand-ing, after all other treatments have falled. How the difficulty is reached and the cause removed, fully explained in circulars, with affidavits and testimonials of cures from prominent people, mailed free Dr. A, FONTAINE, 19 East 14th St. N. Y.

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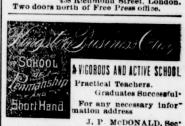
Re-opened on September 4, 1890. Classics taught in English as well as in LOUIS DRUMMOND, B. J.

PHENIX FIRE INS. CO'Y.

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SEPT. 18 TO 27, 1890.

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SPECIAL EXHIBIT

Cotton, figs, rice, peanuts and wild nuts each as they grow in the South; carpets made from the leaves of the pine and other woods of the South. Products of the turpentine stills of Georgia Minerals, herbs, plants, sic., etc., and a live aliquator of Florids. Famous Wild West Show, Balloon Races and Parachute Descents, Fireworks, Bands, etc.

For prize list and information address Capt. A. W. Porte, Thos. A. Browne,



AUCTION SALE

TIMBER BERTHS.

DEPARTMENT OF CROWN LANDS, (Woods And Forests Branch),

Toronto, 2nd July, 1890. NOTICE is hereby given, that under Order in Council certain Timber Berths in the Rainy River and Thunder Bay Districts, and a Berth composed of part of the Township of Aweres, in the District of Algoma, will be offered for sale by Public Auction, on

Wednesday, the First Day of October Next,

at one o'clock in the afternoon, at the Department of Crown Lands, Toronto. ARTHUR S. HARDY,

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

"THE FRASER HOUSE." PORT STANLEY.

THIS FAVORITE SUMMER HOTEL has not passed out of the hands of Mr. THIS FAVORITE SUMMER HOTEL
has not passed out of the hands of Mr.
William Fraser (who has conducted it for 19
years), as has been rumored. He is still at
the helm, and will be pleased to meet all old
friends and as many new ones as can make
it convenient to call. The house has been
thoroughly renovated for the recention of
guests. Fine sandy beach, good bathing,
boating, fishing and driving. Baauthin
scenery, excellent table and the comforts of
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Plumbing work done on the latest improved sanitary principles.
Estimates furnished on application.
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Back Where They Used

Pap's got his patent right, and creation; But where's the paces and con Lat's had before? Lat's go a visitin' back to Grigg Back where we used to be so

JAMES WHITCOMB RI

The Two Argels. BY JOHN G. WHITTIER.

God called the nearest angels who dwell with Him above;
The tenderest one was Pity, the dearest one was Love.

"Arise," He said, "my angels! a wall of woe and sin Steals through the gates of Heaven, and sad-dens all within.

"My harp takes up the mournful strain that from a lost world swells; The smoke of torrent clouds the light and blights the asphodels.

"Fly downward to that underworld, and on its souls of pain Let Love drop smiles of sunshine, and Pity tears like rain.

Two faces bowed before the throne, veiled in their golden hair; Four white wings hastened swiftly down the cark abyse of air.

The way was strange, the flight was long; at iast the augels came
Where swung the lost and nether world, red-wrapped in rayless flame.

There Pity, shuddering, wept; but Love, with faith too strong for fear.

Took heart from God's almightiness and smiled a smile of cheer.

And lo, that tear of Pity quenched the flame whereon it fell,
And, with the sunshine of that smile, hope entered into Hell! Two unveiled faces full of joy looked upward to the throne;
Four white wings folded at the feet of Him who sat thereon!

And deeper than the sound of seas, more soft than falling flake,
Amidst the hush of wing and song the Voice
Elernal spake:

"Welcome, my angels! ye have brought a holier joy to heaven; Henceforth its sweetest song shall be the song of sin forgiven!"

CARDINAL NEWMAN.

HIS LETTERS OF HALF A LIFETIME. The following collection of letters written by Cardinal Newman during half a life time and collected by Mr. John Oldesste, includes, of course, only those printed in periodicals, or those which, though addressed to private persons, have received the writer's sanction for their publication. One letter, written to the Blahop of Birmingham at the time of the Vatican Council, and already published, is not here reproduced, for a reason which it is hoped the reader will think sufficient—namely that it was never intended for the namely that it was never intended for the public eye. Nor would it be considerate, public eye. Nor would it be considerate, or even candid, to publish that document apart from the history of the conditions under which it was written. Two other letters, addressed to the Standard in March, 1870, are not iniciligible, save as a context to that private document it had put into print. The "Letters" to Dr. Pusey, on the "Eirenicon," and to the Duke of Norfolk, on the Civil Allegiance of Catholics, each a book by itself, naturally find no place in this Collection; and, for amalogous reasons, is omitted the letter on Anglican Orders, addressed to Father Coleridge, S. J., in 1868, and republished in Mr. Lilly's "Characteristics." And, since limitations of space compel further sacrifice, I have made it in the sacrifice, I have made it in the further sacrifice, I have made it in the case of the communications most recently addressed from the oratory at Birmingham to the outer world. And I console myself with the reflection that the letters thus absent are still fresh in the memory of that Young Generation which will draw from the Past in these pages a fresh affection for the subject of them; an affection destined to carry into the Future, from those who were his contemporaries to those who come after us, the traditions of a great epoch and of a venerable name.

Good-Bye. Littlemore, Osteber 8, 1845. To a Number of Friends:

of a great epoch and of a venerable name

——I am this night expecting Father Dominic, the Passionist, who, from his youth, has been led to have distinct and direct thoughts, first of the countries of the North, then of England. After thirty years' (almost) waiting, he was without his own act sent here. But he has had little to do with conversions. I saw him here for a few minutes on St. John Baptist's Day last year.

Received into the Church. Littlemore, October 9, 1845. To the Rev T. W. Allies, M. A. :

MY DEAR ALLIES -I am to be received into what I believe to be the one Church and the one Communion of Saints this evening, if it is so ordained. Father Dominic, the Passionist, is here, and I have begun my confession to him. I suppose two friends will be received with

May I have only one tenth part as much faith as I have intellectual conviction where the truth lies! I do not suppose any one can have had such combined ressons pouring in upon him that he is doing right. So far I am most blest; but, alas! my heart is so hard, and I am taking the same that a matter of course their same and the same that the same truth is a matter of course that things so much as a matter of course, that I have been quite frightened lest I should not have faith and contrition enough to gain the benefit of the Sacraments. Per-haps faith and reason are incompatible in one person, or nearly so.

Ever yours, most sincerely,

John H. Newman.

" Dreaming Surely !"

Maryvale, Perry Bar, Sept. 6, 1848. To the Rev. T. W. Allies, M. A :

MY DEAR ALLIES-Thank you for the pamphlet you have sent me by to-day's post, which, from its subject, I shall read with much interest. I was very glad to find my introduction was useful to you. You would have been much pleased with the Archbishop of Besancon; he has the reputation and the carriage of a very

Glad as I am to be of service to you, it dns me more than you can under to write to you. I cannot make out how you reconcile it with yourself to take up a position which so few people, if any, in the whole world ever did before you.

goes by authority when he does not. I can understand a man identifying Laud with the Church of England, or Oranmer with the Church of England, but it amazes me to find him interpreting the Church of England by himself, and making himself the prophet and doctor of his Church. This, I suppose, you and a few others are now doing—calling that the Church of England which never was before so called since that Church was. I can't make out how you can be said to go fore so called since that Church was. I can't make out how you can be said to go by authority—and if not, are not you and all who do like you only taking up a form of liberalism? It puzzles me that people won't call things by their right names. Why not boildy discard what is no longer practically professed? Say that the Catholic Caurch is not—that it has broken up: this I understand. I don't understand saying that there is a Church, and one Church, and yet acting as if there were none or many. This is dreaming, surely. Excuse this freedom. I don't wish, as you may well suppose, to get up a con-

you may well suppose, to get up a con-troversy, when we both have so much to do; but when I think of your position and that of others, I assure you it fright

Ever yours, most sincerely, John H. Newman.

"Why I Left the Anglican Church." Oratory, Alcester street, Birmingham, February 20, 1849. To the Rev. T. W. Allies, M. A.:

Thank you very much, my dear Allies, for your most interesting, and, if I might use the word without offence, hopeful book. It cannot be but it must subserve the cause of Catholic unity, of which you must know I think there is but one way. You do me injustice if you think, as I You do me injustice if you think, as I half gather from a sentence in it, that I speak contemptuously of those who now stand where I stood myself. But persons like yourself should recollect that the reason why I left the Anglican Church was that I thought salvation was not to be found in it. This feeling could no tstop there. If it led me to leave Anglicaniam, it necessarily led me, and leads me to wish others to leave it. The position of those who leave it, in the only way in which I think it justifiable to leave it, is necessarily one of hostility to it. To leave it merely as a branch of the Catholic Church, for another which I liked better, would have been to desert without reason the for another which I liked better, would have been to desert without reason the post where Providence put me. It is impossible, then, but that a convert, if justifiable on the grounds of his convertion, must be an enemy of the communion he has left, and more intensely so than a foreigner who knows nothing about that communion at all.

communion at all.

Moreover he will feel most anxiously about those whom he has left in it, lest they should be receiving grace which ought to bring them into the Catholic Church, yet are in the way to quench it, and to sink into a state in which there is no hone.

and to sink into a state in which there is no hope.

Especially will he be troubled at those who put themselves forward as teachers of a system which they cannot trace to any set of men, or any doctor, before them selves; who give up history, documents, theological authers; and maintain that it is blasphemy against the Holy Ghost to deny the signs of Catholicism and Divine acceptance, as a fact, in the existing bear.

the signs of Catholicism and Divine acceptance, as a fact, in the existing bearing and action of their communion.

But of such as you, my dear Allies, I will even augur better things, and hope against hope, and believe the day will come when (excuse me) you will confess that you have been in a dream; and meanwhile I will not cease to say Mass for you, and all who stand where you stand, on the tenth day of every month, unless something very particular occur. noises something very particular occur.

Again begging you to excuse this freedom, I am, my dear Allies,

Most aincerely vours,

John H. Newman.

▲ Conversion. Oratory, Birmingham, May 23, 1850.

In truth I have been quite knocked up with my lectures. I have two to do for next week, hardly begun, and, though I am usually well, a matter of this kind generally oversets me. I have face ache generally oversess into a much pulled down; and, did I attempt to go to town till next week, I am certain I should not have my

lectures ready for the days appointed. I was writing till the last minute before delivering my last.

It is a great grief to me to keep Mrs.
Allies in suspense, for I know how painful a time that is. However, I will receive her, if all is well, and if it suits ber, early on Thursday morning, Corpus Christi day, if she wishes it. I cannot come up before. Wednesday is St. Philip's Day, our Founder. I keep it here, and go up to King William street in the even-ing, when I have Dr. Wissman at supper

as my guest.
I enclose a little book for Mrs. Allies and a medal—let her wear it, and every day use the Memorare, if she can find it, in the "Golden Manual," kissing it. And let her say once a day the Litany of Pen-ance in the "Golden Manual."

I write this on the supposition she re-solves to wait till next week; but she may prefer to be received at once. There is a quiet old priest called Wilds, who re-ceived a friend of mine, close to Dr. Wiseman's (10, Upper John atreet). don't think I should like you to mention my name as sending you, lest he should not be able to refuse you, since he is very old. He would receive you very kindly, if you said you were a friend of mine and began talking of me.

Ever yours affectionately,

JOHN H. NEWMAN.

Question of Studies and Authors. Oratory, Birmingham, Oct. 8, 1850.

To T. W. Allies, M. A.: My DEAR ALLIES-I don't know how position which so few people, if any, in the whole world ever did before you. You have, excuse me, no pretence to say you follow the Church of England. Do you follow the Church of England. Do you follow her living authorities, or her Reformers, or Laud, or her liturgy, or her Articles! I cannot understand a man like you going by private judgment, though I can understand his thinking he

Nothing can be better than the Treatise on Grace, if you wish a subject. Tournely is reckoned best. It is certainly exceedingly good, and to me more interesting than Suarez. But Saarez, of course, is the great writer. Viva, though short, is a writer I like, particularly when taken in connection with his Damnats: Theses. St. Thomas himself would be most instructive. But, anyhow, go to a real thorough thinker, though a partisan—not to a mere expounder of results, or an eschewer of scholastic quarrels, as Perrone, useful and accurate as he is. The fault of Suarez is his great length. I speak diffidently, for tastes differ so, but I should prefer to recommend to you Tournely.

should prefer to recommend to you Tournely.

I am exceedingly pleased with what I have read of your new work ("The See of St. Peter," etc.), but have not yet finished it. The argument is very well and powerfully put.

So you are going back to Paris; I don't think you can be sorry hereafter for having done so. I heard from Wilberforce yesterday, and was surprised to find he was looking out for employment. I should not wonder if he found he had a turn for small boys. He now is afraid of Rome, from the expense.

is afraid of Rome, from the expense.

I wait to say three Masses for you—
are there any days you would prefer?
I am not engaged on many.
Ever yours affectionately in Christ, John H, Newman, Congr. Orat,

Difficulties of Auglicans. Oratory, Birmingham, Nov. 20, 1850.

To J. R. Hope, Q C : My Dear Hope—It is with the greatest pleasure I have just read the letter you wrete to Bathurst. I now fully see that your slience has arisen merely from the difficulty of writing to one in another communion, and the irksomeness and indolence (if you will let me so speak) we all feel in doing what is difficult, what may be misconceived, and what can scarcely have object or use.

I know perfectly well, my dear Hope, your great moral and intellectual qualities, and will not cease to pray that the grace of God may give you the obedience of faith, and use them as His instruments. MY DEAR HOPE-It is with the greatest

For myself—I say it from my heart—I have not had a single doubt, or temptation of doubt, since I became a Catho-

I believe this to be the case with most I believe this to be the case with most men; it certainly is with those with whom I am in habits of intimacy. My great temptation is to be at pace, and let things go on as they will, and not trouble myself about others. This being the case, your recommendation that I abould "take a review of doctrine and of the difficulties which beat the about the Applies "it maybe be the third that I about the about t

a review of doctrine and of the dimulties which beset it to an Anglican," is anything but welcome, and makes me smile.

Surely, enough has been written; all the writing in the world would not destroy the necessity of faith. If all were now made clear to reason, where would be the exercise of faith? The single queston is whether exercise has not hear to be supplementation. queston is whether enough has not been done to reduce the difficulties so far as hinder them absolutely blocking up the way, or excluding those direct and large arguments on which the reasonableness of faith is built.

Ever yours affectionately

Pius IX. Edghaston, Feb. 13, 1860. To Viscount Feilding (now Earl of Denbigh My DEAR LORD FEILDING-Although MY DEAR LORD FEILDING—Although I cannot promise myself the pleasure of attending the public meeting over which you are to preside to-morrow, on the subject of the Pope's present affictions, I yield to no one in the feelings to which it proposes to give utterance, and I trust my handwriting may be allowed to speak for me instead of my presence with the Right Rev. Prelate and the Catholics as sembled on the occasion. If over there was a little to do with conversions. I saw him here for a few minutes on St. John Baptist's Day last year.

He is a simple, holy man, and withal gifted with remarkable powers. He does not know of my intention; but I mean to ask of him admission into the one Fold of Christ.

May 23, 1850.

My Dear Allies, M. A.:

Pontif who had a claim on our veneration by his virtues, on our affection by his personal bearing, and on our devotion by sufferings; whose nature it is to show kindness, and whose portion it is to reap disappolatment, it is his present Hollness. If ever a Pope desarved to live in the with my lectures. I have two to do for hearts of his own subjects, and to inspire at home the homage which he commands abroad, it is Pius the Ninth. From the hour that he ascended the throne he has aimed at the welfare of his States, temporal as well as spiritual; and up to this day he has gained in return little else than calumny and ingratitude. How great is his trial! But it is the lot of Popes, as of other men, to receive in their generation the least thanks where they deserve the most. However, these reflections will doubtless be far better expressed in the eloquent spesches which will form the chief business of the evening, and I shall best consult for the object they have in view by bringing this letter to an end, and subscribing myself, dear Lord Felid-

> "It goes right to the spot," said an old gentleman, who found great benefit in Ayer's Sarsaparilla. He was right. De-rangements of the stomach, liver, and kidneys are more speedily remedied by this medicine than by any other. It reaches the trouble directly.

Joseph Rusan, Percy, writes: "I was ed to try Dr. Thomas' Eclectric Oil or a lameness which troubled me for three or four years, and I found it the best article I ever used. It has been a great

A Letter From Emerson. "I have used Dr. Fowler's Extract of Vild Strawberry and I think it the best medy for summer complaint. It has remedy for summer complaint. It has done a great deal of good to myself and dren." Yours truly,
Mrs. Wm. Whithly, Emerson Man.

Worth Trying.

Do not be discouraged because other remedies have failed you. Mr. Hugh Ryan says:—For Cold in the Head and Catarrh, Nasal Balm is the best remedy I ever tried, and I have tried many. A Rash Knight: Mr. Reuben Knight, of Morris, Man, states that he was troubled with a rash all over his body which was cured with less than one bottle of Burdosk Hicod Bitters. He highly recommends it as a blood purifier of the greatest efficacy.

Minard's Liniment is the best.

THEIR NEW HOME.

WHAT THE LADIES OF THE SACRED HEART, ST. JOHN, N. B., ARE DUING AND HAVE IN PROSPECT-GETTING READY FOR THE OPENING NEXT MONTH.

In Austria at Reidenbourg Bregenz is a Sacred Heart convent and it is coincidence that at Reed's Castle, in name equivalent to Reidenbourg, though not exactly a translation of it, there is another convent or soon will be. And further they have exactly similar locations further they have exactly similar locations on commanding positions. If Reidenbourg, however, possesses such a magnificent view as can be had from Reed's Castle it is fortunate. Nothing is wanting to complete the scene lying below—city, harbor, bay, island, river, lake, hill and wood.

It was dusk and the Globs reporter was the search of new Heatersted when

in search of news. He started as he arrived at the lawn in front of the eastle. arrived at the lawn in front of the eastle. But the large dog standing there made no attack. He still stood on watch, and will stand there probably for years to come despite weather or any foe.

Diana, the huntress, and her more feminine companion, Flora, did not raise a word of expostulation, so the reporter nessed on.

inine companion, Flora, did not raise a word of expostulation, so the reporter passed on.

On enquiry he learned that the Lady Superior of the convent, Madame Marson, would be able to give him some of the information in regard to the alterations that have been made or are to be made in the castle preparatory to its occupation by the ledies of the Sacred Heart. Madame Marson, and her assistants well, courteously gave the desired information. The reporter was shown over the buildings by one of the superior's able assistants, and he had an opportunity of observing what siterations had been made in the building.

The wood-work throughout has been painted and grained, and the walls have been newly whitewashed, so that the interior has a perfectly fresh appearance. The main entrance hall was already most attractive by its fine stacco work. All has been completed, and the building is now ready for the furniture. The painting and giszing have been attended to by Cornelius Galisgber, and they have been done in a creditable manner.

The plumbers found considerable to be done in the castle. J. E. Fitzgerald was given this department to attend to. Gastittings have been put in all over the house, and heat will be supplied by low pressure steam. The plumbing has been Examined by Eanstark Experses, and pronounced to be axcellent. These

EXAMINED BY SANITARY EXPERTS, and pronounced to be excellent. There will be abundant water supply. Large tanks bave been made on each flat for bathing and fire purposes. These will be filled from the roof. There are two wells on the premises, and in addition a tank
has been dug in front of the ell capable of
containing 22,000 gallons of reserve sup
ply. To insure against danges from fire,
buckets will be put in, and a fire escape

will admit of egress from the building.

An addition to the ell has just been commenced. The foundation is now being laid, and it will be raised as quickly as possible. The ell is now 90 feet long by 40 feet wide. To this 100 feet in length will be added, and it will be divided up into dormitories, study hall, music rooms, private rooms, class rooms, and a large recreation room. These rooms will all be

WELL LIGHTED AND VENTILATED, well lighted and ventilated, and will be made comfortable by the in-troduction of steam. In fact the whole building is adapted for comfort. In front of the ell a wide veranda will

They hope to make some further additions later on. A handsome Gothic chapel is held in prospect. In the meantime one of the rooms in the ell had been handsomely fitted up for this purpose.

The ladies of the convent were most fortunate in the time they chose for buy-ing the castle. Mr. Reed had just been se for buy.

at work on an excavation at the end o he ell and he INTENDED TO ERECT THERE A WING corresponding in appearance and size to the main part of the building and to be joined to it by what is now the ell. But the ladles bought it before he commenced this wing, which would not have been built aultable to their purpose. They in-tend to build such a wing when circum-

tances warrant. The cupola on the ell will be turned into an observatory for the study of astronomy. Mr. Robert Reed, the former

one feature of the house is the drawing; room. When the reporter entered he enquired if it had not been newly papered and hung with draperies. When he learned that the papering, carpet, furniture and hangiage had been there thirty years, he was surplied. They might have been new. In those days everything was made to last. The heavy damask curtains, though of a light color, were not in the though of a light color, were not in the

least soiled.

The lady superior has a staff of about thirty assistants. It is intended to give the young ladies who attend the convent s thorough as well as a broad training, Special attention will be devoted to the higher branches. Among the ordinary branches, conversation in French, singing, needlework, and solid reading are obligatery. The French teachers are direct tery. The French teachers are direct from France; and the pupils are required to converse in French at breakfast and for half an hour each day, and special induce-ments are effered for further practice in the language. The convent possesses a

LIBRARY OF SEVERAL THOUSAND VOL- great benefit. LIBRARY OF SEVERAL THOUSAND VOLUMMS.

A SHEARS SCRAYER may cause a festering sand much attention will be paid to music, there being in their possession eight or ten planes. The young ladies who will Hinard's Liniment for Rheumatism.

attend the convent are almost to be envied such splendid facilities for enjoyment! The fine view, the sice lawn and the grove behind the house for recreation, and within the comfortable class rooms, com-bins to make a pleasant life for those who

As a result of its change of location the convent has received a number of new applications for admittance, and old friends and patrons have made re-

old friends and patrons have made renewed offers of support.

The school will open on the lat of
September, and the day school the
following morning. It is expected that
they will have the usual number of
pupils, boarders and day scholars, or in
other words, between 80 and 100. The
building will have a capacity for 200
pupils altogether.

building will have a capacity for 200 pupils altogether.

Mr. Reed was present during the reporter's visit. He indulged in a few reminiscences. He said that labor was cheap when he built the castle, and there were no strikes. He had paid his best workmen seventy cents a day, and he believed they got along better then than workmen do now. He had been on the premises thirty wears. premises thirty years.

The ladies of the convent wish to ex

press their gratitude to Mr. Reed for his assistance and valued advice, as well as for the presents he had made them.

A RELIGIOUS CENSUS THAT WILL SURPRISE MOST READ-

According to the statistics presented by According to the statistics presented by the Independent, the membership of the Christian churches of this country now aggregates 21,757,171, and the gain since last year has been 1,089,853. Of the increase about three-fifths was among the Protestants and two-fifths among the Roman Catholics. More than two thirds of the Protestant gain was made by the Baptists and Methodists alone, or 475,061 out of 668 108.

out of 668,108.

The great religious communions of this country are, therefore, the Catholic, the Methodist, and the Baptist, and they stand numerically in the order in which they are named. Together they include more than four fifths of the Christian believers of the Union, the remaining one-fifth being divided among fifteen sects or denominations, with their various branches. The Roman Catholics are nearly equal in numbers to the Baptists and Methodists combined, having a population of 8,277 039, as against 9,272,031, made up of 4,980,-240 Methodists and 4,292,291 Baptists. The ratio of increase among the three was also about the same for the year, or some-

thing over five in the hundred.
The Independent explains that the Roman
Catholic census includes the whole Catho-Catholic census includes the whole Catholic population, while the Protestant enumeration gives only the actual communicants. Hence, if all those belonging to the families of the Baptists and Methodists were likewise counted, the numerical strength of each of the three great communions might be about the same. Doubling the number of the other Protestant membership on the same principle, we find that those in the Presbyterian denomination and under its influence are nomination and under its influence are less than one-fourteenth of the religious

less than one-fourteenth of the religious population. Protestant and Catholic and the Episcopalians are reduced to a very small fraction, or less than three per cent., though in reality their church attendance is proportionately probably much greater. But the most striking fact about this census is that it counts less than one in three of the population in the churches. Even if we make a very liberal allowance for those not enumerated among Protestant communicants, but who attend Proant communicants, but who attend Pro-testant worship, and also include the Jews, there remain at least fifteen millions of morphoses will arise from the pavillion. In this the poor children of the city will receive instruction free of charge. The pavillion will almost have to be rebuilt for this purpose. The carpenter work is being done by Benjamin Rodden.

The ladies of the order are ambitious. They hope to make some further additions later on.

nominal and outward conformity, the total would be varily greater.

This country, therefore, is a great missionary field for the propagation of Christianity. Here in New York half the people are outside of the churches every Sanday.—N. Y. Sun.

DVISER, GUIDE. PRIEST AND DOCTOR.

A Protestant contributor to the Luck-A Protestant contributor to the Luck-now Express, a surgeon-major in the army, in an account of a journey in the Madras Presidency, gives this striking word portrait of one of our Catholic missionaries: "While on tour in one of the poorest talugs of the North Acrot District, the collector and I encamped for a few days in the village of Chesput, noted as an important post during the noted as an important post during the wars of the Carnatic. In this town lives Father Darras, a devoted Roman The cupols on the ell will be turned into an observatory for the study of attrenomy. Mr. Robert Raed, the former owner, has presented a fine telescope to the convent, and he has made other valuable presents.

The ground is tastefully laid out in lawns, flower beds and drives. Lawn tennis, croquet and other outdoor games will be supplied to the young ladies.

The handsome little Moorish bezzar, which has lately been going to ruin, will be repaired.

One feature of the house is the drawing room. When the reporter entered he enquired if it had not been newly papered and hung with draperles. When he learned that the paperles, carnet further than the corner on our way to camp, the fine at his lonely life. As we turned the corner on our way to camp, the fine figure of the good priest stood out in the evening light, and we saw him ringing the bell for Vespers." How different is this picture from that presented by the ordinary Protestant missionary, who so often mingles a money-grubbing spirit with his zeal for the salvation of his flock.

> Mother Graves' Worm Exterminator is pleasant to take; sure and effectual in destroying worms. Many have tried it with best results.

Why go limping and whining about your corns, when a 25 cent bottle of Holloway's Corn Cure will remove them? Give it a trial, and you will not regret. IT CAN DO NO HARM to try Freeman's Worm Powders if your child is ailing, feverish or fretful.

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WILL POSITIVELY CURE CRAMPS, PAINS IN THE STOMACH Bowel Complaints, Diarrhoea SUMMERCOMPLAINTS

SOLD BY ALL DEALERS. THE KEY TO HEALTH. 1400CI& \$1000 j

KEEP A BOTTLE IN THE HOUSE.

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

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Savings and Investment Society LONDON, ONE.

LONDON, ONE.

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

Having a large amount of money on band we have decided, "for a short period," to make loans a very low rate, according to the security offered, principal payable at the eand of same, with privilage to borrower to pay beek a portion of the principal, with any instalment of interest, if he so desires. Person wishing to borrow money will consail their own interests by applying personally or by letter to

OPPICE — Opposite City Hall, Richerond Street, London, Ontario.

The likes of us a-livin' here!
mortal pity
To see us in this great big hom
pets on the stairs,
And the pump right in the kite
city! city!
And nothing but the city a
everywheres! Climb clean above the roof an the steeple, And never see a robin, nor a bo tree! tree!
And right here in earshot of at a sand people,
And none that neighbors wi
want to go and see!

Let's go visitin' back to Grigra Back where the latch string from the door. And every neighbor 'round the as a relation— Back where we used to be so b want to see the Wiggenses—thand bilin'

and bilin'
A drivin' up from the Shall
stay the Sanday through,
And I wans to see 'em hitchin'
in-law's and pilin'
Out there at Lizy Ellen's like

I want to see the piece quilts the is makin'.
And I want to pester Laury freekled, hired hand.
And joke about the widower shough a tarin',
Till her pap got his pension 'I to save his land. Let's go a visitin' back to Grigge Back where's nothin' agge She's away safe in the wood ar

Back where we used to be so i I want to see Merindy and help sewin',
And hear her talk so loyin'
that's dead and gone.
And stand up with Emanuel,
how he's growin',
And smile as I have saw her
her mournin' on.

And I want to see the Sample lower Eighty. Where John, our oldest boy, and buried—for His own sake and Katy's—and with Katy. As she reacs all his letters ov the war.

What's in this grand life and hi and nary pluk nor holly hood the door? Let's go visitir' back to Griggs Each where we used to be so be pore.

FIVE-MINUTE SEL FOR EARLY MASSE BY THE PAULIST FAT Preached in their Church of Apostle, Fifty-ninth street avenue, New York City.

New York Catholic Re

THIRTEENTH SUNDAY AFTER Gospel St. Luke, xvil, 11-

Gospel St. Luke, xvii, 11-entered into a certain town Him ten lepers, who stood lifted up their voice, saying " ter, have mercy on us." One of the comparisons we quently meet in Holy Scriptu sin—mortal six—the leprosy because sin, in its effects on it much resembles the devastation

because sin, in its effects on the much resembles the devastation ing effects of leprosy on the kaleprosy in olden times, where it exists, is one of the some of all diseases. It is contact with persons infected once one is infected by it, poisons the whole system. members of the body, as the t son comes to them, slowly feather shrink away. Eternal then shrink away. Eternal preserves its white, healthful but it is but a covering to a ruption, and in the latter st dreadful disease the hair dro evelids and head, the mails loc off one by one, then, joint fingers disappear, then the ey and torgue are consumed, the disease attacks the vital the poor wretch sinks into th disappears. There is no pos cine to cure or even to allevi rible disease. Once the disease victim he is beyond the sk It devours him in one long, slees meal. To prevent the spreading to healthful persons were relegated to stop by the

by law were not allowed to c So the lepers in the Gospel off and cried out." They did others approach them unawar obliged to cry out that they w So that they were exiled f home and all the joys of life living death. What a horr must have been to be with o see these ten lepers - livin that they were sfar off raising less arms in attitude of supp crying out with tongues that devoured and lips that were p

weat leprosy is to the body the soul. Like the leprosy tracted by contact with sin going into temptation. It is the pitch the sinner become the poison of sin ent soul it steals away all its beau

The innocent soul in healt of her own energies. She risings of rebellious nature. in check the inclinations to tranquility and peace of con one enjoys are but the vigor that comes in the possesssio But the contamination of le in and she who was mistress est kindom on earth become the passions degraded, de powerless in the midst of foes. She loses the peace from union with God. She of her relish for prayer. from her that sense of the ments of God. This is but t of the terrible horror sin m

There are secondary stage case when the sinner become with his defilements, he no pleasure among the innoce made himself an cuteast f Back Where They Used o Be. JAMES WRITCOMB RILEY.

Pap's got his patent right, and rich as all creation: But where's the peace and comfort that we Let's go a visitin' back to Griggsby Station— Back where we used to be so happy and so pore!

The likes of us a-livin' here! It's just a mortal pity
To see us in this great big house, with cyarpets on the stairs,
And the pump right in the hitchen and the And the pump right in the kitchen, and the city! city! city!
And nothing but the city all around us everywheres:

Climb clean above the roof and look from the steeple, And never see a robin, nor a beech or ellum trae: tree! And right here in earshot of at least a thousand people,
And none that neighbors with us or we
want to go and see!

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1880.

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on band iod," to rding to rable at orrower pal, with desires. ay will applying

Let's go visitin' back to Grigraby Station—
Back where the latch string's a hangin'
from the door.
And every neighbor 'round the place is dear
as a relation—
Back where we used to be so happy and so

pore!
want to see the Wiggenses—the whole kit
and bilin'
A drivin' up from the Shallow Ford, to
stay the Sanday through,
And I wans to see 'em hitchin' at their sonin-law's and pilin'
Out there at Lizy Ellen's like they used to
do!

I want to see the plece quilts that Jones girl is makin'. And I want to pester Laury 'bout their freckled, hired hand, And joke about the widower she come purt' nigh a-takin'. Till her pap got his pension 'lowed in time to save his land.

Let's go a visitin' back to Griggsby Station— Back where's nothin' aggervatin' any She's away safe in the wood around the old Back where we used to be so happy and so pore!

I want to see Merindy and help her with her sewin',
And hear her talk so lovin' of her man
that's dead and gone.
And stand up with Emanuel, to show me
how he's growin'
And smile as I have saw her 'fore she put
her mournin' on.

And I want to see the Samples, on the old lower Eighty, Where John, our oldest boy, he was took and buried—for
His own sake and Katy's—and I want to cry
with Katy.
As she reads all his letters over, writ from
the war.

What's in this grand life and high situation.
And nary pink nor hollyhock bloomin' at
the door?
Let's go visitin' back to Griggsby Station—
Each where we used to be so happy and so
pore.

FIVE-MINUTE SERMONS FOR EARLY MASSES.

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

New York Catholic Review.

TEIRTEENTH SUNDAY AFTER PENTECOST. Gospel St. Luke, xvii, 11-19: "As He entered into a certain town there met Him ten lepere, who stood afar off and lifted up their voice, saying "Jesus, Master, have mercy on us."

One of the comparisons we most frequently meet in Holy Scripture is to cali

quenty meet in noty scripture is to can sin—mortal sin—the leproty of the soul, because sin, in its effects on the soul, very much resembles the devastation and blight-

Leprosy in olden times, and to day where it exists, is one of the most loath-some of all diseases. It is contracted by contact with persons infected by it, and once one is infected by it, it gradually poisons the whole system. The various members of the body, as the touch of poison comes to them, slowly fester, rot, and son comes to them, slowly fester, rot, and then shrink away. Eternally the skin preserves its white, healthful appearance, but it is but a covering to a mass of corruption, and in the latter steges of the dreadful disease the hair drops from the evelids and head, the nails loosen and fall off one by one, then, joint by joint the fingers disappear, then the eyes and nose and torgue are consumed, until finally the disease attacks the vital spark, and the poor wretch sinks into the earth and disappears. There is no power in medicine to cure or even to alleviate this tercine to cure or even to alleviate this ter rible disease. Once the disease attacks its victim he is beyond the skill of man. It devours him in one long, slow, remores spreading to healthful persons, the lepers were cast out from human society. They were relegated to stop by themselves, and by law were not allowed to come near to

anyone.
So the lepers in the Gospel "stood afar off and cried out." They did not dare to come in contact with anyone, and did others approach them unawares, they were obliged to cry out that they were unclean. So that they were exiled from society, home and all the joys of life to exist in a living death. What a horrible sight it must have been to be with our Lord and see these ten lepers - living sepulchers that they were sfar off raising their handless arms in attitude of supplication and crying out with tongues that were nearly devoured and lips that were polluted with the terrible disease, "Jesus, have mercy

what leprosy is to the body so sin is to the soul. Like the leprosy sin is con-tracted by contact with sinners or by going into temptation. It is by touching the pitch the sinner becomes defiled. Once the poison of sin enters into the soul it steals away all its beauty and inno-

The innocent soul in health is mistress of her own energies. She claims the risings of rebellious nature. She keeps in check the inclinations to evil. tranquility and peace of conscience that one enjoys are but the vigor and strength that comes in the possesssion of health But the contamination of leprory enters in and she who was mistress of the fairest kindom on earth becomes a salve to the passions degraded, destitute und powerless in the midst of a thousand foes. She loses the peace that comes from union with God. She is deprived of her relish for prayer. There is taken from her that sense of the awful judgments of God. This is but the beginning of the terrible horror sin makes on the

There are secondary stages in the dis-case when the sinner becomes so possessed with his defilements, he no longer finds with his defilement, he no longer finds a latences. Years passed away in the meantime, pleasure among the innocent. He has made himself an cuttast from God, he now thuns all that is good. The cor-

ruption seizes on all his faculties and powers. His mind can think of naught but sin—his desires are for lower and still lower sensual gratifications—his imagination becomes filled with all foulness and the heaven of the that ation becomes filled with all foulness and one by one the heaven-born gifts that were his in the bealth of innocence fester and rot away so that he takes on corruption and it enters like water into his flesh and oil into his bones.

Externally he goes about his daily routine of duties, but this external show covers but a mass of rotteness.

OUR BOYS AND GIRLS.

UNVANQUISHED ZOUAVES.

BY CARLOS.

BY CARLOS.

A feeling of most intense love for his holy religion is one which often manifests itself on the part of the Irish Catholic. Never, perhaps, in the history of Ireland did the peeple of that country show more fully how they were animated by this spirit of effection for all that concerns the Church than when Victor Emmanuel the "Robber King," as he was properly called, had the daring insolence and effrontery to march his armed bands of brigands against the Pope and plunder him of his pessessions.

against the Pope and plunder him of his pessessions.

Pius IX., of holy memory, would never surrender one iots of the Temporal Power which he held in trust for the Church; but the "Robber King," with his bands of free-booters and brigands and a host of infidel adventurers from all parts of Europe, sacrilegiously invaded the States of the Church, quenched the lamp of the sanctuary, banished priests and monks and nuns, consecrated to God, from their convents and monasteries, and raised the standard of revolt against the Pope, till the latter in self-defense, and to preserve the trust confided to his care, allowed the Papal army to resist the nirelings whose hands were already red with innowhose hands were already red with innocent blood.

cent blood.

At this critical period of the history of the Church, the young blood of Ireland was stirred up. The Irish people remembered how in Penal times the eggsath aroon waded ankle deep in blood to protect his flock, regardless of personal danger, and at the risk of life and liberty. And now were they going to see their Holy Father—the supreme head of priests and Bishops, the Vicar of Christ—were they going to see him insulted, spat upon and plundered without lifting a hand in his defence?

his defence? Oh, no.

To prove their fidelity then, they set to work and quietly, but quickly, organized the famous Papal Brigade, which subsequently did such desperate fighting against the Carbonari and the red shirted rene gades at the front, as to elicit the praise of

even British journalists.

There was numerous instances of deathless herolem recorded from day to day. On one occasion a young Zousve named Pierce Prendergast, finding himself cut off from his command, tried to fight his way back against desperate odds; but before he got through, he found himself covered all over with blood. Worse even yet, he was also covered with chains in a dungoon where he was thrown, together with an-other prisoner of war named Alfred Mone-verdi.

Bread and water, and but little of that, was all the food allowed them. However, the severer their punishment the more auxious were they to secure their freedom. Poor Prendergast had been toodom. Poor Prendergast had been tooseverly wounded to make any effort at
escape, but Monteverdi burrowed and dug
with persevering energy when the guards
were not on the alert, till at length, with
no other implement than a broken bayonet, he succeeded in making a passage
large enought to creep through.

It was midnight. There was not a star
in the sky. Alfred told his partner in
sorrow that their hour to make a bold
strike for freedom had arrived. Pierce

sorrow that their hour to make a bold strike for freedom had arrived. Pierce Prendergast worked successfully with a file on his irons, while Alfred Monteverdi had been doing the burrowing. So that they stood a pretty fair chance to make good their eccape.

Cautiously they crawled through the aperture, Monteverdi leading the way. Presently they heard a noise like the tramp of armed men. They hesitated.

"Go ahead," whispered Prendergast, "let us take our chances. If we wait in this hole we will be discovered, for the night watch may walk into our dungeon night watch may walk into our dunger at any moment." So out they go, and to their terror, they notice troops march-

ing through the darkness. Nearer and nearer they approach. Suddenly a shot breaks the stillness of the night. Then, in a broad Irlsh broque, they hear the word of command "Halt!' It was a detachment of the Papal Brigade Up to the main body the two prisoners at once rushed. On being halted, Prendergast, in his Irish brogue, gave an old coungast, in his friend origine, gave an old countersign. The voice was emough. "Tis Prendergast and 'Verdi!" cried out several of the man. It is needless to say they were received with open arms. In an instant the starm was given that the prisoners had made their escape. At the the enemies' pickets, and a hot skirmish took place, in which the Zouaves of the Brigade were victorious. Prendergast and Monteverdi remained

close friends for the rest of the campaign, at the close of which the Irishman was invited to partake of Monteverdi's hospital-ity at his own residence on the outskirts of the Eternal City.

He had been here only a short time when he learned of the death of his mother in Ireland. His father died when he was a mere child, so now there was no particular attraction for him in the land of his birth. Therefore, he informed his kind friend Monteverdi that it was his inention to sail for the land of the free.

Having made all necessary prepara-tions, he bade his comrade a heartfelt "good-bye," and took his departure. The latter, however, before he allowed him to go, made him a present of a hand-some gold medal of the Sacrad Heart of Jesus, which he over afterwards preserved

as a souvenir of their friendship.

In the course of time, Pierce Prendergast reached the Empire City, where he prospered by his sobriety and force of character, till he finally got married and settled down in comfortable circum-

paper of an accident that took place in a

paper of an accident that took place in a Carrara marble quarry, where a number of people were blown into the elements by a premature blasting of the rock, and, among others, Plerce's old friend Alfred. Pierce told his wife how grieved he feit at the calamity that befell his old friend, and again, for the hundredth time, recounted the many acts of kindness he received at the basds of his dear friend in Italy, where both had shared the hardships of war together at a time when death and danger stared them in the face. The terrors of the tented field are often indiscribable. But who will say that the terrors to be confronted in the actual battle of life are not sometimes fully as severe? With all the contrivances of civilization, what a gigantic failure it seems to be in some instances after all! The gailty mixture in the highest circles; the innocent drinking the dregs of sorrow. The gailty mixture in the highest circles; the innocent drinking the dregs of sorrow. The coward and sneak mingling with the perfumed, kid-gloved throng; the hero and type of ancient or modera chivalry eking out a miserable pittance, or dying of slow starvation in a loathsome garret! But there is a world beyond the grave! It will be the old story of Lezarus and Dives over agais. Let us hope so; it would be too bad to be compelled to suffer here and hereafter as well. But it de-

fer here and hereafter as wel!. But it depends on the poor man's own efforts to secure treasures, of which neither the grave nor our glorious nineteenth century

grave nor our glorious nineteenth century civilization can deprive him.

"O, mamma, listen to that tune. It is the one you like so much, 'St. Patrick's Day in the morning.'"

"Yes, dear, you and Annie can go down and give that quarter to the poor man playing it so weil."

And the two little girls ran with joy on their pleasing errand. Even the cat followed them, as though posted on the whole business. whole businees,

"Come, pussy, you must dance to the tune!" cried the two children in one voice. And dance it did! The old man's

voice. And dance it did! The old man's little girl smiled to see the fun.
"I declare, girls, but you have quite a picnic with this street organ."
It was their father's voice, Pierce Prendergast. He had just come in after a

"What! Let me see. I know that face, "Alfred Monteverdi!"
"Why, Alfred, my dear old friend!
Come up-stairs till I introduce you to my

wife, and bring your pretty little girl

It is needless to say that Plerce Prender gast and his wife did all in their power to make the Italian feel at home, to the deight of the children.

O, Mr. Monteverdi, look at the nice medal papa gave me." cried out Annie, the elder of the two girls.

The poor man was accomished at this in-

cident. It was the same gold medal of the Szcred Heart which he had given Pierce as a souvenir when they parted in Rome. When asked about the explosion, Alfred explained that it was true that while superintending the quarry men in Carrara he had been blown into the air; but falling into a pond of water, escaped with his life. A fire subsequently destroyed his

home and he was forced to come out to this country.

Pierce made him and his child members of his family, where they lived happily for two years, when, to his delight, Alfred learned that he was made helr to a large

On receipt of the good news, the latter one another's misfortunes in days gone by, so also they should share one another's good fortune in the days of their prosper ity. Both survived to share it for many a year, continuing in spirit to the last, the same heroic and Unvanquished Zousves.

VISITING HIS NATIVE LAND.

The Rev. Father Corcoran, the respected pastor of the Catholic community of this village, left here on Monday morning last on a visit to his native land. It was rumored around on Saturday of his intention of taking a well-earned vacation mission, and after Vespers on Sunday evening, when Father Corcoran had confirmed the report, a large number who had assembled from town and country heartly wished him "bon voyage" and Father Corcoran has labored hard and faithfully, building a church in Teeswater as also, we understand during his time, the church at Riversdale has been completely renovated, both of which are entirely clear of debt. During his stay here he has won hosts of friends by his genial disposition and unassuming character, and has contributed no small degree acter, and has contributed no small degree since his coming here to establish a friendly relationship amongst our people. Father Murray, Professor, of St. Michael's College, Toronto, replaces him during his temporary absence, aided by the neigh boring priest. He will spend some weeks altogether in Ireland. He is accompanied by his cousin, W. D. Cleary-Teeswater

" Five years ago I had a constant cough night sweats, was greatly reduced in flesh, and had been given up by my physicians. I began to take Ayer' Cherry Pectoral, and after using two bottles of this medicine, was completely cared."—Auga A. Lewis, Ricard, N. Y.

Unbearable Agony.

For three days I suffered severely from summer complaint, nothing gave me relief and I kept getting worse until the pain was almost unbearable, but after I had taken the first dose of Dr. Fowler's Extract of Wild Strawberry, I found great relief and it did not fail to cure me WM. T. GLYNN, Wilfrid, Ont.

Jabesh Snow, Gunning Cove, N. S. writes: "I was completely prostrated with the astkma, but hearing of Dr. Thomas' Eclectric Oil, I procured a bottle, and it done me so much good that I got another and before it was used, I was well. My son was cuted of a bad cold by the use of half a bottle. It goes like wild-fire, and makes cures wherever it is used."

The Sambro Lighthouse is at Sambro, N. S., whence Mr. R. E. Hartt, writes as follows:— "Without a doubt Burdock Blood Bitters has done me a lot of good, I was sick and weak and had no appetite, but B. B. B. made me feel smart and strong. Were its virtues more widely known, many lives would be saved. THE ONE FOLD.

If we only knew how much Our Lord loves those "other sheep" who are not in the one ture fold, we would think and act differently from what we do toward act differently from what we do toward them. As we look upon the sacred image of Our Divine Lard upon the cross, we behold His arms and hands stretched to their utmost extent to embrace the whole world. He is the second Adam, who came to undo the work of the first Adam;

to undo the work of the first Adam; and as the terrible consequences of the first transgression have extended to all men without exception, from this we may infer that God does not simply will that men should be saved, but He actually gives to every man that is born sufficient grace to accomplish this great

work.
But are those who stay outside of the But are those who stay outside of the one fold in the way to use this sufficient grace? Certainly they are not, or Our Lord would never have said: "Them also I must bring, and they shall hear My voice, and there shall be one Fold and one Shepherd." No one, therefore, can be said to be in the way of salvation who stays outside of the one true fold of the stays outside of the one true fold of the atays outside of the one true fold of the Caurch. We cannot, of course, know what extraordinary means God may use for those who are ignorant of the Church, yet we do know with perfect certainty that the Catholic Church with its doctrine,

that the Catholic Church with its doctrine, sacraments and other means of grece, is the only divinely established means of salvation for all men.

Knowing, then, that our divine Lord, inasmuch as He died for all men, wills to bring all men into the one true fold, where they may be under one Shepherd, we must feel it our duty, if we have the love of Christ in our hearts, by our prayers, words, and good example to prayers, words, and good example to bring the "other sheep" of whom Our Lord speaks so lovingly to a knowledge of this one fold. It is only a coldness of faith and charity which can make us look upon those who are outside of the Church as if they were already where they ought to be, or make us think it is a hopeless task to try to bring them into the true Church. Our Lord has promised that they shall hear His voice. We know, ther, that He will co-operate

by His all powerful grace with what we do for their salvation.

Our first duty is that of prayer for those "other sheep." Every prayer we offer for the conversion of infliels and heretics will be heard, and will bring down upon them additional grace. Prayer opened the hearts of the Irish people, when they were in the darkness of paganism, to receive the true faith of St. Patrick. In our own day, also, prayer has brought thousands of Protestants, of atheists and fofidels into the true Church. Father Ignatius Speness, of the Order of Passion-ists, was raised up by God to spread among the Catholics of Ireland and Eng-land the devotion of prayers for England, and we behold the results of these prayers in the great "Oxford movement." in the great "Oxford movement," which brought so many into the Church and has opened the way for so many more conversions. Can we ever by our words bring others into the Church? Yas. An explanation of some point of Catholic doctrine, an invitation to come and hear a sermon, the lending of a Catholic book, may be the means which God has chosen for the conversion of our Protestant neighbor. "Who knows," says St. neighbor. Who knows, says St. Alphonaus Liguori, "what God requires of me? Perhaps the predestination of certain souls may be attached to some of my

But, above all, by our good example we should lead others into the "one fold." "Actions speak louder than words," but woe to us if our actions belie the truth of our faith! What shall we answer is accused before the high tribunal of God by souls who would have known and have been saved by the truth but for our bad exemple? We must never forget, dear brethren, our duty towards those "other sheep" for whom Our Lord died just as much as he did for us —Paulist.

THE FINGER OF GOD.

"I hope that God will paralyz; me if ! took that \$10 gold piece," so swore De tective William Y. Lyons, of Reading, Pa. on the witness stand several weeks and Lyons was on trial charged with taking \$10 from a poor widow so that he would withdraw the charge he had made against her son. Lyons was acquitted. On Tuesday he appeared on the street, his power of speech entirely paralyzed. He was not able to articulate and he was even unable to talk in a whisper in order

Nothing Hunts out Corns

Like tight boots. Nothing removes corns with such certainty as Putnam's Painless Com Extractor Beware of poisonous substitutes. Ask for and get Putnam's Painless Corn Extractor at druggists.

Mrs. Celeste Coon, Syracuse, N. Y., writes: "For years I could not eat many kinds of food without producing a burning, excruciating pain in my stometh. I took Parmeleo's Pills according to directions ander the head of Dyspepsia or Indiges-tion." One box entirely cared me. I can now eat anything I choose, without dis-tressing me in the least." These Pills do not cause pain or griping, and should be used when a cathartic is required.

A Mosside Story.

I have used your Burdock Blood Bitters and Pills and find them everything to me. I had dyspepsia with bad breath and bad appetite, but after a few days use of B. B. B. I felt stronger, could eat a good meal and felt myself a different man.

W. H. Stork, Mosside, Ont.

Mr T. C. Berchard, public school teacher, Norland, writes: "During the fall of 1831 I was much troubled with Buiousness and Dyspepsia, and part of the time was unable to attend to the duties of Northean & Lympan's my profession. Northrop & Lyman's Vegstable Discovery and Dyspeptic Cure was recommended to me, and I have much pleasure in stating that I was entirely cured by using one bottle. I have not had an attack of my old complaint since, and have gained fifteen pounds in weight."

Stick to the Right. Right actions spring from right principles. In cases of diarrhea, dysentery, ramps, colic, summer complaint, cholera morbus, etc., the right remedy is Fowler's Extract of Wild Strawberry,—an unfailing cure—made on the principle that nature's remedies are best. Never travel without it.

Minard's Liniment cares Colds, etc.

Catarrh

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

"I was troubled with catarrh for over "I was troubled with catarrh for over two years. I tried various remedies, and was treated by a number of physicians, but received no benefit until I began to take Ayer's Sarsaparilla. A few bottles of this medicine cured me of this troublesome complaint and completely restored my health."—Jesse M. Boggs, Holman's Mills, N. C.

Boggs, Holman's Mills, N. C.

"When Ayer's Earsaparilla was recommended to me for catarth, I was inclined to doubt its efficacy. Having tried so many remedies, with little benefit, I had no faith that anything would cure me. I became chuaciated from loss of appetite and impaired digestion. I had nearly lost the sense of smell, and my system was badly deranged. I was about discouraged, when a friend urged me to try Ayer's Sarsaparılla, and referred me to persons whom it had cured of catarrh. After taking half a dozen bottles of this medicine, I am convinced that the only sure way of treating this obstinate disease is through the blood."

— Charles H. Maloney, 113 River st., Lowell, Mass.

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Holy sacrifice of the Massis pure and unadulterated. We, therefore, by these presents recommend it for altar use to the clergy
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CATHOLIC MUTUAL BENEFIT ASSOCIATION.

We take pleasure in transferring to our columns the following information contained in the report submitted by Grand Recorder Brown to the Seventh Annual Convention in Montreal, which began on Tuesday of this week:

BENEFICIARY FUND STATEMENT.

Dr.

Cr. Section 2019 1st, '89, to July 1st, '90\$8		1577 40	
By amount remitted Supreme Recorder transferred to Reserve Fund		\$76649 4035	
\$8	0684 24	\$80684	-

RESERVE FUND STATEMENT.

To amount on hand July 1st, 1889		
CP. 269 77		
By amount on deposit in Bank of Toronto	\$9871	14
\$9871 14	\$9871	14

GENERAL FUND STATEMENT.

"	moui	from the 50c.	accurrental	trom Inter lat	1990 4-	\$ 184	57
"	**						00
**	"	Initiation tax.	from July	1st, 1889, to July	1st, 1890	1350	33
**	"	Per capita tax.	"	"		408 2187	
*	. "	Sup. Med. Ex.	fees, "		"	817	

By total amount of expenditures from July 1, '89, to July 1, '90 amount in Treasurer's hands at this date...... \$5606 15 \$5606 15 LIABILITIES.

\$970	17 00 00
	17
ASSETS.	
Cash in Treasurer's hands	
Due from Branches for supplies, Beneficiary Certificates, initiation tax	
and Supervising Medical Examiner's fees. 726	75
Supplies on hand amounting to	00

		\$27	19 47
	MEMBERSHIP.		
Number of Number of	members on the Rolls July 1st, 1888		3104
	members transferred to other Grand Councils "	12	254
Number of	members initiated during the term	77	2850
. Total		10	2687

Classified as follows:

Office furniture .

			1	ΦZ,00	o Ben	enciar	у.		
At	65	80	1 00	1 10	1 20	1 30	1 45	1 65	
No. of members.	70	87	576	841	754	698	670	663	Total4359
				\$1,000	Ben	eficiar	y.		
At			0 1	55	60 1	65 1	75	1 85	1
No. of mem	bers	255	1 20	2 3	212	190	137	1 122	Total1178
Total m Increas Amount of	emberse of mo	ship J ember suran	uly 1, ship s ce car	1890 ince J ried in	uly 1, 1 this (1888	Counci	1—	

Statistics in Re the C. M. B. A. in Canada.

CONVENTION.	WHERE HELD.	DATE WHEN HELD.	MEMBERSHIP
First	Windsor, Ont. London, Ont. St. Thomas, Ont. Brantford, Ont. Stratford, Ont. Toronto, Ont. Montreal, Que.	February 10th, 1880 February 8th, 1881 August 8th, 1882 May 13th, 1884 August 10th, 1886 August 14th, 1888 September 2nd, 1890	220 265 560 1275 1900 3120 5650

Seventh Montreal,		due.	September 2nd, 18	90 5650	
ger Tan Land	DEATH REC	ORD.	of m'ts	Amount paid by	Amt. required to pay Beneficiaries
Year.	In the whole C. M. B. A.	In Canada alone.	No. of Assessm' issued.	Canada on said Assessments.	of deceased mem- bers in Canada in said year.
1880	36		20	\$ 4186 00	
1881	36	9	15	4843 23	
1882	44	4	17	8803 83	\$ 4000 00
1883	56	5	15	13175 39	8000 00
1884	74	9	16	21403 24	10000 00
1885	97	19	17	28262 84	18000 00
1886	119	11	16	32216 57	38000 00
1887	150	23	17	42388 76	22000 00
1888	165	25	16	50947 96	46000 00
1889	199	31	16	67403 22	50000 00
1890	to date	28	10	say 52000 00	60000 00 49000 00
	lo date			\$325631 04	\$305000.00

In 1889 one of the deceased members in Canada was in the 1,000 Class. In 1890 seven were in said class.

We are delighted to note that Brother Ratigan, of Detroit, now occupies the very responsible and prominent position of secretary treasurer of the Walkerville Brewing Company. Full of energy and business tact, we doubt not Brother Rati-gan will in this position, as in everything else with which he has been connected, command the esteem of all with whom command the e

Resolutions of Condolence.

Richmond, Aug. 22cd, 1890 Moved by Recording Secretary H. Pear-son, seconded by Brother G. Lemaire, Whereas, it has seemed good to Almigh ty God, the disposer of events, to remove from our midst the father of our worthy and esteemed Financial Secretary, John Kelly,

hereas, the intimate relations held by worthy firother with this Branch ren-it proper that we should place on record feelings of regret at his loss, therefore

our reenings of regret at his loss, therefore be it

Resolved, That we deplore the loss of our worthy Financial secretary's father with deep feeling of regret softened only by the confident hose that his spirit is with those having fought the fight here and enjoying perfect happiness in a better world.

Resolved, That we tender to his afflicted relations our sincers condolence and earnest sympathy in their afflictions at the loss of one who was a good citizen, a devoted father and upright man.

Resolved, That a copy of the above be sent to Brother J. Kelly and recorded in the minute book and also a copy sent to the CATHOLIC RECORD.

H. PEARSON, Rec. Sec. Richmond, Aug. 22nd, 1890. Moved by Recording Secretary H. Pearson and seconded by Brother G. Lemaire, That whereas it has pleased Almighty God in His infinite wisdom to visit the home of our esteemed Brother A. Paulin, and remove herefrom by the hand of death nisson and infant daughter, be it Besolved. That while submitting to the holy will of God we extend to Brother A. Paulin and family our sincere and heartfeit sympany in this their affliction. Resolved, That a copy of this resolution be sent to Brother A. Paulin and to the CATHOLIO RECORD and also recorded in the CATHOLIO RECORD and also recorded in the minute book.

H. PEARSON, Rec. Rec.

Minute book,

H. Pearson, Rec. Rec.

Biddulph, Ang. 39, 1890.

At a regular meeting of Branch 124, held on the 28th Inst., the following resolution of condolence was adopted:

Whereas it has pleased Almighty God in His infailte wiscom to remove by death the father of our worthy Second Vice-President, Ed. Bowers, he it therefore
Resolved, That this Branch wishes to accord to Brother Bowers its heartfelt sympathy in the loss of a loving father, a kind and, generous husband; and that a copy of this resolution be sent to Brother Bowers and one to the Cartholic Record for publication.

WILLIAM FOOREY, Rec. Sec.

The Russian Government has released Mgr. Hriniewiski, the Bishop of Wilna, who has been for five years under police surveillance. He is to reside in Austrian Poland, and 1,500 roubles are to be allowed. lowed him by the Russian Government as a pension. This action of the Government has been taken in consequence of an agreement with the Holy See.

A French mail steamer which arrived recently at Zanzibar brought twenty Catholic missionaries of the Algiers Brotherhood to do missionary work in

LECTURE AND ENTERTAINMENT AT SHOOS.

The bast issues of the Simoso Edjorner has the following concerning the recent lecture in St. Mary's Church is the town:

"Notwithstanding the unfavorable weather, the lecture in St. Mary's Church in the whole transment, the hand of Earn and the stormer was the stighted weather, the lecture in St. Mary's Church in the whole transment, the hand of Earn and the stormer was the stighted weather, the lecture in St. Mary's Church in the whole transment, the hand of Earn and the wood the transment and the wood transment, the hand of Earn and the transment, the hand of Earn and the wood transment, the hand of Earn and the transment, the hand of Earn and the wood transment, the hand of Earn and the Comment of the transment of the transment of the comment of the tra vented a large number of ticket.h

WHAT HOME RULE MEANS. A MAGNIFICENT ADDRESS ON THE IRISH POLICY BY WILLIAM O'BRIEN.

5537

TORY MACHINATIONS AND INTRIGUES AT ROME TO TURN THE POPE AGAINST THE 1BISH PEOPLE - THE CONSPIRACY AGAINST PARNELL AND HIS PARTY— HOME RULE MEANS EMANCIPATION FOR IRISH AND ENGLISH DEMOCRACIES.

William O'Brien and his estimable William O'Brien and his estimable bride paid a visit to Manchester on August 2nd and were the recipients of much social attention. Addresses were presented, a banquet was served, and a great public meeting was held under a high tent holding four thousand people. An overflow meeting was also held on the foot ball grounds, at which twenty thousand people attended. The lion of the occasion was, of course, Mr. O'Brien. His speech was a masterpiece. He began by alluding to the fact that Arthur J. Balfour, Ireland's arch enemy, held his seat in Parliament through the votes of residents of Manchester. the voice of residents of Manchester.
But the town also sent a staunch
Home Ruler in the person of Mr.
Schwann. Then he undertook a brief review of recent events and a forecast of the future. He said: The fact of it is that all the old obstacles to home rule, and that all the old obstacles to homerule, and the old fallacies, and the old women's tales are vanishing like the witches in Macbeth at cock crow. There were three grand objections to home rule, which used to be dinned into the ears of the Eaglish people. It was on the strength of these three objections that the last general election gave birth to the present mongrel majority in the House of Commons. Each and every one of these objections has now been exploded and blown to the winds. You used to be told that the Irish leader Mr. Parnell—(cheers) the Irish leader Mr. Parnell-(cheers) - and the Irish party were steeped to the lips in murders and in all sorts of abominations. Will the most besotted Tory in all England dare to repeat to-day the charges and allegations of the Times newspaper? (Hear, hear) Why is it that ear so little now about the Parnell commission? That commission was to have wiped us out of public life; it was to have branded us and our nation with everlasting shame. Why don't we have of the results now of the Parnell Commission? sion? Why does the heart of every Tory sink down to his boots when he hears a whisper of Paraellism and crime? (Applause) Why does every Tory cheek that has a blush left in it turn crimson at

the recollection of THAT FOUL CONSPIRACY

against the character of the Irish leader —(cheers) — and against the hopes of the Irish nation? (Cheers.) Goldsmith once told a story of an ill natured dog that went mad, and bit a man, and then ne tells us of the very curious result that followed, for, contrary to all human calculations,

"The man recovered from the bite, The dog it was that died."

(Laughter and applause.) Now that is exactly what has happened to the rabid assaults of the Times newspaper. In the dog days of Parnellism and crimes (Laughter and applause.) Mr. Parnell—(cheere)—has recovered from the bite; the dog it is that's dead. (Applause). Because the calumnies of Parnellism and crime are to day as dead as Julius Casar or as Richard Pigott—(groane)—and although a day will come when that whole ugly aubject of the Parnell commission will have to be exhumed—(hear, hear, and applause)—it will not be for the purpose of befouling the character of the Irish leader—(hear, hear)—but it will be for the purpose of tracing and unraveiling the secret history of that whole miserable conspiracy. (Oheers.) It will be for the purpose of saddling the guilt upon the shoulders of that dastardly Tory government, who that destardly Tory government who traded in Parnellism and crime who packed a tribunal sgainst us, who had

the assistance of the the test of the test o are consoled for it all by this one thought that the events of the last four years have eliminated forever the element of religious bigotry from the Irish question, have allenced forever the knavish par-

rot cry of HOME RULE BEING ROME RULE, HOME RULE BEING ROME RWLE, because there is no man living now who doubts that the Irish people are capable of defending their civil liberties against the Coercion Act of Mr. Balfour. And I think it will be very hard to get any English constituency for the future to tolerate that disgusting old bogie about home rule in Ireland when they know that it proceeds from a Tory government who, all the time that they are beating the drum of Orange bigotry in Belfast, are sending Sir Lintorn Simmons crawling on his stomach to Rome to degrade, to insult the authority of the Pope by invoking spiritual administrations for Mr. Balfour on his political death-bed, in the dying hours of coercion and oppression in Iroland. (Cheers.) Very well; that is objection No. 2 disposed of, and disposed of by Lord Salisbury's own embassy to the Vatican. Now, I have referred to the third cry, and I wish I had the strength to deal with it at as much length as I should desire, because undoubtedly to every man who values the unity and the greatness of this vast empire, the cry of separation is far and away the most influential and powerful of all. Well. and the greatness of this vast empire, the cry of separation is far and away the most influential and powerful of all. Well, during the last four years the English people have come to know one another, and the most one to know one another, and re now pretty well convinced that there never was a more illusory, a more dishonest, a more ourceal affair than that notion about separation—(hear, hear)—that the Irish would be lunatics to think of it under a home rule arrangement, and that, even if they thought of it or that, even if they thought of it of desired it, a home rule Parliament would be as helpless to effect separation as to pull down the moon out of heaven. But do not ask you to take my word for it. I call as a witness no less a person than Arthur James Ballour. (Groans.) Within the last couple of weeks he has publicly confessed that
THE CRY OF SEPARATION IS PLAYED OUT.

He has confessed that that is not the real danger that now affrights the Tory party. He has confessed that what he apprehends from home rule is not that we will demand separation from England, but that we will teach the English domocracy how to fight the battle as we have fought it—(cheers)—the battle of the workers against the idlers (cheers)—and how to emancipate the downtrodden passes from the tyranny of the classes In a speech a couple of weeks ago to one of the London companies, Mr. Balfour admitted that what he apprehended from the triumph of home rule was not the dismemberment of the empire, but was that every interest in England would be harassed, that is to say, that every Tory interest and privilege in England would find itself overhauled, and that every abuse and every neat of Ecgland would find itself overhauled, and that every abuse and every nest of aristocratic corruption in England would be dragged into the light by the strong hand of reform. That is a most unforunate admission, because it reveals the true secret of Tory opposition to home rule. Mr. Balfour has let the cat out of the bag. He has confessed that the cry of dismemberment of the empire, on which the Tories carried the country at the last general election, was simply an issincere and hollow electioneering dodge and sham. He has confessed that the Tory leafare do not believe in it. He has admitted that what they are apprehensive of is not expandion in Ireland, but democracy in England. He has confessed that what the Tory party dread is that a Parliament which will do justice to Ireland will not stop there, but will to Ireland will not stop there, but will

go further and go further and
DO JUSTICE TO ENGLAND,
and that it will sweep on with those great
reforms which will bring lives of happiness to weary millions of the English
people which it is the mission of the Tory

Boston Republic.

A passage occurs in one of Cardinal Newman's works, in which the sterling worth of the man and his broad and comprehensive sympathy find full expression. It deals with the Irish question, and is calculated to be an answer to English Catholics who question the methods, instincts and aspirations of the Irish people. Says the Cardinal; "He (the English Catholic) does not at first recollect as he ought to recollect, that he comes among the Irish people as a representative of persons, and actions, and catastrophes, which it is not pleasant to any one to think about; that he is responsible for the deeds of his forefathers, and of his contemporary parliaments and executive; that he is one of a strong, unscrupulous, tyrannous race, standing upon the soil of the injured. He does not bear in mind that it is as easy to forget injury as it is difficult to forget being injured. He does not admit, even in his imagination, the judgment and the sentence which the past history of Edn sternly pronounces upon him."

LATEST MARKET REPORTS.

London, Sept. 4.—GRAIN—Red winter, 1.67 to 1.70; white, 1.67 to 1.70; spring, 1.67 to 1.70; spring, 1.67 to 1.70; sorted to 1.70; white, 1.67 to 1.70; spring, 1.67 to 1.70; corn, 92 to 1.00; rps. 90 to 1.02; bariey, malt, 50 to 90 bariey, feed, 65 to 75; oats, 1.78 to 1.10; pease, 1.00 to 1.03; beans, bush, 90 to 1.03; beans, bush, 90 to 1.03; beans, bush, 90 to 1.00; butter, 1

BUFFALO LIVE STOCK.

East Buffalo, N. Y., Sept. 4.—CATTLE—
Five cars on sale; market quiet, with buyers offering lower prices Some good cattle sold at 4.00. They were equal to medium exports.

Soda Not only cured Mr Incipient Consumption But Built ME UP, AND IS NOW PUTTING

TLESH ON MY BONES

at 4.00. They were qual to medium exports. Veals scarce; best, 6;0.

SHEEP AND LAMBS—Twenty-one cars on saie; trade slow and values lower; good to extra sheep, 4.75 to 5.25; fair, 4.35 to 4.60; lambs dull, none of Canadas shove 6.50; current for best choice to extra, 6.00 to 6.40; fair to choice, 5 di to 5.95.

HOGS—Thirtys load on sale; good hogs firm; grassers slow of sale; mediums and heavy, 4.40 to 5.5; few selected heavies outside figure; corn Yorkers, 4.25 to 4.40, mostly 4.30; grass Yorkers generally 4.00; pigs, 3.25 to 3.50.

LONDON CHEESE MARKETS.

Saturday, Aug. 30, 1890.—The market was quiet. The tone was for rising price: 9! was bid for August make, and the factory men wanted 9!c. Taking the markets all around better prices have prevailed. No doubt the advance in general breadstuffs have influenced the cheese market. Also in certain districts in Canada and the Waited States there has been a shortage in the milk yield. The fact is Canada, and markets like 1d. don, offer for sale the best cheese in the world, and from let olj-per pound more is realized than the best american make. The Liverpool cable to day registered 43s per out. LONDON CHEESE MARKETS.



STRAUSS Coming Sept. 19th. Subscription lists now open at Nordheim-er's. Call at once and have your seats re-served and avoid the rush at the opening of the plan to the public.

CATARRH

MESSES, C. C. RICHARDS & Co.

GENTS-I have used your MINARD'S LINIMENT successfully in a serious case of croup in my family. In fact I consider it a remedy no home should be without, J. F. CUNNINGHAM.

Cape Island. So SAY ALL. - That MINARD'S LINI-MENT is the standard liniment of the day, as it does just what it is represented to do.





FOR INFANTS IN HOT WEATHER. It requires no milk in preparation, and is

CHOLERA INFANTUM.

Ziemssen's Cyclopedia of the Practice of Medicine, Volume VII., says:-In cases of Ex-Premier Von Lutz, of Bavaria, who was the author of the Kulturkampf in that kingdom, was converted to the Church while in danger of death. The last sacraments were administered to him at the request of the members of his family, who are Protestants.

Cholera Infantum NESILE'S MILK FOOD is alone to be recommended. Because the gastro-intestinal disorders to which infants are so subject are provided for by presenting only the nourishing properties of cow's milk in a digestible form. Cow's milk produces a cognized mass of covidence to the commendation of the co Cholera Infantum NESILE'S MILK FOOD duces a coagulated mass of curd and cheese, which the immature gastric juice is utterably unable to dispose of. .

This is one of several reasons why infant's cods requiring the addition of cow's milk fail as a diet in hot weather.

Pamphlet, also sample, on application to THOMAS LEEMING & CO. MONTREAL.

> I took Cold, I took Sick,

I take My Meals, I take My Rest, AND I AM VIGOROUS ENOUGH TO TAKE ANYTHING I CAN LAY MY HANDS ON;

getting fat too, for Scott's Emulsion of Pure Cod Liver Oil and Hypophosphites of Lime and Soda Not ONLY CURED MY Incipient Consumption BUT BUILT

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



A NATURAL REMEDY FOR Epileptic Fits, Falling Sickness, Hysterics, St. Vitus Dance, Nervousness, Hypochondria, Melancholia, Inebrity, Sleeplessness, Dizzi-

ness, Brain and Spinal Weakness.

This medicine has direct action upon the nerve centers, allaying all irritabil-ities and increasing the flow and power of nerve fluid. It is perfectly harmless and leaves no unpleasant effects and leaves no unpleasant effects
Our Pamphlet for sufferers of nervous diseases will be sent free to any address, and
poor patients can also obtain this medicine
free of charge fran
This remedy has been prepared by the Reverend
Pastor Kœnig, of Fort Wayne, Ind., for the past
ten years, and is now prepared under his direction by the

tion by the

KOENIG MEDICINE CO.,

50 West Madison, co. Clinica St., CHICAGO, ILL.,

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