

The Catholic Record.

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

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Catholic Record

London, Sat., July 19th, 1890.

EDITORIAL NOTES.

CARDINAL GIBBONS, in an address recently delivered at the commencement exercises of an American seminary, advised priests, and all others interested in the advance of the Church, to acquire a knowledge of the questions of the day. Leo XIII. inculcates the same in many of his letters. He has proved that the reason of his pre-eminent influence amongst all classes, irrespective of creed, is based on his comprehensive grasp of the problems which vex the brains of the century. Faith has lost its grip upon a great many people, who prefer a splay magazine to the tedious discourse of a preacher who grinds out, for half of an hour or more, pious platitudes which have been doing duty as sermons for scores of years. We may complain that the "good old times," when men paid their dues, and to boredom were enslaved, have passed away. But the men make the times. If the world cannot be won by antique methods, preachers should strive to forge their way by superior knowledge. Such was perhaps the meaning of Baltimore's distinguished Cardinal.

Not many months ago a prominent dignitary of the Catholic Church remarked that there "is too much rant and nonsense in many pulpits: too much laying back on priestly dignity and trusting that the sacred brand of Melchisedech will turn people's minds from the contemplation of verbiage and inanities." Is it not true? Is not too little time devoted to sermon-preparation? How often have we not listened to preachers whose language sparkled with metaphors, but who never moved an impulse to nobler action, nor sent a thought freighted with hopes of a glorious future coursing through the brain. Such discourses remind us of automatons dressed up in showy livery. They may be serviceable in a cabinet of literary bric a brac, but they are totally out of place in a world where ideas of all kinds are jostling one another in the wild chase after notoriety. What the people of to-day long for is something that they may take home with them—meditate upon—make it their own, to aid them to estimate the prophets of error at their just value. It may be argued, by the staid adherents of the old order of things, that preachers should keep aloof from the questions of the day, lest their dignity might be sullied; that, year after year, pulpits should resound with utterances written long ago, or clipped oftentimes from a sermon book, telling ever the same story, which may please devotees but produces no effect on those who loathe worn-out commonplaces. What we want are live sermons on the vital questions of our century—so far as they have relation to ethics. If we had a good, rattling sermon, such as preached by Archbishop Walsh at Ottawa, empty pews would be a thing unknown to our churches.

PROFESSOR GOLDWIN SMITH, at the Orange demonstration in Toronto, deemed it his duty, or at least thought it expedient, to modify Mr. Dalton McCarthy's bullet utterances of a year ago at St. Mary's. Mr. McCarthy said in substance that if the Jesuits' Estates Bill were not disallowed, and separate schools not abolished by ballot, recourse must be had to bullets. Well, the Parliamentary votes and the electoral ballots have literally buried Mr. McCarthy under their weight; yet Mr. Goldwin Smith comes smilingly to the front and tells the Orangemen, while they stand expecting a blood and thunder oration, "Happily the contest this time will not be with bullets; but Orangemen will again have to prove their cause."

MR. SMITH is certainly more discreet than Mr. McCarthy, and discretion is the better part of valor. But as we had infinitesimal dread of Mr. McCarthy's threats of imminent Orange vengeance, it may well be inferred that Mr. Smith's threats regarding the very distant future, inspire an awe which is infinitesimal to the second degree. Mr. Smith is scholar enough to know what effect threats of this kind will have upon the realities of life.

AN amusing remark was made by Major Bennett at the Toronto Orange demonstration. After a most logabulous lot of speeches, in which the ridiculous failures of Orangemen to cope with Popery during the last year were enumerated, putting a wet blanket over the rejoicing of the day, the Major capped the climax by telling the assembled multitude that "the Protestants of Ontario had not been true to their principles in the past. He had seen the time in Toronto when they would be

proud to have an Orange Mayor and invite him to the platform to speak. Why was he not here to-day?" (Applause.) We congratulate Toronto that the time of Orange domination in the city is past, never to return. Orange domination suited well muddy little York, but it would be altogether out of place in the capital city of a flourishing Province like the Ontario of to-day.

On the same occasion Mr. H. C. Dixon caused some little flutter by stating a very hard and unpleasant fact. He said his complaint was that "Orangemen thought not enough of God and too much of Orangeism."

The Mail of last Saturday contained a very pleasant article concerning the observance of the 12th of July as a day of jubilation by our Orange fellow-citizens. So long as this fairly numerous secret society recognizes the Mail as its official organ, and extends to it a considerable share of patronage, it must be expected that the official organ will deem the existence and growth of that body just the proper sort of thing. It is somewhat singular, however, that a newspaper which has condemned the existence of what it pleased to term "medievalism," should so suddenly favor its growth in the very worst form.

The Congregational Church in this city is divided into two factions, and the result has been a secession movement on the part of one of them. The *Advertiser* reporter interviewed a number of the adherents, all of whom declared it not their intention to enlarge on the circumstances connected with the outbreak, but, strange to say, immediately proceeded to gladden the heart of the newspaper man by making a full confession, Mr. Kilgour declaring that "We had a warm meeting, I can tell you. Some of the members came to blows and there was blood spilt that night." These unseemly occurrences are matters of general regret, and we hope our Congregational friends will ere long be endowed with a more Christian spirit one towards the other. We might add that for some years past the "deacons" permitted the pulpit to resound with politics and Popery. The church was, to some degree, the rendezvous of every non-Popery tramp that passed the way, and the preaching of the Word seemed to be a worn-out topic. We hope they will profit by the present experience, for surely it is quite evident that our common Redeemer will not bless the work of men who make a practice of bearing false witness against their neighbors.

LAST Friday we were honored with a visit from Dr. John A. McCabe, Principal of Ottawa Normal School, and pleased to see him in the enjoyment of good health. His visit to London was in connection with the C. M. B. A., of which society he is an active and energetic trustee. As in educational matters, so in society affairs, whatever Dr. McCabe undertakes to do is done thoroughly.

THE Very Rev. Father Charles Vincent, V. G., of St. Michael's College, Toronto, has retired from the position he has hitherto filled as Provincial of the Basilian Order. The cause of his retirement is the ill-health into which he has fallen owing to thirty-eight years of arduous work in connection with St. Michael's College, and especially to a severe attack of la grippe which he had last fall, and which has left him feeble. He will be succeeded by Rev. Father Marjon as Provincial of the Order for Canada and the United States. Father Vincent's retirement will be regretted by the hundreds, or rather thousands, of old pupils of the college who are dispersed over the continent, all of whom regarded him with the greatest respect and affection. The Basilians some years ago bought Breconhouse palace, near Plymouth, and opened a college with Father Marjon as master of services. His duties were to instruct young men, after having completed their preliminary education, in theology and doctrine, preparatory to entering the priesthood. He will be installed as Provincial of Canada in about a month. The Rev. Father Teofy will continue to hold the principality of the College, a position which he has held since Father Vincent resigned it to attend to his duties as Provincial.

ARCHBISHOP IRELAND last week read an interesting and vigorous paper before the educational convention in session at St. Paul, Minnesota. His subject was "The State School and the Parish School. Is Union Between Them Possible?" He showed clearly that it is not true that the Catholic Church desires to destroy the school system, but he urged the importance of religious teaching to Protestants equally with Catholic children, and maintained that in this respect the

State school system should be amended. He said:

"There is dissatisfaction with the State school as at present organized. The State school, it is said, tends to the elimination of religion from the minds and hearts of the youth of the country. This is my grievance against the State schools of to-day. Believe me, my Protestant fellow-citizens, that I am absolutely sincere when I now declare that I am speaking for the well of Protestantism, as well as for that of Catholicism. I am a Catholic, of course, to the tiniest fibre of my heart, and I am not unfeeling and uncompromising in my faith. But God forbid that I desire to see in America the ground which Protestantism occupies exposed to the chilling and devastating blast of unbelief. Let me be your ally in stemming the swelling of the tide of irreligion, the death knell of Christian civilization, the fatal foe of souls and of country."

How different is this language from that which was spoken in the recent Presbyterian General Assembly, where those speakers were applauded who wished to force Catholic children to learn their Christian doctrine from books prepared in accordance with Presbyterian ideas.

The Boston *Pilot* relates an act of bigotry of which the overseers of the poor of Cambridge, Mass., have been guilty recently. The Superintendent of the city almshouse, Mr. Eldridge, notified the Rev. Father John Flatley, rector of St. Peter's church in the city, that his religious visits to the almshouse must in the future be paid monthly, instead of weekly, as heretofore. The reason given was that "the boys needed the time for play exercise." Father Flatley appealed to the Board of Overseers, but the latter, by a vote of five Protestant against one Catholic member of the Board, instead of granting redress, resolved that all religious exercises be excluded, except those of the authorized (Protestant) chaplain. The overseers give an altogether different reason for their action, namely, that Father Flatley had "incited insubordination by forbidding the children to attend the regular Sunday services of the institution." The assertion that Father Flatley incited to insubordination is false; but he might very properly protest against Catholic children being forced to attend Protestant Sunday services. He denies, however, that he had given any such directions to the Catholic children, as the Board accused him of doing.

The proprietors of the London edition of the *New York Herald* have settled the libel suit brought against them by the Bishop of Cloyne, by paying 100 guineas and costs, besides apologizing. The suit arose out of the following words used by the Bishop in his Lenten pastoral in 1889, referring to the Nationalist agitation:

"In the efforts we make to advance the cause of our country the means we employ are apt to have more regard for their efficacy than their lawfulness or morality."

Commenting on this, the *Herald*, which is anti-Irish and anti-Catholic, said:

"These words sound a good deal more like the doctrine of a brigand than of a Bishop. It would justify almost everything that had happened in Ireland for the past twenty years, and might even be made to excuse the Phoenix Park murders."

It is to be hoped that the lesson will be profitable to other anti-Catholic falsehood mongers as well as to the *Herald*; and there are in Canada some who would do well to profit by it.

IT has been the habit of the *Mail* to maintain that Ontario can afford to bulldoze Quebec with impunity, because the latter Province has no resource but to submit. It has several times acknowledged that if Quebec were to set up for herself the Confederation would go to pieces; but this, it maintains, Quebec could not do, unless by appealing for admission as one of the United States, but as a State she would be worse off than as a colony of Ontario. It will be instructive to the *Mail* and people of its stripe to ponder on the following words from a recent issue of the *Chicago Tribune*:

"Quebec has special privileges under the old treaty between France and Great Britain. But it would forfeit none of them if it acknowledged the supremacy of the American Constitution. It would retain its civil laws and its language. Its religion would not be interfered with. It could teach Catholicism in its schools. It could send Roman Catholic representatives to Washington as it now sends them to Ottawa. Whatever power the priests have before annexation they would have after it. In many respects the State of Quebec would have more freedom than the Province has, for the Dominion form of government is more centralized than the American one. The dignity of a State, its power to regulate matters within its own limits, is far greater than that of a Province."

However, Quebec is perfectly able to hold its own in the Confederation with-

out asking for admission to the Republic. The *Mail's* desire to further the cause of annexation is not likely, therefore, to be accomplished by its Franco-phobic utterances.

THE Knox Presbyterian and the Congregational churches at Ottawa have temporarily affiliated for the purpose of letting their respective pastor have a three weeks' holiday without trouble or expense. They will meet on Sunday mornings in the Presbyterian, and in the evenings in the Congregational church. What is the sense of having these different denominations, anyhow? Why should they not have amalgamated long ago, since the Congregationalists have had all along a kind of open faith, wherein each congregation holds its independent doctrines, while, on the other hand, it is well known that Presbyterians are no longer bound to adhere strictly to the Church standards?

It is stated that Senator Ingalls, of Kansas, declared recently that the Decalogue and the eight Beatitudes have nothing to do with politics. Much indignation against this sentiment is being expressed by clergymen and the religious press, inasmuch as it frees politicians from being subject to the laws of God, yet these same parties expressed equal indignation against the Pope for declaring in his last Encyclical letter that the laws of States and the conduct of rulers should be in accordance with those laws: for this is just what is meant when the Holy Father says that when the civil laws conflict with the laws of the Church, the Church is to be obeyed. The Church makes laws only concerning faith and morals and her own internal government.

The latest military news cabled mentions Sir Garnet Wolseley as having resigned the position of Adjutant-General of Her Majesty's forces, and Sir Redvers Buller as having succeeded him in that honorable and difficult post of honor. It appears Sir Garnet is dissatisfied with the recent manoeuvres, equipment and discipline introduced into the ranks of the army. It is said, also, that he objects to the old Duke of Cumberland holding the rank of General-in-Chief. Sir Garnet won his honors at Ashantee, in Zululand, and at Tel el Keber, and excelled the envy and jealousy of his brother officers by his rapid advancement to the highest position of trust in the army. His like may not easily be found again. Although, like Wellington, of Irish birth and parentage, he did not favor the idea of parliamentary independence for his native country, nor shall his absence from power be regretted by the Nationalists who are struggling for Home Rule and Ireland's autonomy as a nation.

SIR REDVERS BULLER, a bluff old disciplinarian of English birth, has recommended himself to the respect and confidence of the English and Irish by his manly, straightforward and noble conduct. Three years ago the Tory Government gave him charge over the entire British forces in Ireland, with a special mission to put down agrarianism, to arrest the progress of boycotting and the Plan of Campaign, but, more especially, to assist landlords in evicting tenants from their households. Sir Redvers Buller arrived at the scene of action and witnessed a few evictions in the County Cork. He was so thoroughly disgusted with the barbarous treatment meted out to the impoverished tenants that he sent to his Government an indignant protest against the outrages perpetrated by unjust landlords, brutal policemen and conscienceless bailiffs and emergency men. He declared that the Government should send aid to the unfortunate tenants and withdraw all sympathy and encouragement from their cruel oppressors. Sir Redvers, after this pronouncement, was not allowed to remain long in Ireland. Balfour and Lord Salisbury were highly indignant, but the chivalrous soldier and general was sustained and applauded by all England. We have no doubt Sir Redvers will prove an able general in the field should his services be ever required. The 87th Fusiliers, the 88th Connaught Rangers, the 18th Royal Irish and 4th Dragoon Guards and other historic Irish regiments will never forget the debt of gratitude and loyalty their country owes to so generous, brave and gallant a chieftain.

WE ARE delighted to note that Henry A. Gray, Esq., of the Department of Public Works, who met with a severe accident, owing to a defective sidewalk, in Ottawa, in May last, has so far recovered as to be able to move to his home in Toronto. It will be some time yet, however, we regret to say, before the injured limb will allow him to move about as usual. For this unfortunate occurrence the city of Ottawa should, we think, without recourse to law, give Mr. Gray a substantial sum

of money. Of his treatment in Ottawa Mr. Gray writes: "I must say that till now I never knew the great benefit of a Catholic hospital; and the kindness shown me by the good nuns during my long and painful experience will ever be remembered by me with deepest gratitude."

THE present Catholic Government of Belgium has by its school and labor legislation so firmly rooted itself in the affections of the people that it has been gaining in power ever since it assumed the reins of government in 1884. Before that date, through the unaccountable apathy displayed by the bulk of the people, who are truly Catholic at heart, a so-called Liberal Government held sway for six years, during which time they abolished, as far as they could, religion from the schools, and, as is usual with that party, persecuted the religious orders. Six years were, however, sufficient to disgust the people with their rule. The godless schools which they established through the little kingdom were in many cases empty, while those of the Christian Brothers, side by side with them, were filled with pupils well taught. In 1884 there were in the House of Representatives 79 Liberals and 59 Catholics. Half of the Representatives vacate their seats every two years, so that each member occupies his position four years, and in the year mentioned 40 Catholics and 29 Liberals went back to their constituents. In the return of the Liberal rule that the elections resulted in the return of 66 Catholics and 3 Liberals, thus placing a Catholic Government in power, with 55 supporters against 53 Liberals. The next elections brought additional support to the Catholic government, until the House stood for the last two years, Catholics 96, Liberals 42. The elections were held in June, and a determined fight was made on both sides. The Catholics held in Ghent seven seats and the Liberals one. Every effort was made by the Liberals to recapture Ghent, but instead of so doing they lost their only seat in that famous city. Elsewhere, however, the Catholics lost three seats, so that the numbers now stand, Catholics 94, Liberals 44. The Catholic party certainly have what we would call in Canada a good working majority.

It is proposed by a philanthropic Irishman of Philadelphia to start factories in Ireland for the employment of evicted tenants. Mayor Grant of New York, ex-Mayor O'Brien of Boston, Mr. John Boyle O'Reilly and other Irish-Americans will furnish the necessary capital. Clothing of all kinds, including boots and shoes, will be the principal articles manufactured. The counties of Cork, Kerry, Mayo and Galway will be the chief places selected for the operations of the company. The move is a good one, and will help much to raise Ireland from her distressed condition.

It is now stated that England will endeavor to induce France to give up her claims in Newfoundland for some consideration to be hereafter decided on. In the present temper of France, however, there seems to be no inclination to grant any concession. The Paris papers state that England is prepared to agree to compensate France on the basis of cession of territory still undefined. If this be the case, undoubtedly the Newfoundland difficulty will be settled at the same time.

AT THE commencement exercises of St. Michael's College, Toronto, Sir Daniel Wilson, President of Toronto University, declared his belief in the necessity of religious education in the following terms: "Whatever points of doctrinal difference may exist between us, I am glad to think we agree on one point, the necessity of religious training in schools. These are days of infidelity, and we must use every means to guard against it. The best feature about Catholic colleges is their excellent instruction in religious principles, and their practical application of them." The principle is sound, but others such as Rev. Dr. Sutherland have admitted the same while being opposed to religious education for Catholics. Catholics will gladly welcome the assistance of fair-minded Protestants in maintaining religious education, but they must fight their own battle too, and keep the principle in practical operation while vindicating the theory.

THE French are decidedly hostile to the agreement between England and Germany regarding the cession of Heligoland, and the acquisition by England of the protectorate over Zanzibar. There is an old French claim to such a protectorate which is to be revived, and the French claims in Newfoundland are to be pressed as far as they are worth, so as to constitute a lever in order to bring about an end to the British occupation of Egypt. Altogether

there is a great strain at the present time in the relations existing between England and France. It is stated also that a large proportion of the people of Heligoland are averse to becoming German subjects. They would prefer to leave Heligoland altogether. The Canadian Minister of Agriculture, in consequence of these reports, has cabled to Sir Charles Tupper suggesting that, in case they prove true, steps should be taken to secure, if possible, that the desirability of Canada as the place of their settlement be brought to their notice.

MR. BALFOUR'S APPEAL TO AMERICANS.

Notwithstanding the defiant attitude which has been assumed all along by the Salisbury Government, in regard to public opinion in foreign countries, on the question of its brutal treatment of Ireland, an article by Mr. Balfour appears in the *North American Review* for July under the title "Mr. Parnell Answered." This makes evident the desire of the Government to stand well in the estimation of Americans, and it is no wonder that this should be the case, for England has many occasions for negotiation with the United States, and her interests naturally suffer if the people of the great Republic regard her as a rapacious despot, seeking only her own interest, and utterly regardless of the amount of suffering inflicted upon others.

That this is the view in which the American people regard England is evident from the utter failure of Mr. Joseph Chamberlain's mission to this continent, also from the miscarriage of the extradition treaty which had been almost agreed upon between the two powers, as far as the executive authorities were concerned, until it was repudiated by Congress.

The sympathy of the people of the United States will not be so easily obtained for Mr. Balfour's misgovernment of Ireland as that gentleman seems to imagine. There is scarcely a State which has not through its Legislature and through its prominent men declared that its sympathy for Ireland in her struggle for Home Rule and good government is unalterable.

Mr. Balfour's arguments, as set before the people of America, are quite different from and irreconcilable with his statements in the British House of Commons. He must rely greatly on the gullibility of Americans if he hopes to gain their sympathy by these self-contradictions. For example, he can scarcely expect to persuade the public that whereas Ireland was prosperous twenty years after the great famine, now, when the number of her people has dwindled down by emigration to nearly one half, the population is too great for the resources of the country. By such statements as these he endeavors to hoodwink the readers of the *Review*. He also represents the Irish Land Purchase Bill as a great boon to Ireland, yet even simultaneously with the publication of his article, the Government was forced to withdraw it, because its aim was to increase the burdens of the Irish people for the benefit of oppressive landlords.

Mr. Balfour further states that Great Britain is not likely to offer again terms to Ireland so advantageous as those offered in the Land Purchase Bill. He appears to be blissfully ignorant of the fact that the Government of the near future, that is to say, Mr. Gladstone and the Liberal party, is pledged to give Ireland better terms than ever Mr. Balfour dreamed of offering. But all the statements of England will not have disappeared when Mr. Balfour, and his chief, Lord Salisbury, shall have been driven from the Treasury benches—which will soon be the case.

HOTEL DIEU, WINNIPEG.

ART, INDUSTRIAL AND AGRICULTURAL EXHIBITION IN AID OF THE INSTITUTION.

The readers of the *Catholic Record* have already read the circulars published in its columns having reference to the above named enterprise. The art department of the exhibition promises even now to be a great success. Already over fifty oil paintings, many of them rare works of art, have been collected in Europe, and no doubt the number of them will be increased to at least one hundred. Among those already received by Rev. Dean Wagner is an "Eve Homo," 4 ft. 2 in. by 2 ft. 9 in., which was the property of Pius IX., and was bought at the sale of the personal effects of the late venerated Pontiff, after his death, by a canon of the Cathedral of Prague, in Bohemia, who also is the donor. This exquisite work of art will be raffled on the last day of the exhibition, 31st October next, the chances being 50 cts. each. Another magnificent oil painting, 2 ft. 4 in. by 3 ft. 3 in., representing St. Paul preaching in the Acropolis at Athens, will also be raffled at 50 cts. a chance. Tickets may be had by applying to Rev. Dean Wagner, Windsor, Ont. The winning numbers, with name and address of the lucky ticket holders, will be published in the *Catholic Record*. Persons applying for tickets will be pleased to write their name and address carefully.

KNOCKNAGOW OR THE HOMES OF TIPPERARY.

BY CHARLES J. KICKHAM.

CHAPTER XLVIII.

THE "DEAD EAST" AND THE "LIVING PRESENT" — MRS. DONOVAN'S SAD FATE.

Bessy Morris tripped lightly up the hill, still she came to the clipped hedge. And there she began to walk more and more slowly, with her eyes bent on the ground.

"You're welcome!" said he, with that odd smile of his. He thought there was something very cold in her manner as she placed her hand in his. Not the faintest pressure could he feel from that dear little hand.

"You're welcome!" was all he could say. And as he said it a second time, for want of something else, there was a very little pressure upon his fingers, just as if she could not help it.

"I'll call in again to-morrow, or after, Mrs. Donovan," said Bessy, as she stood up and rested her hand on the little old chair. "But I promised my grandfather to be home early; and he might be sending Peg Brady to know what is delaying me."

"Go wud her a piece up the road, Mat," said his mother, looking reproachfully at him, as if she thought he ought to have at once volunteered his services.

"Oh, no," Bessy exclaimed; "it's a fine bright night. An' sure I ought to know the road well."

"Indeed she had her trials," replied Bessy. "This little any was thought he'd turn out as he did," rejoined the old woman. "But 'tis hard to judge uv people by their looks. It might be better for her if she married some honest by she knew always."

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alone at a window. Her face was pale and very beautiful; and her white arm gleamed like snow in the moonlight through her abundant dark hair, which had fallen down and flowed in glossy waves over the little table upon which the arm was leaning.

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face to face and combated by an unarmed and helpless community. Certainly Smith-Barry had forgotten the words of General Gough, Lord of India, who, after years' experience of the individual valor displayed by the sons of Tipperary during the East Indian mutiny, declared, "Give me twenty thousand Tipperary volunteers and I will have spirit enough to conquer the world."

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GALLANT TIPPERARY.

STORY OF THE HEROIC SACRIFICE BY THE PEOPLE OF THAT TOWN.

THEY LEAVE THEIR HOMES FOR THE BENEFIT OF THE IRELAND CAUSE—SIX MILLIONS' WORTH OF PROPERTY ABANDONED—SMITH-BARRY AND THE EVICTION SYNDICATE—HISTORY OF THE AGRARIAN STRUGGLE—THE NEW TOWN.

Mr. L. J. Moloney of Orono, Me., has written an interesting article for the *Bagog Commercial* which we print below. He says: How strangely fascinating and affecting, even more so than the widest flights of fiction, are the individual and national stories of heroism and self-sacrifice handed down to us through the medium of history attuned to the never-dying melody of fame.

The late civil war was a period fruitful in the display of the real greatness of American manhood individually and collectively. Yet the pessimist of our time mourns over the loss of heroism and chivalry, attributing that which has merit to base, sordid or selfish motives.

Tipperary, chief town of Tipperary county, situated in the historic Golden Vale, the richest district in agricultural products in the British Isles, with its ten thousand souls, has seen Europe stare in wonder, and shows the landlords that the Irish people possess an indomitable spirit not to be trifled with.

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THE EXTRAORDINARY RESOLUTION of abandoning their own town, in which they had sunk six millions of dollars, where everything save the earth was theirs. Cordons of police and battalions of soldiers were at once poured into the town by the humane government to aid Smith-Barry in his heroic struggle, which they spurred to the aid, as they saw that by paying ground rent they were piled a fund for the destruction of a poor and helpless neighbor.

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A WEDDING BREAKFAST.

BRILLIANT SPEECHES MADE AT WILLIAM O'BRIEN'S WEDDING—ARCHBISHOP CROKE TOASTS THE BRIDE—MR. O'BRIEN'S REPLY.

The marriage of Mr. William O'Brien, M. P., and Miss Sophie Raffalovich, at the Church of St. Charles Borromeo, London, June 14, was chronicled in these columns at that time, and mention made of the solemnity of ceremonial and significance of the event. At the wedding breakfast which followed, a most distinguished company was present, and the speeches made by several of the leaders of Irish cause deserve not to be passed over lightly.

The first speaker was Most Rev. Thomas W. Croke, Archbishop of Cashel, who officiated at the nuptials. He said:

Ladies and gentlemen, the very pleasing, but, at the same time, most arduous, duty devolves upon me, having celebrated the wedding to-day, to propose the health of the bride and bridegroom. (Applause.) I find myself in a very invidious position, and a very embarrassing one. (Laughter.) It is a novel position too, because, though connected with the Christian ministry forty years, I have rarely married anyone (laughter), and for twenty years I have absolutely married no one, until I married Mr. O'Brien to-day. (Applause.) You can understand, then, that I am very embarrassed, especially as this is my maiden marriage speech. (Laughter.) I have known the bridegroom a long time. He is my dearest and most valued friend. If I were inclined to exaggerate, I know there are too many here who could correct me, but you know it is not my habit to exaggerate. (Hear, hear.) This much, however, I will say fearlessly—that a nobler man, a more ardent, a better, a stauncher or a more faithful friend there does not exist than William O'Brien. (Loud applause.) I have not had the pleasure of knowing Mrs. O'Brien for any length of time. In point of fact I was not introduced to her to-day; but the name is quite familiar to me, and has been for a considerable time. I remember one day, some time ago, William O'Brien paid one of his periodical visits to me; as he came into my house I noticed that he looked particularly spruce (laughter) and was very lively on his legs (renewed laughter and applause) and every way he was quite a new man; and, amongst other things, I noticed a beautiful piece of jewelry hanging from his watch chain. I pointed to it, and said, "My dear fellow, what is this?" "Oh," said he, "I got that from a Paris young lady." (Laughter and applause.)

I BEGAN TO REASON WITH MYSELF. I know very well how it would end. (Renewed laughter.) Therefore I can claim to know something of the bride, and from what I have learned of her I am quite satisfied she is worthy of her distinguished husband. Now, ladies and gentlemen, we have before us to-day a most interesting couple. Both are highly gifted. Both are thoroughly devoted to the Irish cause. Both occupy a warm and affectionate place in every Irish freeman's (applause), and I am sure I speak the sentiment of every Irishwoman to-day when I say they are profoundly grateful that my dear friend William O'Brien has at last met a woman he can love. (Applause.) Meet a wife who will make him happy who will be a sharer of his joys, of his toils and his triumphs. (Loud applause.) I give you the health of the bride and bridegroom.

Mr. O'Brien rose to reply to the toast, and was received with continued applause. When silence had been restored, he spoke in a very low voice: Your Grace, ladies and gentlemen, I do wish from my heart that I could find words in the least degree adequate to express my feelings of gratitude to you, my friends, for the warm and affectionate manner in which you have just received the name of her who I am now privileged to call by the sacred name of wife. (Applause.) I cannot tell the delight it is to me at this, the most fortunate hour of my life, the first hour of real happiness for many years, to hear such words of those who have just listened to from the oldest and most illustrious friend I have in this room. Indeed, I cannot hope, to express the feelings of my wife and myself, or our gratitude, to the Archbishop (applause), to my own leader, our great, unchangeable leader (loud applause), and to him who sits near me, who is only less dear to me than my wife herself, my old friend John Dillon (applause), and to you, my friends, English, Scottish and Welsh, as well as Irish, for there is a distinction no longer between us. (Loud applause.) If any thought could oppress me on so happy an occasion it should be the thought of those loving relations from whom I have taken my wife, and from whom she has consented

TO SEPARATE HERSELF, of those friends in Paris of whom I am depriving her, distinguished many of them, but friends also whose friendship we both hope to show we value most heartily. She is now a part of myself, in every sense of the word my dearest, my nobler, my better half. (Applause.) It will be the joy of my life to endeavor to make myself worthy of her, to repay her for the happiness she has brought into my existence. Though she is going to a country which is poor in this world's goods—though one would almost doubt that description to which she has been in upon us for the past few days—she is going to a country I believe rich, possibly richer than any other nation, in warm-heartedness and chivalry. (Applause.) I do not feel there is much more to add. I must say, however, that until to-day I almost had a feeling of guiltiness for being so happy, and while our cause is still hanging in the balance. I may, however, safely promise that with regard to this particular occasion at any rate I shall never repeat the offense. (Laughter and loud applause.) If anything on this earth could add to her happiness and mine to-day it would be the knowledge that has been forced upon us by the messages we have received from every part of the world, that the hearts of our countrymen—for they are here as well as mine henceforward (applause)—are with us in this almost one glimpse of real human happiness I have ever tasted in my life. (Applause.) Before my wife has reached the shores of Ireland she has already felt at home among us, and I don't know

whether it would be divulging domestic confidences if I mention that when my friend John Dillon was going over to Tipperary the other day, and informed my wife that there was a possibility of some trouble arising there, her reply was that the only thing that could possibly make her miserable in this world was that if it was not there and that she were the cause of it. (Loud applause.) May I not feel proud, my friends, that I have been happy enough, fortunate enough, to secure for Ireland such a daughter. (Applause.) In conclusion, I can only hope that God may bless you all here and hereafter, about another happy wedding day of a happy, true and peaceful Ireland with a powerful empire, a powerful United Kingdom—united not only in name, but in spirit, in heart and in love. (Loud applause.)

Mr. Arthur Raffalovich next proposed the health of the bridegroom, and called on Mr. John Dillon to respond.

Mr. Dillon said it was his duty for the first time in his life to respond "FOR THE BRIDE."

But before discharging that duty he proposed to say a few words in reference to their dear friend William O'Brien. It was not customary, he believed, to take that course, but this was no ordinary occasion, and the tie which bound him to his friend was no ordinary tie. (Applause.) He was there to-day to act as his friend on the greatest occasion of his life, but it was his pride and privilege to stand by his side from far and far different occasions from that at which they were assembled that day. (Applause.) For ten long, stormy years they had fought side by side, and he knew that he spoke the deeper sentiments of every member of the party when he said that during that time there was not one whose word had been of such great encouragement to them in time of trouble as that of his dear friend. (Applause.) His spirit was one which no danger could daunt, which no disaster could quell, and it was with feelings which no words could convey that they assembled there to-day to wish him joy and to congratulate him on this great occasion in his life, than which no greater blessing could come to a man on earth—a charming and sympathetic wife. (Applause.) Amongst the people of Ireland he was sure she would find friends as warm-hearted, as true and as loving at least as those she had left in Paris. (Applause.) Turning to the toast to which he was to respond, he said that he was experienced in weddings and was told that he was to take charge of the bridegroom; but he found that those young ladies took charge of him. (Laughter.) He had been in his life in many difficult situations, but he did not think that for a long time he had been in such a difficult position as when he found himself locked into a carriage with these three lively young ladies. (Laughter.) They had no manners, he said, but they were highly gifted. He was sure that they were highly gifted. Both are thoroughly devoted to the Irish cause. Both occupy a warm and affectionate place in every Irish freeman's (applause), and I am sure I speak the sentiment of every Irishwoman to-day when I say they are profoundly grateful that my dear friend William O'Brien has at last met a woman he can love. (Applause.) Meet a wife who will make him happy who will be a sharer of his joys, of his toils and his triumphs. (Loud applause.) I give you the health of the bride and bridegroom.

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whether we look on him as a wise and prudent statesman, as a brilliant, courageous and determined leader, we search our country, we search the nations of the world, for a man with whom we would rather go into battle or conclude an honorable and lasting peace. (Loud applause.) So long as Ireland has amongst her children such men as William O'Brien she need not despair of herself. To Mrs. O'Brien I would venture to prophesy that she has done great service to the national movement by becoming an Irishwoman. As formerly a daughter of Ireland, Eva married Strongbow, one of the first conquerors of Ireland, so to-day a daughter of France marries the Strongbow of Ireland, and confirms the alliance between France and Ireland of which Wolf Tone dreamed and for which he died. Anyone who has studied William O'Brien's career or studied his speeches knows well that he at least does not think that the pen is mightier than the sword, or, if he is obliged to think it, that he does not wish that it should be so, but he is one of those patriotic Irishmen who accept the situation as it is, and finding that Ireland can best be benefited by the constitutional movement, and that the future prosperity and position of Ireland amongst the nations of the world can most securely and surely be found by means of the constitutional movement; he considers it to be his duty to render his services to the constitutional movement for the attainment of these ends. We wish Mr. William O'Brien and Mrs. O'Brien happiness and prosperity, and we hope that Mrs. O'Brien may always rejoice that she has cast in her lot with our country, that she may never wish to retrace her steps, and that Ireland may always be happy in the possession of this distinguished daughter of France. (Loud applause.) After an informal reception, Mr. and Mrs. O'Brien started for Ireland.

THE COUNTRY WAS IN DANGER.

Milwaukee Citizen.

Once upon a time this country was in danger!

We will let Judge Dorsey tell the story. The Judge is a prominent Mason of Maryland. The Judge puts the dreadful fact this wise:

"The Supreme Court of the United States justly stands for the liberties of the people, a bulwark against everything that would crush the weak by the power of the strong. For a quarter of a century there sat in this court a distinguished Roman Catholic son of Maryland, who earned the grateful love of his countrymen by his purity of life and ability as a judge."

We can breathe easier when we reflect that this Catholic Chief Justice is dead now. But what an awful peril our fair country was in during that twenty-five years that this emissary of the Pope held the scales of American justice!

He occupied a place more influential than that of the President. For the legislative power may correct and restrain the Executive. But the Judiciary may strain the Constitution to a point of which we are apt to be office higher than that of a century, and during most trying times, Chief Justice Taney left the country safe, the judicial ermine as spotless as when he put it on, and his high office "unstained by bribe or fee."

And the country has been in danger since then. For ten years the sword of the nation was in the keeping of Phil Sheridan. He was Commander in Chief of the armies of the United States. His popularity among the men could easily inspire him with the ambition of becoming a military usurper. Providence seems to have watched over the nation, however. Phil Sheridan died without tarnishing his fame won by the hero of Winchester.

Grateful for our safety during these dangers, let us preserve our religious and civil liberty by voting against any Catholic who aspires for office higher than that of a man driver. And let us put the blessed Bible back in the unsectarian schools.

AN "ESCAPED" LIAR.

Boston Republic.

Rev. C. C. Chiniquy, who supplies the Music Hall fanatics with a portion of their stock lies about the Catholic Church and its doctrines, has "got him self dislikid." He has been lying about his friends. This his friends resent.

Chiniquy is an "escape" it seems. According to his story, he left the Church and joined the gang of bigots and cranks who thrive upon the slanders cooked up by such men as he and such women as E. L. O'Gorman.

In a recent discourse against the religion in which this backslider was brought up, he ventured the rash assertion that members of the Committee of One Hundred were guilty of the heinous crime of sending their children to Catholic schools. He declared that on his way to Montreal, recently, he fell in with a rich man, a member of the committee, who was proceeding to Quebec "to visit his two daughters, who were there in a convent being educated." And he further said, in that delicate and choice language which the "escapes" always use, "that this ardent fanatic" was paying thousands of dollars to make asses of his two daughters."

Rev. J. C. Dunn, the fiery Presbyterian parson who acts as secretary to the committee, resents this foul charge against a member and brand of the committee," says Mr. Dunn, "and I know what Mr. Chiniquy says is false. In that same speech Mr. Chiniquy is reported as saying it is 'his usage not to say a word without proving it.' I am sorry he departed from his usage on this occasion, as to say what he could not prove."

But when Catholics protest against Chiniquy's lies and slanders, and offer proof positive of the falsehood of his charges, Mr. Dunn puts his portage on the back and encourages him to proceed. But the poor deluded man made the mistake of lying about his employers, and he is promptly sat upon by the irate secretary. It makes some difference whose ox is gored.

Jacob Lookman, Buffalo, says he has been using it for rheumatism. He had such a lame back that he could not walk; but one bottle entirely cured him.

Constipation,

If not remedied in season, is liable to become habitual and chronic. Drastic purgatives, by weakening the bowels, confirm, rather than cure, the evil. Ayer's Pills, being mild, effective, and strengthening in their action, are generally recommended by the faculty as the best of aperients.

"Having been subject, for years, to constipation, without being able to find much relief, I at last tried Ayer's Pills. I deem it both a duty and a pleasure to testify that I have derived great benefit from their use. For over two years past I have taken one of these pills every night before retiring. I would not willingly be without them."—G. W. Bowman, 25 East Main st., Carlisle, Pa.

"I have been taking Ayer's Pills and using the family medicine since 1857, and cheerfully recommend them to all in need of a safe but effectual cathartic."—John M. Boggs, Louisville, Ky.

"For eight years I was afflicted with constipation, which at last became so bad that I could do no more for me. Then I began to take Ayer's Pills, and soon the bowels recovered their natural and regular action, so that now I am in excellent health."—S. L. Loughbridge, Bryan, Texas.

"Having used Ayer's Pills, with good results, I fully endorse them for the purposes for which they are recommended."—T. Conners, M. D., Centre Bridge, Pa.

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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.

No Female should be without them.

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CARRIAGES AND SLEIGHS. W. J. THOMPSON & SON, Opposite Bevers House, London, Ont. Has always in stock a large assortment of every style of Carriages and Sleighs. This is one of the largest establishments of the kind in the Dominion. None but first-class work turned out. Prices always moderate.

OBJECTS OF THE NEW YORK CATHOLIC AGENCY. The object of this Agency is to supply, at the regular dealers' prices, any kind of goods imported or manufactured in the United States.

The advantages and conveniences of this Agency are many, a few of which are: 1st. It is situated in the heart of the wholesale trade of the metropolis, and has completed such arrangements with the leading manufacturers and importers as enable it to purchase 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. 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 Agency will insure the prompt and correct filling of such orders. Besides, there will be only one express or freight charge.

4th. Persons outside of New York, who may not know the address of houses selling a particular line of goods, can get such goods 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 attended to by your giving me authority to act as your agent. Whenever you want to buy anything send your orders to—

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MONTHLY DRAWINGS FOR THE YEAR 1890 (FROM THE MONTH OF JULY)

July 9, August 13, September 10, October 8, November 12, December 10.

3134 PRIZES WORTH \$52,740.00

CAPITAL PRIZE WORTH \$15,000.00

TICKET, - - \$1.00

11 TICKETS FOR \$10.00

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HOLLOWAY'S PILLS & OINTMENT

THE PILLS Purify the Blood, correct all Disorders of the LIVER, STOMACH, KIDNEYS AND BOWELS.

They invigorate and restore to health Debilitated Constitutions, and are invaluable in all Complaints incidental to Females of all ages. For Children and the aged they are priceless.

THE OINTMENT Is an infallible remedy for Bad Legs, Bad Breasts, Old Wounds, Sores and Ulcers. It is famous for Gout and Rheumatism. For Disorders of the Chest it has no equal.

FOR SORE THROATS, BRONCHITIS, COUGHS, Colds, Glandular Swellings and all Skin Diseases it has no rival; and for contracted and stiff Joints it acts like a charm.

Manufactured only at Professor HOLLOWAY'S Establishment, 78 NEW OXFORD ST. (LATE 633 OXFORD ST.), LONDON.

And are sold at 1s. 6d., 2s. 6d., 4s. 6d., 11s., 21s., and 35s. each Box or Pot, and may be had of all Medicine Vendors, throughout the world.

Purchasers should look to the Label on the Pots and Boxes. If the address is not Oxford Street, London, they are spurious.

"Reading, maketh a full man; Conference, a ready man; And writing, an exact man."

—LORD BACON.

Had Lord Bacon lived at the present day, he would no doubt have added:

"And JOHNSTON'S FLUID BEEF a strong man."

Worth their Weight in Gold

Dr. Morse's Indian Root Pills.

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The Catholic Record.

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REV. WILLIAM FLANNERY, Author of "Mistaken Modern Ideas."

THOMAS COFFEY, Publisher and Proprietor.

Messrs. LUKS KING, JOHN NICH and P. J. NEVEN are fully authorized to receive subscriptions and transmit all other business for the CATHOLIC RECORD.

Agent for Alexandria, Glenora and L'Orignal.—Mr. Donald A. McDonald.

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Approved by the Archbishop of Toronto, and recommended by the Archbishops of St. Boniface, Ottawa, Kingston, and the Bishops of Hamilton and Peterboro, and leading Catholic Clergymen throughout the Dominion.

Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor, and must reach London not later than Tuesday morning.

Articles must be paid in full before the paper can be stopped.

Persons writing for a change of address should invariably send us the name of their former post office.

Catholic Record.

London, Sat., July 19th, 1890.

STE. ANNE OF BEAUPRE.

It is stated on most positive and indubitable authority that during the recent pilgrimages to the shrine of St. Anne of Beaupre a large number of wonderful cures have been effected through direct appeal to the intercession of the saint. It is not this year that for the first time such events have occurred at the same shrine, and many of them have, year after year, been recorded in our columns.

From the facts of this kind which have recently occurred, the Toronto Mail takes occasion to deliver an utterance on "the Good Ste. Anne," which is replete with its usual flippancy and disrespect for all Christianity, though, of course, it takes an occurrence within the Catholic Church for its text.

Two miracles which are stated to have occurred are made the special subject for comment. Simon Gadons, of St. Cyprien, Napierville, aged fifty, had been for four years attended by six doctors, who could do nothing to relieve him from a violent disease which caused intense suffering; and, at the time of the recent great pilgrims from Montreal to St. Anne's shrine, he was at the point of death. He joined the Montreal pilgrims at the suggestion of his wife, but was so feeble that he had to be carried to the boat at Montreal, and from it at Beaupre. While in the Church of Ste. Anne, praying at the feet of the statue, he regained complete use of his limbs and was able to walk without further assistance, and he continued thus till he returned to Montreal, declaring during the voyage that he had lost all pain and that he was completely restored to health, in which condition he still remains, according to the latest accounts.

The other case is that of a sufferer named Anna Parent, who for three years could take no nourishment except a very small quantity of beef tea. She, also, while before Ste. Anne's statue, was completely restored, and is now strong and healthy.

These are but samples of cures which have been occurring annually at the same shrine for nearly two centuries, and the number of votive offerings left by devout pilgrims in the church in thanksgiving for similar favors received is innumerable, attesting many cures still more remarkable.

The Mail exhibits a most woful ignorance of Catholic doctrine and Christian sentiment in its remarks upon these two cases. It says:

"But the belief in the potency of Ste. Anne, while not entertained by Protestants, is not even universally acknowledged by Roman Catholics. Were the healing power of the saint, or rather of the relics which represent her, admitted on all hands we may be sure the crippled, the blind, and the sick in the Lower Province would not long remain in their distressing condition. The movements of the sufferers would be towards Ste. Anne of Beaupre rather than towards the doctors and the hospitals."

The Catholic Church does not teach at all that there is any healing power either at the shrine of Ste. Anne or at any of the other famous shrines at which, undoubtedly, thousands of miraculous cures are daily taking place. We believe that "the hand of God is not shortened that it cannot save, neither is His ear heavy that it cannot hear." (Isaiah lix, 1)

Hence we are convinced that God may, when, and in what manner it pleases Him, exhibit His Omnipotence. Whether He has done so or not in the cases of Simon Gadons and Anna Parent is no matter of faith with us, nor would it ever be unless pronounced upon by the Head of the Church by a solemn dogmatical decree, which is by no means likely ever to be issued, and which certainly will not be issued unless, after mature examination and deliberation, the circumstances show to demonstration that the power of God has been exerted. The same is to be said of the multitudes of miracles which have been wrought at other sacred shrines throughout the world.

Nevertheless, facts of this kind may be a certain as other ordinary facts when they are sufficiently attested, and though

we cannot say positively that the two cures alleged to have been wrought on this occasion are really miracles, we think that the evidence to them is such as to justify that they be so regarded, and to show the truth of the statement of a Catholic journal, sneeringly quoted by the Mail, that "the good Ste. Anne manifests her mercy to us more and more."

There is, however, no Divine revelation that every one who approaches the holy shrine shall be cured of all maladies. Hence those who go do so in the hope that God in His mercy will vouchsafe in their cases to interpose in reward of their strong faith and piety; and, undoubtedly, they are frequently thus rewarded. It will be understood from this that by no means does the Church recommend Catholic people to abandon the ordinary methods of cure, so that there is not the least prospect that, as the Mail suggests ought to be done if such cures have really occurred, "the movements of sufferers be towards Ste. Anne de Beaupre rather than towards the doctors and the hospitals."

It will be seen from this that the Mail is altogether astray in comparing the devout Catholics who make their visits piously to Ste. Anne's shrine with those Protestants who have adopted the "faith-healing" superstition, which is really a movement from the doctor's hospitals to the impostors who pretend to have from God a universal healing power of faith. The Mail says:

"Protestants themselves are not altogether free from belief in the miraculous. We have in our faith healing doctrine precisely the same idea as that which prevails as regards the good Ste. Anne to the east of us. The only difference between the Protestant miracle and the Catholic miracle is that in the former case faith is exercised with the aid of a relic or statue which can be seen and felt, whereas, in the latter, no external assistance to belief is provided."

To say nothing of the incomprehensible mixing of the words former and latter, we have shown one great difference between the two cases. There is also a difference between the interest-power of an undoubted saint of God and the impostors who have constituted themselves "faith healers." This difference is manifest in the scandalous manner in which the faith-healers have already caused many dreadful deaths by their keeping away the physicians from sufferers, whereas the holy shrine of Ste. Anne has been powerful only for good.

The Mail then goes through a species of reasoning to show that miraculous cures are all explicable by some imaginary nervous "influence of the mind over the body" for, "most people believe there is no such (divine) interference." We have said already that in the two cases in point we do not undertake to decide whether there has really been a miracle. To do this belongs to the proper ecclesiastical authority, after serious examination into all the details of the case; but we protest, in the name of Christianity, against this flippant way of dealing with all miracles. If such reasoning were correct the Sacred Scriptures, in which miracles resembling those which have occurred frequently at Ste. Anne and many other Catholic shrines, occupy so prominent a part, would become a mere romance.

Christ foretold that miracles would continue to be wrought in His Church, and He made no restriction as to time: "And these signs shall follow them that believe: In My name they shall cast out devils; they shall speak with new tongues; they shall take up serpents, etc.; they shall lay their hands upon the sick and they shall recover." (St. Mark xvi, 17, 18.)

In other passages these promises are repeated, and even we read in the Acts of the Apostles that handkerchiefs and other articles which had touched the bodies of the Apostles produced, by Divine power, these miraculous effects. It is, therefore, quite in accordance with Christian faith that such effects should follow at the shrine of Ste. Anne. But we are also warned against credulity in believing the lying signs and wonders which will be wrought by impostors and false prophets. (St. Matt. xxiv, 24; St. Mark xiii, 22) Thus we are guarded from the gross superstitions which have had thousands of followers from among Protestants in our own day, such as Mormonism, Spiritism and Faith Curism.

A SCHOOL DIFFICULTY.

The demand for firm and just legislation in connection with our Public school system was never more clearly demonstrated than in the dispute now waging at Brewers Mills. In this section the Catholics form an influential and wealthy portion, though they are in the minority as to votes. It has always been the aim of these people to dwell in peace and harmony with their Protestant fellow citizens. Their pastor, the Rev. Father Quinn, animated by the desire to cultivate friendship and peace with those of the opposite creed, never loses an opportunity of teaching the divine principle of brotherly love and instructing his flock to follow the glorious maxim "Peace on earth, good will to men." But despite their united efforts peace could not be maintained. The difficulty arose as follows: The teacher, a Protestant, had repeatedly asked

the children to stand during prayers. For some time no objection was taken, but at last the teacher was notified by the Catholic parents that they wished their children to be dismissed prior to his commencing his devotions. The teacher allowed the children to leave the room, but compelled them to remain on the premises until he had concluded and then to come in the school again for formal dismissal. The children disobeyed this order, and were expelled from the school. At the investigation ordered by the Department the teacher attempted to justify his position by saying that the word *retire*, mentioned in the School Act, does not mean dismissal, and hence he has the power of calling the children in the room again for formal closing. The Catholic hierarchy never interpreted the Act in that sense. To us the word *retire*, as used in this Act, always meant dismissal. We never considered that our children were to remain outside, subjected to all the inclemencies of the weather, till the pious teacher had concluded his religious exercises. Surely no law would be framed in this enlightened age so cruel and so inhuman. Catholics cannot and will not submit to this injustice. If there be any ambiguity in the wording of this Act it should be made plain at once. Justice to us in this matter means no injustice or inconvenience to others.

It may be considered that the Louisiana Lottery Bill has practically passed the Legislature of that State, notwithstanding that it has been vetoed by the Governor of Louisiana. It was passed in the House of Representatives by a two-thirds majority, and it will most probably be re-endorsed by the requisite two-thirds majority, which will make it the law of the State in spite of the Governor's veto.

LOUISIANA STATE LOTTERY.

This Act contains the strange provision that it is first to be submitted to the white vote of the State, and, if approved, to be again submitted to the entire electorate, white and black. It renews the charter of the Lottery company for twenty five years, beginning with 1892, when the present charter expires. In that year the company will have been in existence twenty five years, during which time it paid into the treasury of the State \$40,000 annually. When the period allotted to the charter was approaching its termination the company used all its influence to secure a renewal, but it was foreseen from an early date that a much larger sum than it had been paying would be required to be paid into the coffers of the State to induce the Legislature to renew the company's charter.

Like the other Southern States, Louisiana suffered dreadfully by the civil war, from the effects of which it has not yet recovered, and the annual payment of a large sum of money was a great temptation to lay before the Legislature of a State so situated.

Recently, the Lottery Company offered \$100,000 to the Governor towards the building and repairing of the levees of the Mississippi. The Governor, rightly regarding this as a bribe to the Legislature to grant the charter, rejected the offer. In the meantime there were two parties, some being opposed to the lottery on conscientious grounds, others favoring it on the ground that it could be made the source of a large revenue which would be collected without trouble or expense. The pro-lottery party, however, largely preponderated.

For the renewal of the charter the company at first offered \$250,000, then \$500,000 annually. This indicated the huge profit which is derived from the operation of the lottery, and the fear lest the charter would not be renewed induced the company to offer at last \$1,000,000 per annum.

At this stage it is said that an English syndicate made a bid of \$1,500,000 for the privilege of operating the lottery, and as the Senate raised some difficulties, the present company raised its offer to \$1,250,000 to be paid annually to the Treasury if the charter were granted, and it is in this shape that the Bill has passed the Legislature. It was to be expected that a home company could be preferred to one composed of foreigners.

This short history of the struggle now going on will give our readers some idea of the immense profits which gullible people in all parts of this continent are paying every month to enrich the capitalists who control the concern. It will not be supposed that the amount which is to be paid into the coffers of the State represents the entire surplus after the prizes and expenses have been paid; for the company are certainly working the affair for their own aggrandizement. It is true that a few persons gain large prizes every month when the drawings take place, but these are necessarily very few in number; for the company cannot afford to set aside for prizes more than a small percentage of the money received. We are informed that about 30 per cent. of the receipts are set aside for the prizes. This gives 70 cents on every dollar for the enrichment of the company, after they have paid their expenses, and the amount required by the State for authorizing them to feed upon the public.

It is evident to all that the vast majority of those who purchase tickets month after month must receive no return whatsoever. Even if the drawings were conducted with perfect fairness, in accordance with the professions of the committee, it would still be true that all who purchase tickets put the greater part of their money into the pockets of the managers of the concern, with the hope of getting back a part of their own money, and of that of thousands of others who have been equally foolish with themselves. Allowing that 30 per cent. is given in prizes, and that the lottery is fairly conducted, the mathematical value of the expectation of the purchaser of a \$5 ticket is just \$1.50.

But there is grave reason to believe that this Lottery is not fairly conducted. It has been over and over again asserted by a Philadelphia paper of extensive influence that the proprietor has in his possession most positive proofs that prizes have been so allotted to localities as to fulfil the purposes of an advertisement, and to secure an increase of the sale of tickets in those localities. If these charges be correct, and we believe them to be so, the whole thing is a gigantic fraud, and this is what the proprietor of the paper in question calls it.

The influence of this lottery is in itself demoralizing. It induces those who speculate in it to look rather to the losses of others than to honest industry as a means of becoming suddenly wealthy.

We learn that there are many of our Canadian young men who interest themselves every month in the sale of Louisiana State Lottery tickets, and who invest considerable sums therein themselves. Our earnest advice to them is to have nothing more to do with the unclean thing.

We do not at all put into the same category with the Louisiana Lottery those lotteries or prize drawings which are from time to time instituted in aid of charitable or religious objects. These purchasing tickets for these purposes know that they are assisting a good work, and this is their object in making the purchase. This is a laudable object, but there is nothing to be said in favor of a lottery which, like the Louisiana Lottery, enriches a few capitalists at the expense of the general public.

THE DUAL LANGUAGE QUESTION.

Mr. Craig, ex member of the Legislature for Durham East, who in 1889 introduced into the Local House the measure for the abolition of French teaching to French-Canadian children in Ontario schools, is not the originator of the idea that one language should exist in the country in order to ensure its prosperity. Much less is Mr. Dalton McCarthy, who wishes to extend the same principle to the whole Dominion of Canada, and to abolish the use of French in Parliament and the Courts, and finally in ordinary speech.

For some years the Boer Republic has been worked on this principle, which was established there by Paul Kruger, the first President. He insists that all voters shall be bound by oath to maintain Dutch as the sole official language, and all the business of the Courts is transacted in Dutch. The language of the schools is also Dutch, and English is not allowed to be taught, except so far as is absolutely necessary, so that Dutch may finally predominate.

It is not the French who are injured by this churlish policy, but the English whose interests in Canada are the special care of the gentlemen with the so decidedly Anglo-Saxon names, Dalton McCarthy and Henry O'Brien.

port, for this week occurs the anniversary which is always prolific of them.

In the Boer Republic the jurors mostly speak English, yet they are obliged to listen to all English evidence translated into Dutch for their benefit by an official interpreter. Thus, instead of the establishment of one official language being economical, it has proved to be a heavy expense, since, on the most trivial occasions, an interpreter must be employed, to the great inconvenience of the people.

The results of establishing one official language in Russian Poland are precisely similar to those which are occurring in the Transvaal, and, owing to the longer time during which the single language system has prevailed in this Russian territory, the results of the system in the schools are more apparent still. Children who were once progressing in their studies, and noted for their proficiency, lost the knowledge they once possessed, and have grown to be young men and women ignorant of the first principles of a secular education.

These are, undoubtedly, just the results which the majority of those who compose the so called Equal Rights party would like to see brought about here. But the common sense of the people of Ontario has pronounced that this Province does not intend to take pattern from Russia and the Transvaal in educational methods, though a certain fraction of the population would like to introduce them.

Paul Kruger has another bulwark for the perpetuation of Dutch supremacy, which we strongly commend to the consideration of Messrs. McCarthy, O'Brien and Co. for introduction into the Dominion Parliament. The members of the Volksraad are obliged, as a qualification, to prove that they have been for thirty years members of some Protestant Church. Thus Paul expects to keep his Republic Protestant, as well as Dutch.

A NEW ERA.

The introductory sermons of three new pastors, lately appointed in this city, indicate a general subsidence of the dark and lowering wave of bigotry that for some time had been moving in constant ebb and flow over this fair Province. The Rev. Geo. Boyd, Queen's avenue Methodist Church, confined his remarks to exhorting his hearers to a closer and more practical study of their Bibles. Rev. Mr. Clarke, Park avenue Presbyterian Church, after saying that he would emulate the Prophet Micah in announcing God's word to all without fear or favor, dwelt on the "striving of the spirit of God with human hearts and the beauties of a holy life." Rev. C. E. McEayre preached on the necessity and efficacy of prayer. He declared, however, that the "nearest point to the ear of God is the cross." He might have added that the most direct way, and the surest and only way, to reach the Heart of Jesus is the Way of the Cross. Were all sermons of this instructive and Christian-like character—free from appeals to fanaticism and free from abuse of Catholics—the entire community, equally with the congregations addressed, would benefit largely by them. It is to be hoped that a new era in pulpit oratory has set in, and that henceforth and forever men's minds may not be inflamed, and men's teeth set on edge, with passionate outbursts of denunciation against Jesuits and the Vatican, etc., which do no harm to the latter, but recoil upon the hearers and upon the community.

TOO DEMONSTRATIVE.

The officers of the Eighth New Brunswick Regiment of Cavalry being in camp at Moncton in that Province, held a meeting, at which they passed unnecessarily fiery resolutions against the conduct of the Club Nationale which recently met in Montreal. They thought proper to assume, what was not the fact, that the Queen's name was blessed when it was proposed as a toast. On the contrary the evidence shows that the toast was received with all the respect usual at loyal assemblages. There were speeches at the meeting in which the orators declared that they will preserve their nationality, and that the Province of Quebec is and will remain French, but notwithstanding the misrepresentations of the Francophobias of Ontario all this does not mean any disloyalty to Great Britain or adhesion to the sovereignty of France. It simply means that the people of Quebec intend to preserve their race, religion, language, laws and autonomy, in spite of aggressive Ontario fanaticism.

It will, of course, help to favor the cause of discord which the fanatics of Ontario have at heart, to misrepresent everything which any French Canadian may say, and we are not at all surprised that those who are endeavoring for personal profit to create dissension between the two principal Provinces of the Dominion should misrepresent every word spoken at a French-Canadian assembly. This is the only way in which they can inflame the passions of bigots in this province. But it was very much out of place for the officers of militia officially to join in such manifestations, and to

threaten civil war against the people of Quebec.

We notice with gratification that the action of these officers has already been declared by Adjutant General Powell to have been wrong from a military point of view and contrary to regulations. The 142nd section of the regulations, quoted by the Adjutant General, says:

"Officers, non-commissioned officers, or men, are forbidden to institute or take part in any meetings, demonstrations, or processions for party or political purposes in barracks, quarters, camp or elsewhere."

This, of course, does not prohibit them from taking part in politics in their capacity as private citizens, but these officers were in camp, subject to military discipline, when they took so reprehensible a course. No time should be lost in bringing them to account for their unseemly conduct.

BOGUS CATHOLICITY.

Under the heading "Women's Missionary Society," which is one of the regular columns of the *Christian Guardian*, the authorized Methodist organ for the Dominion, appeared the following notice in the issue of that journal of 14th May:

"Subjects for prayer during May: For the Province of Quebec; that the chains of error and darkness may be broken and the true light reach the people."

As this subject was chosen for general prayer just before the Quebec elections, evidently for the purpose of influencing Divine Providence to interfere in their result, it might be presumed that Mr. Mercier's largely increased majority was the result of Methodist intercession with heaven. On the other hand, as we know that the Methodist Conference, with its head, ex-Bishop Carman, denounced Mr. Mercier's government for the passage of the Jesuits' Estates Act, and refused to accept any portion of the \$60,000 set apart under that Act for Protestant Education as an infamous bribe, it would appear that the views of the Methodist body and those of Heaven differ widely as to the question who are bound by "the chains of error and darkness."

MR. MERCIER'S PROGRAMME.

Occupying as we do a neutral position on merely political matters, it is not our purpose either to defend or attack Mr. Mercier for the political programme which he announced at the Club Nationale meeting recently held in Montreal; but we feel it our duty to protest against the efforts of the *Mail* and a few other journals of similar principles, or rather want of principle, which endeavor to make it appear that the programme he announces is a Quebec demand upon the Dominion Treasury for the benefit of the Catholic Church. On this pretence the *Mail* calls frantically upon the Equal Rights Association to oppose Mr. Mercier's plans. As we read Mr. Mercier's speech, his proposal is not even a demand in favor of Quebec specially. He maintains that Quebec, and other Provinces as well, have been obliged by the Dominion Government to undertake public works for the general benefit—works, in fact, which the Dominion itself should pay for, inasmuch as it is from the Provinces that the Dominion derives its receipts. But Mr. Mercier thinks that since the Dominion does not perform this work, it should furnish the Provinces, not Quebec alone, but all the Provinces, with large subsidies to enable them to carry out these necessary works.

It is quite lawful to disagree with and to oppose Mr. Mercier's policy, but opposition ought to be based on reasonable grounds, and on a truthful representation of the case. Mr. Mercier's proposition, whether it be an advisable policy or not, is as much in favor of Ontario or Nova Scotia as of Quebec. In any case the Church in Lower Canada has no more to do with the matter than the Presbyterianism or Methodism of Ontario has to do with the question of a high tariff or free trade. It is not a question of religion at all, and it is only the dishonesty of the *Mail* that puts such an aspect upon it. Neither can it be construed into a special demand by Quebec upon the common treasury. Other journals are quite content to discuss the matter on its merits, but the *Mail* has the habit of introducing the bugbear of Ultramontanism on the most impossible occasions.

Besides, it should be borne in mind that Mr. Mercier only proposes to put into execution the resolutions which were adopted in 1887 by the governments of

five Provinces. It is, that Quebec is not the which would hope to Mercier's policy, and that a proper policy by others tance.

Besides, we must not fact that many Ontario are at this moment clam bonuses for local roads before the Dominion Government a practice to extend construction of such roads \$3,200 per mile. It app that while Mr. Mercier larger sum per capita be Provinces alike, the de which Ontarioians are themselves alone. On very clean hands before c bors dirty.

On Saturday last the Ontario held their two versary celebration of the Boyne. Very fortunate lately, that is to say, with or without provoking, alth calculated to provoke, a peace. We would not b quite so far as to say that for and senseless celebrati intended to provoke ci kindle the fires of a religio was, and at no very distan whether meant or not, harrow the most "sacred" thus challenge opposition the 13th July celebration duced the most deplora doubt the friends and o objectionable order will t harm or insult is intende us that they are the civil and religious libe they assemble in their march in procession w object in view than that quiet holiday, of expressi to the Queen in their drinking to the pious memory of King William history proves the utter all these assurances, and stand in the way of any cre being afforded to such sions. The very celebrat insult and a source of p annoyance to a very large community. Where, then, or religious liberty? W reigns every man ought luxury of sitting down pe his own vine and figtree, the porch of his own hou Utopian state of a quiet r is not granted in a counta fancy themselves at libert liberty of insult and prov most harrowing nature, freedom in a state where sacred convictions may be impunity. There is no peace and content where of civil strife is perpetu triumph of the victorious in tones of derision, and, you are told in blatant orat dant music that you have thrashed, and that when ity offers you will not only gain but that you will be out of existence.

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Dr. Oronchataka, a Moh

five Provinces. It is, therefore, evident that Quebec is not the only Province which would hope to benefit by Mr. Mercier's policy, and that it is regarded as a proper policy by others than Ultramontanes.

THE TWELFTH.

On Saturday last the Orangemen of Ontario held their two hundredth anniversary celebration of the Battle of the Boyne. Very fortunately it passed off quietly, that is to say, without bloodshed or without provoking, although decidedly calculated to provoke, a breach of the peace.

The speeches delivered here in London on last Saturday were not, by any means, of a peaceful or conciliatory character. The chairman, Past Master Fitzgerald, said, "that two hundred years ago liberty gained a victory over superstition," and that, "if success had not crowned their arms at the Battle of the Boyne, Protestantism would not be where it was to day and Catholics would not enjoy the liberty they do."

Such was the nature of the liberty obtained for Catholics on the banks of the Boyne, 1690. Until the year of emancipation, 1829, no Catholic could be a member of Parliament; no Catholic had a vote in his own country; Catholic worship was forbidden under the severest pains and penalties; schools were forbidden them; and such indignities heaped on the people as were calculated to rob them of every vestige of manhood.

the next speaker. The Doctor has succeeded in establishing the principles of Orangism among the dusky tribes of his native Munceytown, in the township of Delaware. They assembled in large numbers in London on the 12th, and, with their painted faces and war-whoops and feathers, were quite conspicuous.

We always understood that Orangism was established with a view to uphold Protestant ascendancy in Ireland. The Orange oath includes loyalty to the Queen, but conditionally on her remaining a Protestant and upholding Protestant ascendancy in Ireland.

With all his early training and instincts, Dr. Oronhyateka was more humane than the past grand master. He denied what the latter said about celebrating "victory over superstition," and maintained "that they were celebrating not the triumph of Protestants over Catholics, but the triumph of Protestant principles."

Mayor Taylor bid a hearty welcome to the brethren from the neighboring villages—not forgetting the Indians—and "wanted them to let each government know that they could not give everything to the French and the Catholics."

Mayor Larke contrasted the characters of King James and King William. So did Sir John Hamilton on the day after the Battle of the Boyne, saying, "change generals and we will fight this battle over again." But not in respect of generalship did Mayor Larke contrast those two princes, but he said: "King James was thoroughly honest in his Catholic religion, and this was about the only virtue he possessed. He was very different from King William, who, when he gave his hand to a law, stood by it, and was faithful in every respect."

The whole gist of the speeches went to prove the hollowness of the Orange professions of civil and religious liberty. Such professions are of a character with the lip loyalty proclaimed by every speaker on such occasions.

It is very evident that if the "school master" is not driven away and compelled "to live abroad," as occurred for centuries in Ireland, it is not the fault of Orangemen. It must certainly be admitted that the Orangemen of the present century are fully a match for the treaty violators and political perjurers of King William's time.

ARCHDIOCESE OF TORONTO.

CONFIRMATION AT PICKERING.

On Saturday, July 5th, His Grace Archbishop Walsh paid his first official visit to Pickering to confirm the children who had been preparing for the sacrament of confirmation. A few months ago His Grace did visit our parish, but it was on a special occasion, it being the funeral of one of his good and faithful priests of the diocese of London—Father John O'Connor.

Although the farming community were very busy, still a good-sized congregation assembled to welcome the Archbishop and to witness the beautiful ceremony of the day. At 10 o'clock Mass was celebrated by the pastor, Rev. Father Jeffcott. Rev. Father Murray, St. Michael's College, Toronto, Father Hand of Oshawa, and Father McCall of Whitby, were also present.

After His Grace was well satisfied with the answering of the children, forty two in number, he preached as usual in his eloquent and paternal manner on the sacrament of confirmation. He gave the pledge to the boys confirmed. At the end of the ceremonies Mr. A. A. Port read the following address to His Grace from the congregation and Mr. J. A. O'Connor read one from the C. M. B. A. Branch 136, Pickering.

To His Grace the Most Rev. John Walsh, D. D., Archbishop of Toronto:

MAY I PLEASE YOUR GRACE—We beg to assure Your Grace that we are sincerely delighted to have the honor to join with your spiritual children throughout the diocese in testifying to your love, respect and reverence, on this your first episcopal visit to this parish.

The good old people, who are still living amongst us, can go back with pleasure to the time when, as a young priest, you visited these scattered parishes, preaching even then as eloquently the word of God, and edifying all by your holy zeal and pious virtues.

Most of us remember with pleasure, also, the joyous day when this house of prayer was dedicated to the service of God, because of your magnificent discourse on that grand occasion. And today our joy is great: indeed to see Your Grace amongst us as our Archbishop, admitted, beloved and revered by all.

It is our earnest and heartfelt prayer that our Heavenly Father will grant Your Grace many, many years of health and strength and happiness in the discharge of your sacred duties, and whilst begging Your Grace's blessing on ourselves and families, we remain your devoted children in Christ, the congregation of the Church of St. Francis of Sales, Pickering.

Signed on behalf of the congregation: M. Gleason, Geo. Cowan, Geo. O'Connor, Geo. Smith, P. Ryan and A. A. Port, ADDRESS OF THE C. M. B. A., BRANCH 136, PICKERING.

To His Grace the Most Rev. John Walsh, D. D., Archbishop of Toronto:

MAY I PLEASE YOUR GRACE—As members of a newly-formed Branch of the Catholic Mutual Benefit Association, we most joyfully bid Your Grace a hearty welcome to day.

We know for a long time past how Your Grace has encouraged and blessed our association, and by so doing you have done more for its prosperity than perhaps any of its friends or patrons.

We feel convinced of the great benefit such a society must confer on its members. Its very name tells us what it is. We accordingly feel a pardonable pride to day in tendering Your Grace the expression of our gratitude and filial affection, words, but expressing the very feelings of our hearts.

May God grant you length of days to carry on His work and to bless and support our Catholic Mutual Benefit Association in the prayer of Your Grace's loving and faithful children.

Signed on behalf of Branch 136 by the President, Recording Secretary and Treasurer.

CATHOLIC PRESS.

Boston Pilot.

The cable announces that Mr. Patrick Ford and family have arrived at Queens-town. We presume that this refers to our esteemed brother editor of the Irish World. He is a man whose great paper is seized weekly by the spies and police in Ireland, and destroyed. Nevertheless, we predict that Patrick Ford will not be molested in Ireland.

The cable informed an anxious world last week that Queen Victoria had performed two characteristic generous deeds. She has written an autograph letter to the Marquis of Salisbury, and had offered him a dukedom.

De Maistre, the great Catholic scholar and philosopher of a century ago, said of the "great reformation" of the sixteenth century: "It is a dogmatic point of view, there is no more Protestantism. Princes adopted this form of error in the sixteenth century to depose the Church."

We hear and read very much in praise of the "great reformation" of the sixteenth century. Let us look back some centuries at the position of England. Before that lamentable change of religion the Catholic Church carefully attended to all the natural and social wants of the young, by means of suitable pious foundations of convent schools, charter-schools, colleges, monasteries and universities.

Before that lamentable change of religion the Catholic Church carefully attended to all the natural and social wants of the young, by means of suitable pious foundations of convent schools, charter-schools, colleges, monasteries and universities. But the pretended reformation, or rather deformation, recklessly destroyed those much-loved homes of the poor and the ignorant, those famous sanctuaries of learning, and in a most barbarous manner foolishly chased away the little ones of Jesus Christ and their consecrated teachers, into the public streets to find food and shelter under the canopy of Heaven, and to settle the question of education for the people among themselves as best they could.

A correspondent of the Indianapolis Catholic Record is a great admirer of four men—three of them converts, two deacons, and two yet of the Church Militant. The passage is eloquent, and we quote from it: "My capacity is indeed limited, but I feel that I want to be reckoned among the admirers of Brownson, Hecker, Elliott and Ireland. They show me an extension and beauty in the Catholic religion that increases my faith and fervor. I love to see the workings of such great intellects extolling the goodness and mercy of God, and I am exalted in the belief that it is noble to serve God for His goodness. We should be Christians through love rather than through fear. I believe these men, to whom I have referred, may be appropriately included in Macaulay's simile: 'That the highest intellects, like the tops of mountains, are the peaks of the world, and reflect the dawn. They are bright, while the level below is still in darkness. But soon the light of which at first illuminated only the loftiest eminences descends on the plain and penetrates to the deepest valley.'"

The Masons, the Odd Fellows (now on the decline), the Knights Templar, the Knights of Pythias and various insurance orders of later date, are all secret organizations with more or less ritual and ceremony. Sixty years ago there was a strong anti-secret society feeling in this country, and public men like John Quincy Adams and William H. Seward strongly denounced the Masons.

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CONFIRMATION AT ACTON.

In the afternoon the Bishop, accompanied by the clergy, drove to Acton, where he addressed the congregation and confirmed twelve candidates.

CONFIRMATION AT ELORA. The visit of Right Rev. T. J. Dowling, D. D., Bishop of the Diocese of Hamilton, to St. Mary's Church here on Sunday last will be long remembered by the parishioners. Considerable preparation had been made for his reception. An arch was erected at the gateway and the church inside was tastefully decorated.

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PROTESTANT PROTEST AGAINST COERCION.

A striking and sensational protest against Coercion is reported from a district of County Cork, Ireland. Father Jeremiah Crowley, assistant priest of Goleen (Cork County), has been "tried" by the notorious Castle removable, Cecil Roche, and, as a matter of course, convicted and sentenced to imprisonment.

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Dr. Oronhyateka, a Mohawk chief, was

scene of an extraordinary occurrence. As already known, Father Crowley, Goleen, is the recipient of three Coercion summonses for "intimidating" Rev. E. Hopley, Protestant rector, Toormore, and Sergeant Bourke, Danmannu. The proceedings are the consequences of the eviction of an old Protestant gentleman named Bayly and his family by the trustees of the Protestant church, and the imprisonment of a man named Donovan, a Protestant, for allowing a but (for evicted families) to be erected on his land. The Protestant families of Toormore attended Mass at Ballinacreegh in a body, and after Mass publicly renounced their faith as a protest against Father Crowley's prosecution, and to mark their disapproval of the Rev. Mr. Hopley's conduct, and also being convinced of the error of their way. One of the number (Mr. Bagley), who is a gentleman of position and education, requested a seat in Father Crowley's car to church and after Mass addressed the people, saying he contemplated the change for some time, but recent occurrences hastened the event. The other families, about fifty, gave similar reasons.

The new collegiate church of Maynooth College, Ireland, will be consecrated with grand ceremony in October by Archbishop Walsh of Dublin.

TENDERS FOR COAL.

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

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

Asylum for the Insane, Toronto. Hard coal, 500 tons large egg size, 100 tons stove size, 75 tons nut size; soft coal, 450 tons.

Mimico Branch Asylum. Hard coal, 500 tons large egg size, 50 tons nut size; soft coal, 50 tons.

Central Prison, Toronto. Soft coal, 80 tons select lump, to be delivered in lots of 100 tons during September, October, November, December and January next; 300 tons Street level second quality hard coal, 90 tons small egg size, 20 tons nut size.

Mercer Reformatory, Toronto. Hard coal, 500 tons large egg size, 135 tons stove size; soft coal, 15 tons.

Asylum for the Insane, London. Hard coal, 2,200 tons large egg size, 200 tons stove size, 50 tons chestnut size, 100 tons nut size; soft coal, 150 tons for grates.

Asylum for the Insane, Kingston, Main Building. Hard coal, 2,000 tons large egg size, 200 tons stove size, 20 tons chestnut size.

Asylum for the Insane, Hamilton, Main Building. Hard coal, 2,200 tons large egg size, 200 tons stove size, 80 tons for grates.

Pumping House in Queen Street. Hard coal, 200 tons egg size.

Asylum for Idiots, Orillia. Hard coal, 1,000 tons large egg size, 90 tons stove size.

Institution for the Deaf and Dumb, Belleville. Hard coal, 600 tons large egg size, 95 tons stove size, 25 tons chestnut size, 15 tons nut size.

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

The hard coal to be Pittston, Scranton, Lackawanna or Loyalsock.

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

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

Tenders will be received for the whole quantity above specified or for the quantities required in each of the institutions. An accepted cheque for \$500, payable to the order of the Treasurer of the Province of Ontario, must accompany each tender as a guarantee of its bona fides, and two copies of the tender will be required for the due fulfilment of each contract.

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

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

TEACHER WANTED. FEMALE TEACHER WANTED TO take charge of junior boys' department, R. C. S. S., Lindsay; duties to commence on reopening of school after vacation; applications received until Aug. 1st next; satisfactory experience, class of certificate and when and where obtained. Address: T. BRADY, Sec. R. C. S. S., Lindsay. 613-2w

TEACHER WANTED. FOR R. C. S. S., NORTH BAY; ONE holding second class professional certificate; capable of teaching English and French languages; duties to begin August 1st; application to state salary and testimonials to JOSEPH BLOOM, Priest, C. C. S. S. Board, North Bay, Ont. 612-2w

INFORMATION WANTED. OF A MAN NAMED PIERRE ATHIN, who got married in Mattawa on the 17th of September, 1877, and left his wife in August, 1878. When last heard from he was at Haysville, Passabook, Ont. He is the lucky holder of a blue lotto ticket. Any one knowing his whereabouts will please inform Rev. F. M. POTTS, O. M. L., Mattawa. 613-3w

WANTED. SITUATION AS HOUSEKEEPER IN A private house, by one who has occupied that position for years. Best of references. Address: K. M. P., care CATHOLIC RECORD office. 613-4w

SMITH BROTHERS, PLUMBERS, GAS & STEAM FITTERS 172 KING STREET. Plumbing work done on the most improved sanitary principles. Estimates furnished on application. Telephone No. 528.

WILSON BROS. Wholesale and Retail Dealers in GROCERIES, PROVISIONS, WINES AND LIQUORS, 398 RICHMOND STREET, LONDON, ONT. A few doors south of Dundas St.

FIVE-MINUTE SERMONS FOR EARLY MASSES.

BY THE PAULIST FATHERS.

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

SIXTH SUNDAY AFTER PENTECOST.

The Feast of the Most Precious Blood of our Lord and Saviour Jesus Christ, my dear brethren, brings before us in the most forcible manner possible the infinite love of God.

Yes, my brethren, God Himself has set the example and given the lesson of love which we must learn, and that thoroughly, if we wish to be like Him.

But, my brethren, how much of this love do we see in the world? Are we ready to sacrifice ourselves and all we hold dear for the benefit of our neighbor?

I am afraid these questions cannot receive satisfactory answers. The explanation is that we have not got the love of God in our hearts, at least not in the measure we should have.

Ab! my brethren, the world would be vastly better in every way, if love would be truly worth living; the burdens we have to carry would not be so heavy; the joys we sometimes experience would be sweeter and more enduring, if love was oftener met with.

NEW STATIONS OF THE CROSS AT GRIMSBY.

Last Sunday, July 6th, was a memorable day for the Catholics of Grimsby on account of the blessing and canonical erection of the new Stations of the Cross.

The Stations were procured by our pastor from the Olograph Society of Bologna, Italy. They are photographic copies of the Stations by the renowned Vincenzo Pacelli, and considered as works of art are really grand and far superior to those commonly in use in this country.

The blessing was performed after the usual 10:30 a. m. Mass by the Rev. Father McInerney, Superior of the Redemption, of Toronto. Before the blessing the Rev. Father delivered a very eloquent and highly instructive discourse on the origin and object of the devotion of the Way of the Cross, pointing out, especially, the great love and sacrifice displayed by our Divine Saviour in His sorrowful journey and the return of love and sacrifice Catholics are called upon to make in the practice of their faith.

Ayer's Hair Vigor has long held the first place, as a hair-dressing, in the estimation of the public. Ladies find that the preparation gives a beautiful gloss to the hair, and gentlemen use it to prevent baldness and cure humors in the scalp.

R. C. Bruce, druggist, Tara, says: I have no medicine on my shelves that sells faster or gives better satisfaction than Dr. Thomas' Electric Oil, and the sale is constantly increasing, the past year being the largest I have ever had. One of my customers was cured of catarrh by using three bottles. Another was raised out of bed where he had been laid up for a long time with a lame back, by using two bottles. I have lots of customers, who would not be without it over night.

Richardson's Liniment for sale everywhere.

A SURPRISE BOOK.

AT THE MERCY OF TIBERIUS. By AUGUSTA EVANS WILSON. 12mo, pp. 618. G. W. Dillingham.

There have been persons cynical enough to make fun of the literary style of the gifted author of "St. Elmo" and other epochal works. But surely that is not at all a proper frame of mind in which to contemplate the remarkable creations of this lady.

No sobering change has come upon the great style of the author of St. Elmo. She is as true to her encyclopedia as the needle to the pole.

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The children have two school sessions of two and a half hours each. Father Paquette teaches them their own language and the French. The Government allows them each two hard ticks for their diaries.

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These are some of the questions which we ask ourselves when we read the first chapters of this book. The explanation is that we have not got the love of God in our hearts.

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Richardson laid down his pen after finishing "Sir Charles Grandison." Hidden under all this wealth of ornamentation there is a plot which really shows not a little ingenuity.

There are some conceptions of pathos and sorrow which would be quite moving had they been adapted to the comprehension of everyday people. But what then? Can it be expected that Mrs. Wilson should level her style down to the public?

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Catarrh

It is a blood disease. Until the poison is expelled from the system, there can be no cure for this loathsome and dangerous malady.

"When Ayer's Sarsaparilla was recommended to me for catarrh, I was inclined to doubt its efficacy. Having tried so many remedies, with little benefit, I had no faith that anything would cure me."

Ayer's Sarsaparilla

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

Educational.

BOURGET COLLEGE.

BOURGET COLLEGE, RIVERVIEW, P. Q. (NEAR THE Ottawa River). Classical and English Commercial Courses.

ST. ANN'S CONVENT.

ST. ANN'S CONVENT, RIVERVIEW, P. Q.—THIS INSTITUTION is situated in a very healthy and beautiful locality at the foot of Beauport Mountain.

ST. JOSEPH'S ACADEMY.

Under the direction of the Sisters of the Holy Names of Jesus and Mary, Amherstburg, Ontario.

ASSUMPTION COLLEGE, SANDWICH, ONT.

The studies embrace the Classical and Commercial Courses. Terms, including all incidentals \$12.00.

ST. JEROME'S COLLEGE, BERLIN, ONT.

Complete Classical, Philosophical and Commercial Courses, and Short-hand and Typewriting.

ST. MICHAEL'S COLLEGE, TORONTO, ONT.

In affiliation with Toronto University) under the patronage of His Grace the Archbishop of Toronto.

ACADEMY OF THE SACRED HEART, LONDON, ONT.

Conducted by the Ladies of the Sacred Heart. Locally unrivalled for healthfulness offering peculiar advantages to pupils.

CONVENT OF OUR LADY OF LAKE HURON, SARNIA, ONT.

A distinction offers every advantage to young ladies who wish to receive a solid useful and refined education.

ST. MARY'S ACADEMY, WINDSOR, ONTARIO.

This institution is pleasantly located in the town of Windsor, opposite Detroit, and combines in its system of education great facilities for acquiring the French language.

Professional.

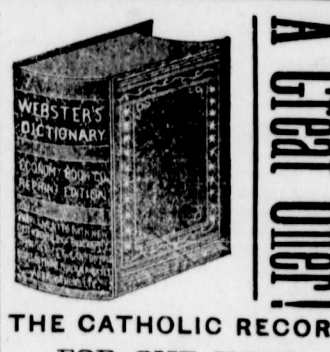
A. DRIAN J. MACDONELL, BARRISTER, Notary, Conveyancer, etc., Cornwall, Ont. P. O. Box 555.

LOVE & DIGNAN, BARRISTERS, ETC. 418 Talbot Street, London. Private Rooms to Let.

D. R. WOODRUFF, 105 QUEEN'S AVENUE. Defective vision, impaired hearing, nasal catarrh, and troublesome humors.

D. H. HANAVAN, SURGEON TO "D" Residence, 389 Burwell Street, second door from Dundas.

ROBERT O. DAVIS, DENTIST, 608 Dundas Street, four doors east of Richmond. Specialties in dentistry.



THE CATHOLIC RECORD FOR ONE YEAR.

WEBSTER'S DICTIONARY

For Four Dollars.

This book contains 1,708 pages, 1,500 illustrations, appendix of 10,000 words, supplemented with new Dictionaries of Biographies, Synonyms and Antonyms, Nouns de Plume, Foreign Phrases, Abbreviations, etc.

N. B.—Dictionaries will be delivered free of cost in the Express Office in London. All orders must be accompanied with the cash.

Address, THE CATHOLIC RECORD, LONDON, ONT.

KEEP COOL.

French Balbriggan Underwear, 50c.

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PETHICK & MCDONALD

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TO EDUCATORS.

SCHOOL BOOKS FOR CATHOLIC CHILDREN.

Table listing various school books for Catholic children, including Domain Reading Charts, Sadler's Domain Catholic Speller, and various grammars and histories.

D. & J. SALLIER & Co., Catholic Publishers, Booksellers & Stationers.

DR. FOWLER'S

EXT. OF WILD STRAWBERRY CURES Cholera Morbus, COLIC, CRAMPS, DIARRHCEA, DYSENTERY.

AND ALL SUMMER COMPLAINTS AND FLUXES OF THE BOWELS. IT IS SAFE AND RELIABLE FOR CHILDREN OR ADULTS.

CONCORDIA VINEYARDS

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ERNEST GIRARDOT & COMPANY

PURE NATIVE WINES. Alter Wine a specialty. Only Native Altar Wine used and recommended by His Eminence Cardinal Tachera.

ROYAL CANADIAN INS. CO.

FIRE AND MARINE. HENRY TAYLOR, AGT. Taylor's Bank Richmond St.

Branch No. 4, London, Meets on the 2nd and 4th Thursday of every month...

C. M. B. A.

The Grand President and Board of Trustees of the Grand Council of Canada held a meeting on the 11th inst. in the Grand Secretary's office...

The credentials required from Representatives were ordered to be printed and forwarded to Branch Secretaries...

Arrangements for the coming convention were made, as far as was present possible; and a large amount of routine work done.

There are at this date 136 Branches in Canada with a membership of 5,490 in good standing...

Arrangements for the Grand Council Convention in Montreal, September 2nd, are progressing favorably.

The Secretary of the reception committee, Mrs. C. E. O. Box 347, Montreal, will supply the information direct to all delegates...

New Branch. Branch No. 136 was organized by Mr. P. J. Woods on June 30th, 1890...

Deputy Woods gave the officers and members a thorough drilling in the work of the Association...

BISHOP SPALDING ON WOMEN'S RIGHTS.

In his address to the faculty and students of Notre Dame University, Bishop Spalding, of Peoria, advocated the right of women to larger opportunities in life...

Bishop Spalding has taken bold and radical views on many open questions in which different opinions may exist between Catholics with mutual toleration and perfect good faith on all sides.

But it seems to us, after a careful survey of the situation, that Bishop Spalding expresses the spirit of Catholicity. That is, he applies to the conditions of American life those same principles that the Church has for centuries applied to the different conditions of life in the Old World.

Blessed Virgin in the Catholic Church. Then came the Renaissance and the Reformation—the former a reversion to pagan ideas which looked upon woman as a plaything of lust...

Although the revived pagan and the new Protestant views of women have obtained too large a hold in all parts of Christendom, we can still trace the differences in the two kinds of nations.

In America women have been treated very much according to nationalities, with a tendency toward Catholic ideas, born of the very greatness and extent of the country...

CHURCH AND STATE.

RELATION OF THE CATHOLIC CHURCH TO THE AMERICAN REPUBLIC.

AN ABLE AND INTERESTING PAPER—THE TWO REPUBLICS HAVE GROWN UP SIDE BY SIDE—WASHINGTON'S RESPECT FOR THE CHURCH—PAGAN VIRTUES INSUFFICIENT FOR THE CHURCH AND PROBLEMS OF TODAY.

The following abstract of a paper on "The Catholic Church and the American Republic," which was read at a recent meeting of the Brown Catholic Club of Minneapolis, Minn., is published by Church Progress:

One hundred years ago there was founded in the western hemisphere, on the shores of the Atlantic, an infant Republic, christened the United States of America...

Had God any great designs on America, and would He protect it from the evils that had wrecked all the other great nations of history in order that it might fulfill its destiny? Let us see.

Wonderful to relate, only six months after the founding of the republic, one hundred years ago, there was founded in the western hemisphere, on those same Atlantic shores a spiritual republic called the Catholic Church...

But it seems to us, after a careful survey of the situation, that Bishop Spalding expresses the spirit of Catholicity. That is, he applies to the conditions of American life those same principles that the Church has for centuries applied to the different conditions of life in the Old World.

For, when we look into history, we find that almost the sole power exerted for the elevation of women, in the social scale, has been that of the Catholic Church. In the ancient Pagan times, and even among the Jews, women were distinctly subjected to man...

On the contrary, it was claimed by THE FRIENDS OF CATHOLICITY that as God created a new soul for every human body born into the world...

HOMERULE.

THE BATTLE FOR A PARLIAMENT IN COLLEGE GREEN.

The Salisbury Government, having over and over again declared that Ireland is happy in being ruled by the same laws which make the people of England free and contented, were forced a few days ago by a striking illustration of the matter...

There are some who assert that now, at least, owing to recent legislation which places the Land Courts within reach of the Irish tenantry, the grievances of the country have been substantially redressed.

Again our country was shaken to its centre by the relentless conflict between labor and capital. Who was to be the peacemaker? Was it not sufficient answer to point to the two most prominent figures in the settlement of labor disputes in Europe and America...

Senator Ingalls has recently declared the negro question "the most formidable and portentous problem ever submitted to a free people for solution."

OF PROFOUND SIGNIFICANCE that one of America's richest heiresses had suddenly become filled with the apostolic spirit and taken herself to a convent, the Church in England and Cardinal Gibbons, the head of the Catholic Church in the United States?

No, the threatening dangers of plutocracy, licentiousness and anarchy could not be met by that Church that offered the human race the hope of a whole community of men and women predestined to the heroic virtues of poverty, chastity and obedience.

Our purely secular system of public education was one of the surest omens of the future triumph of Catholicity in America. She applied the defect, so far as the Church was concerned, by means of parochial schools.

It is noteworthy, in view of the fact that it has been the custom of the Government to treat the Irish members with the most gross contumely, that the whole which gives occasion to the last-quoted expression of the opinion of the Times, was delivered by one of the Irish members, Mr. Timothy Healy.

NEW DRY GOODS STORE.

The excitement at the New Bargain Dry Goods Store continues unabated. They are selling the finest quality of dress goods there at fully one-third less than regular value.

According to a Grand Rapids paper there are many counties in Northern Michigan without a single church and thousands of people growing up heathens.

North to the glowing South, and from the wild billows of the Atlantic to the calmer waters of the Pacific main; and I see one people, one language, one law and one faith; and all over the wide continent the home of freedom and a refuge of the oppressed of every race and every clime.

FROM SAULT ST. MARIE.

Sault St. Marie, July 8, 1890. The annual examination of the Separate school took place here to-day, and was witnessed by a large number of the parents and friends of the children attending.

To our Dear Teacher, Miss Howard: For a third time we take the liberty of addressing you a parting word. After months of life together we shall be forced to break at least a time, the sacred bonds of love and attachment...

To our Dear Teacher, Miss Valade: At least the day of vacation has arrived, and we, looking into the near future, naturally regret that our joy, however, partakes of sorrow, because it is all so transient.

TO OUR DEAR TEACHER, MISS VALADE: At least the day of vacation has arrived, and we, looking into the near future, naturally regret that our joy, however, partakes of sorrow, because it is all so transient.

LATEST MARKET REPORTS.

LONDON, July 17.—GRAIN—Red winter, 1.58 to 1.70; white, 1.58 to 1.70; spring, 1.58 to 1.70; rye, 1.58 to 1.70; barley, 1.58 to 1.70; oats, 1.10 to 1.12; peas, 1.05 to 1.10; beans, 1.05 to 1.10; clover, 1.05 to 1.10; hay, 1.05 to 1.10; straw, 1.05 to 1.10.

CHICAGO, July 17.—CATTLE—Spring, 1.00 to 1.10; winter, 1.00 to 1.10; calves, 1.00 to 1.10; hogs, 1.00 to 1.10; sheep, 1.00 to 1.10; pigs, 1.00 to 1.10.

BUFFALO, July 17.—CATTLE—Steady, unchanged; sheep, 1.00 to 1.10; hogs, 1.00 to 1.10; pigs, 1.00 to 1.10.

CHICAGO, July 17.—CATTLE—Receipts, 3,000; market steady; hogs, 4,500; market steady; sheep, 2,500; market steady; pigs, 1,500; market steady.

LONDON CHEESE MARKET. Saturday, July 13th, 1890.—The market today was rather dull. During the week cheese-makers report a falling off in milk...

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C. C. RICHARDS & CO. GENTS.—I sprained my leg so badly that I had to be driven home in a carriage. I immediately applied MINARD'S LINIMENT freely and in 48 hours could use my leg again as well as ever.

JOSHUA WYNGOFT, Bridgegater, N. S.

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VOLUME XIII.

Catholic Record

London, Sat., July 26th, 1890.

EDITORIAL NOTES.

The valedictories are about over, and the "sweet young graduates" are in a world where the venter of sentiment, applied oftentimes by boarding schools, will stand the unromantic rub and friction of daily life.



NESTLE'S FOOD. For Infants and Invalids.

MILK, WHEAT AND SUGAR.

Chemically so combined as to resemble most closely the Mother's Milk.

It requires only water in preparation, thus making it the most ECONOMICAL AND CONVENIENT preparation in the market.

It is recommended by the highest medical authorities.

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

SCOTT'S EMULSION. DOES CURE CONSUMPTION. In its First Stages. Palatable as Milk.

KOENIG'S NERVE TONIC. Two Bottles Cures Her.

Rev. H. McDONOUGH of Lowell, Mass., vouches for the following: There is a case of which I have knowledge and I am very glad to avail myself of the opportunity to make known the good effects of the use of Koening's Nerve Tonic.

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AMONG the many publications of the year there is one entitled National Health—a review of Sir Edwin Chadwick's work—which, by virtue of its suggestiveness and originality, will rank high in the estimation of educationalists.

THE LYOCEUM for July there are some timely remarks upon Intemperance. The writer considers the frequency of the vice amongst the working classes, and attributes it largely to the want of sympathy between the classes.

Electricity, Molten Baths & Sulphur Saline Baths. CURE OF ALL NERVOUS DISEASES. J. G. WILSON, LEONTOFATHER, 137 DUNDAS STREET.