

# 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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## The Clover.

Some sing of the lily, and daisy and rose,  
And the pansies and plinks that the summer  
time throws  
In the green, grassy lap of the meadow that  
days  
Blink up at the skies through the sun-shiny  
days;  
But what is the lily and all of the rest  
Of the flowers to a man with a heart in his  
breast  
That has dipped brimful of the honey and  
dew  
Of the sweet clover blossoms his boyhood  
knew?  
I never set heavy on a clover field now,  
Or foot round a stable, or climb in a meadow,  
But my childhood comes back just as clear and  
as plain  
As the smell of the clover I'm sniffing again;  
And I wander away in a bare-footed dream,  
Where I tauged my toes in the blossoms that  
gleam  
With the dew of the dawn of the morning of  
love  
Ere I went o'er the graves that I am weeping  
above.  
And so I love clover—it seems like a part  
Of the sweetest sorrows and joys of my heart;  
And wherever it blossoms, O there let me bow  
And thank the good God as I am thanking Him  
now;  
And pray to Him still for the strength when I  
die.  
To go out in the clover and tell it goodby,  
And lovingly needs my feet in its bloom,  
While my soul slips away on a breath of per-  
fume.  
—James Whitcomb Riley.

## CATHOLIC PRESS.

Buffalo Union and Times.  
Henry Labouchere is not a Catholic, but observe how pungently he ridicules the pretense of the Anglican Establishment to be the "Catholic Church," when he writes: "For the Church of England to call itself the Catholic Church has always seemed to me as absurd as for the Hartington and Chamberlain gang of seceders to call themselves the Liberal party." That's it precisely.

It may surprise many who fancied that Mormonism was a dead issue to learn that its adherents are making many converts in one portion of England, where they hold open-air meetings and portray the glories of the "Zion" across the sea. The local authorities when appealed to by indignant citizens declined to interfere. In contrast to this apathy is the prompt action of the resident of a town in Virginia, who, upon the first appearance in public of the polygamist proselyter, simply arose as one man and drove them beyond the city limits. The best informed "Gentiles" of Utah know that the practice of plural marriages, which makes the sect of Latter Day Saints particularly odious, is, although apparently suppressed by the law, only held in abeyance until a more propitious season—"scotched, not killed," like the celebrated serpent.

In view of the fact that the ritualistic observances of certain ministers have been the object of continuous persecution by the majority of the authorities of the Protestant Episcopal body, it is rather amusing to note that there is a tremendous upheaval in Paris, Illinois, owing to the discontinuance of those practices by the present rector. A board of inquiry is investigating the charges against Mr. Oram, which are, briefly, that he has done away with the confessional introduced by his predecessor, abandoned the use of incense, and is quite too sparing of candles. The investigations into these shortcomings are held with closed doors, and the members of the congregation, friends and enemies alike, await with eagerness the result of the deliberations.

Irish World.  
The Parnellites in Ireland have already commenced active operations in their programme of making more difficulties and trouble for Chief Secretary Morley in his work of reforming Dublin Castle than they ever attempted to make for Chief Secretary Balfour while that arch-reactionist was ruling Ireland by rifle shot and plank bed. So far as we can remember there was never a Parnellite meeting held to denounce Balfour or Salisbury or to call upon them to re-instate the evicted tenants or to liberate the political prisoners, but during the short time since Gladstone and Morley have come into power the Parnellites have been energetic in meetings and manifestoes directed against the new Government—a Government which, besides being pledged to do justice to the tenants and to do as soon as possible, and which has intimated its intention to inquire into the case of the prisoners and to give favorable consideration to the demand for their release. That the new Government is resolved to honestly carry out its policy and perform its promises we have already evidenced. Mr. Morley declared at Newcastle, a few weeks ago, that he was going to Ireland with a "flag of truce." He was not many days in Ireland when he gave proof of his good faith by suspending the operation of coercion. His first official act in Dublin Castle was to cancel the Tory proclamations through which the landlords and the landlord police have for years had power of life and death over the mass of the Irish people. There is now no coercion in Ireland. John Morley has put an end to all that. Of course, there still remains the evil fabric of foreign rule, but this cannot be touched by anything presently in the power of John Morley to do. Mr. Morley cannot repeal or reform statute law by a stroke of his pen. He can make changes only in the administrative department. The rest may be done in Parliament; and when the time comes for doing it, as it will

Mr. Morley and Mr. Gladstone will be ready to redeem their pledges in the matter of legislation.

Baltimore Mirror.  
The Ritualists are going steadily ahead in England, in spite of certain newspapers and old ladies, who hold up their hands in horror and dismay. We do not care about the Ritualists, but as the *Catholic Review* says, the fact that they are so rapidly gaining ground shows two things—first, that the authorities of the Establishment are becoming more and more convinced of the necessity of tolerating the widest latitude of opinion for the sake of peace and harmony; and, second, that the tendency upon the whole is decidedly in the direction of extensive Catholic revival. The latter, especially, has been evident for a long while and in many ways; the smaller indications are even more significant than those more apparent. The number of conversions, particularly among a certain class—persons connected with literature and art, and in society—has of late years been quite remarkable. This is only a straw; but it shows what the tendency is among the most intelligent and cultivated. That England will one day again be Catholic is the prayer and prophecy of many a pious soul, and certainly most likely to be answered and fulfilled.

Chicago News World.  
A Protestant Episcopal congregation in Illinois has presented charges against its pastor, and has had him cited against its Bishop for trial, for his neglect to "light a sufficient number of candles at the regular church services." The Bishop (Dr. Seymour, of Springfield) has appointed a church court to try the charges, and expectation is on the edge for the outcome. This is High Churchism with an emphasis. In England Bishops and clergymen are put on trial for lighting candles "at the regular church services;" but here the case and the parties are reversed. What does this indicate? Will some of our Episcopalian friends tell us?

A North of Ireland visitor to Chicago was interviewed a few days ago on the subject of Home Rule and stated that though the Protestants of Ulster are opposed to the re-establishment of an Irish parliament under any circumstances, yet they would, possibly, tolerate it if Mr. Parnell had lived and been the head of the Irish State. The reason of this is, that Mr. Parnell lived and avoided the ignominious complicity in which he died, the Catholics of Ireland would not have refused to place him at the head of the Irish nation. The Orangemen of Ulster will not trust a Catholic, while the Catholics of Ireland would put the most unreserved trust in the hands of a Protestant! While the Ulster Orangemen was being interviewed in Chicago, the Catholic majority of the Dublin City Council were electing a Protestant in the highest office in their gift, that of Lord Mayor. These facts show who are the practical exponents of religious liberty.

Catholic Columbian.  
In a state of religious excitement, Mrs. William Johnson lately confessed to some ministers, at a revival held at Dresden, Ohio, that ten years ago she poured oil on the clothes of her weak-minded sister-in-law, set her on fire and let her perish in the flames. The ministers went before the grand jury and disclosed to that body what had been confided to them in their professional capacity as clergymen. Thereupon the woman was indicted for murder in the first degree, was arrested and was incarcerated in the jail at Millersburg, where she is now awaiting trial. By this breach of confidence, made in the name of religion, the ministers have made further trust in them impossible. They have themselves violated the law, for the law protects the sacredness of confessions made to lawyers, clergymen and physicians by their clients. Who would trust one of them now with a secret of any kind?

N. Y. Catholic Review.  
A Jesuit priest has been chosen to attend to the Catholic victims of cholera on the quarantined vessels in New York harbor and on Swinburn Island. For this post of honor, every clergyman in the State would have been proud to contend, and a number did indeed volunteer before the selection was made; and should Father Blumenthal find a martyr to charity—which God forbid!—a hundred priests, secular and religious, stand ready to take his place. Blessed be our Lord, Jesus, who gives to His own this grace!

Boston Republic.  
Bishop Keane, who may be accepted as an authority on the subject of education, said in a discourse delivered at the dedication of a parochial school in Chicago: "Mr. Gladstone has lately written with solemn significance that the all-important question now pressing, not only on America, but also on the nations of the world, over which America is sure to exercise a growing influence, is not what manner of producer of the future is to be. To this momentous question we can only answer, this must, in the nature of things, depend on what kind of schools the American of the future is trained in. The welfare of our country absolutely demands that the youth of America shall be trained in

schools which will form them not only as producers, but also, and above all, as men."

Our esteemed contemporary, the *Catholic Citizen*, offers this sensible suggestion: "If the Catholic press is doing any good at all it is worthy of occasional commendation from the pulpit. It may not be deemed advisable to commend any paper by name, but the propriety of every Catholic family keeping alive the Catholic spirit among its members by taking a Catholic paper is certainly a fair matter for frequent mention. It can be seen that these localities where the Catholic paper circulates are usually alive to Catholic concerns. There is fealty to the Church, a disposition to respond to its needs and a desire to co-operate with its pastors. On the other hand, where the Catholic paper has little circulation Catholicity is often a dead and alive affair."

Pittsburgh Catholic.  
The worst plague that infects a community is a bad and criminal Catholic. He drags the Church into the mire and is a cruel impediment to the advance of truth. An eminent bishop calls him the scare crow of the Church. Terrible, indeed, is the scandal a bad Catholic gives. He drives away many from the true fold. Not only for his own soul will he have to answer, but for the souls of many lost by his example.

Pittsburgh Catholic.  
While we are all properly shocked at the idea of a genuine Spanish bull fight at the Columbian exposition, we hear no complaints of the fights of other brutes, the account of which the press now teem with. The daily press had devoted columns at *nausum* to the glorification of the fight art. We are not a whit behind the old Romans, who delighted in the brutal sports and games of the amphitheatre, if we to judge ourselves by the enthusiasm the brutal gladiators in New Orleans created over the entire country. There was assembled a vast multitude of thieves, crooks, libertines—the debauched of humanity—and the sickening record was detailed minutely in every journal laying claims to decency and respectability. It was certainly not clean and instructive reading for the young and innocent. But such is our vaunted civilization, our high Christianity, our mortal superiority as a nation!

N. Y. Freeman's Journal.  
The extraordinary appearance of a picture of the Holy Family in a Minnesota church is attracting much attention, not only in that section, but all over the country. It is charged by some that the thing is a concoction for popularizing the church, while a priest, who is also a scientist, is of the opinion that the mysterious production is due to a molecular phenomenon, probably originating at the time of the figures have been developed. What ever the cause, it can be safely trusted to Bishop Cotter and Archbishop Ireland for investigation. Those prelates are reported as having taken the solution in hand, and the public can rest assured that, whatever it is, the result will be fully declared. If there has been any attempt at fraud, there will be no effort to conceal it, and a severe punishment will be in store for the guilty ones. On the other hand, if a supernatural agency be recognized, while ever slow to give countenance or credence to the claims set up in such cases, even where evidence is pretty conclusive, the authorities may in due time so pronounce. Until then, it is not for us to do other than print the news and surmises just as they come to us. The reader will take them for what they are worth on their face.

## DIOCESE OF HAMILTON.

His Grace the Archbishop of Toronto and His Grace the Archbishop of Kingston and Very Rev. Father Gauthier, V. G., Brockville, paid a visit last week to His Lordship Bishop Dowling in Hamilton. The distinguished prelates visited the different Catholic institutions in the city, and also drove to Rock Bay to see Holy Sepulchre cemetery and the mortuary chapel and vault.

On Wednesday morning, Sept. 21, at 8:30, His Lordship Bishop Dowling, assisted by Very Rev. Father Kenny, S. J., of Guelph, and Rev. Father Hahn, of Carlsruhe, and the city clergy, dug the first sod for the building of a large wing in connection with the Convent of Loretto, Hamilton. During the past few years this institution has an efficient staff teaching certificate work—1st class certificate included—and the number of pupils has increased to such an extent that the addition of a large wing is a necessity.

During the past week His Lordship, accompanied by Father McEvay, visited Galt and Berlin. At St. Jerome's college, Berlin, the Bishop has a number of ecclesiastical students who speak both German and English. At present there are thirteen ecclesiastical students studying for the diocesan and some thirty boys attending the preparatory classical class in Hamilton, under charge of Father Coty.

On Sunday, Sept. 25, His Lordship paid a pastoral visit to the parish of Freelon and confirmed sixty-six candidates. After preaching an eloquent

sermon, he complimented both pastor and people on the completion of their beautiful stone church, which, with its massive tower, is a great credit to the congregation. Owing to the burning of the Freelon church confirmation was postponed until last Sunday in this parish. His Lordship has now visited every parish in his diocese, and some of them two or three times, and has confirmed during the last three years 5029 candidates.

The Rev. Father Cosgrove, P. P., of Fergus, has returned from a continental trip much invigorated in health and spirits, notwithstanding his disagreeable experience of being detained some days in quarantine. Preparations are being made on a large scale in the city of Hamilton to celebrate the fourth centenary of the landing of Columbus on the American continent. In the morning in the cathedral solemn High Mass *coram pontifice* will be celebrated. In the afternoon in the new Opera House a matinee will be held, in which two thousand Catholic children will participate and an address will be delivered by one of the most brilliant and eloquent young lawyers in Ontario—George Lynch Staunton, Esq. In the evening grand Musical Vespers will be celebrated in the cathedral and a lecture suitable to the occasion will be given.

## LETTER FROM REV. DR. FLANNERY.

Enoch, County Tipperary.  
Sept. 11, 1892.  
So far in my communications to the *Record* I have refrained from touching on the political aspect of the present, or the probable destinies in store for Ireland in the future. I wished to examine both sides carefully before declaring in favor of one or the other. My convictions are now definitely settled, and I can hesitate no longer to pronounce on the wisdom of Ireland's choice at the last general election. The alternative was placed before the electorate of deciding whether the Irish Parliamentary party, guided by such men as McCarthy, Davitt, Dillon, Sexton, O'Brien, and if you will, Tim Healy, should place confidence in the promises of Gladstone and the Liberals of England to secure autonomy for Ireland; or whether, led by such men as John Redmond, Timothy Harrington and a few others, the Irish people should be defiant of all Englishmen and secure Home Rule independent of any party or any statesman in Great Britain.

The general elections held in July have proved by a majority of 70 against 9 that Ireland has thorough and implicit confidence in the honest declarations of the Grand Old Man "that Home Rule for Ireland and retributive justice to her for the wrongs of centuries, constitute his most ardent wishes, and that the strongest incentive that keeps him, in his old age, attached to political life, is the hope of restoring freedom to Ireland and of establishing a perpetual reign of peace and mutual confidence between the two nationalities so long estranged in feeling and in interest."

The immense majority of the Irish people believe in the sincerity of Mr. Gladstone's words, so often repeated in public and in private. His able supporters, the Honorable Mr. Morley, Harcourt, Spencer, Ripon, and others, are men of unblemished character, and are also entitled to the confidence of their own immediate constituents in England, as they are the outspoken and chivalrous advocates of justice to the long-suffering sister isle. Needless to add that Ireland's choice, so manifestly expressed at the last election, has the unanimous approval and endorsement of the clergy and the episcopacy.

The organ of the minority in Ireland—the *Independent*—reads more like an organ of Gambia than like the Irish Catholic people, so incessant and unfair are its attacks on the clergy. It is very much to be feared that the party of the minority will inflict irreparable injury on the faith of the Irish people and bequeath a legacy of Communistic unbelief to the coming generations. Whence the money comes for the maintenance of a daily journal of the size and importance of the *Independent* is a mystery. The Messrs. Redmond, Harrington and Co. are not men of wealth, nor do they receive very large contributions at the weekly meetings of the National League.

They spent £15,000 on the last general elections, and, by their opposition to McCarthyite members, caused more than one Orange or Tory member to be sent to the House of Commons. Several times have they been challenged to acknowledge the source of their wealth, but in vain; the key to their hidden treasure is known only to themselves. Some people have no hesitation in saying that all the capital is found in the Carleton, or Tory, Club at London; while others, and perhaps with better reason, maintain that it is furnished by Cecil Rhodes. The latter millionaire lives in Cahirland, or Mashonah Land, in South Africa. He is the head and life of a most wealthy syndicate that owns whole provinces and vast territories where diamonds are found. He also holds the position of Governor-General

and blacks and whites submit to his domination. This man, Cecil Rhodes, must have allies and friends in the British Parliament. He secured the sympathy and good-will at least of the Irish Parliamentary party by sending £10,000 to the late C. S. Parnell. The latter, it is said, accounted for £5,000. What became of the remainder is a mystery that is buried in Glasnevin cemetery. The £10,000 obtained the nomination of Mr. Rocheford Maguire, who sat for one of the counties in the House and who now represents West Clare, in the interest of the Parnellites.

With Mr. Rocheford Maguire money is no object. His master and the syndicate he represents are making fortunes in South Africa; but they would make bigger fortunes and more money by extending the territory under their jurisdiction, and by securing greater privileges. A few members pledged to support their demands would be of incalculable service in the House of Commons. Mr. Rocheford Maguire as member of Parliament, with money at command and with the aid of two or three influential English members, could watch and promote the interests of the syndicate in Africa. Therefore it is reported that during the last general election money flowed freely. The wine merchants, hotel keepers and whisky interest generally, opposed Gladstone's and McCarthy's supporters in the city of Dublin. Mr. Gladstone gave it as his opinion once in Parliament that where local option prevailed against the liquor traffic, the brewers or distillers should not be indemnified for their losses; therefore the bar room interests, all over Ireland and Great Britain, are opposed to Gladstone. Dublin went dead against him on this account. Of course the worshippers of the late Mr. Parnell were to a man against him also. Hence the vote in that city against Home Rule.

## A CANDID PRESBYTERIAN.

It has been customary at all meetings of Presbyterians to hold up Protestantism, particularly the Presbyterian form thereof, as everything that is good and perfect, while the Catholic Church was pronounced to be a mass of superstition and everything else that was bad. At the gathering of Presbyterian divines lately held in Toronto, we were pleased to notice a different spirit, and at least one of the clergymen was candid enough to make the following reference to the Catholic Church and its influence on the people:

"Rev. Prof. Rentoul, of Australia, said all would agree with what Dr. Lindsay said in his paper, that the power of the Reformation lay in the power and force it had to appeal to the individual spirit in man. He would like that some of the learned brethren would endeavor to explain what was noticed in the newspaper press in Australia, the United States, Germany, Holland, and in Britain with regard to the failure of Protestantism to deal with certain problems. It must be remembered that the great Catholic Church had given to Protestantism a mighty purity in its womanhood and girlhood. She had shown an example of a Church not only paying taxes for natural education but going to a great expense to maintain schools where the principles of Catholicism might be taught. It seemed to him that Protestantism had largely failed in laying hold of the laboring classes and the poor. The Gospel never seemed to have, in Scotland, got down to the cottar classes and lifted them up into a united brotherhood. In Australia not only was the Bible put out of the schools, but the very name of Christ was struck out of the text books. Even in that beautiful poem of Longfellow's the following verse was struck out: "Then the maiden clasped her hands and prayed. 'Thou savior she might be, And she thought of Christ who had stilled the wave On the Lake of Galilee.'"

In these days physical forces and mental forces were being landed on Australian shores, and in all this individualism representing Protestantism they seemed to have no hold upon religion beyond a certain fondness for their father's creed. Thus in Australia they had not only the trouble and perplexity of dealing with the natural difficulties of a new country, but the added greater difficulty of dealing with the problem he had referred to. It did seem to him that these people should be made Christian before they were sent out. The teaching of Protestantism did not seem as definite as it should be; for instance, teaching should be made plainer in regard to the observance of the Lord's day. Even in that part of Europe from which Prof. Baynack came Protestantism seemed to have no practical hold over the everyday life of the people. What was wanted was some spiritual force that would make Protestantism more than a mere negation. The great trouble in Australia was in getting large masses of the people to preach to. Large numbers of these workmen were seen in Sydney even in a state of open rebellion, and it seemed that the laboring classes were absolutely divorced from the Church of God. He

thought the great minds in this council should give attention to this serious state of affairs. It was a question with which he was constantly meeting, and he would like to have assistance in finding an answer. He was, he hoped, as good a Protestant as anyone present, but could not bind himself to what were its defects."

## COERCION DEAD IN IRELAND.

Enoch, County Tipperary.

London, Sept. 20.  
The first good news of the week is the abolition of Balfour's Coercion Act. It was accomplished at a meeting of the Irish Privy Council, held Sept. 14, in Dublin Castle, Mr. John Morley, Chief Secretary for Ireland, being present.

The law under which those rights might be again suspended still stands unrevoked, but it is made a dead letter by Mr. Morley's proclamation of Wednesday. This is the first promise of the new Government to the Irish people fulfilled. Irishmen for the first time in five years are equal before the law with Englishmen, Scotchmen and Welshmen.

Morley's action is regarded as merely the fulfillment of an obvious duty, and even the opposition press fails to criticize it. Mr. Morley's next problem, and it is the problem of the whole Liberal party, is what to do for the evicted tenants of Ireland during the coming winter. The release of Gallagher, Daly and other Irish political prisoners is expected at an early date.

William Redmond, M. P., has written a letter protesting against the use, under a Liberal Government, of an armed police in evicting tenants from their abodes. He warns Chief Secretary Morley that the bailiffs and midnight raids will drive the people mad. The letter is regarded as an indication that the Parnellites are determined to stir up the Liberal Government faster than it is ready to go.

At a meeting held in Limerick, Sunday, Sept. 18, a resolution was passed urging the Government to release Daly and the other Irish-Americans now imprisoned in English jails for political offences. Mr. Redmond, one of the speakers at the meeting, hotly denounced the refusal of the McCarthyites to attend. If Mr. Dillon had the private assurance of Mr. Gladstone that the prisoners would be released, he challenged Mr. Redmond, the Independents would continue to hold amnesty meetings, and would expect no Home Rule measure as satisfactory unless it provided for the release of the prisoners for whose freedom they were fighting.

TO PREVENT EVICTIONS.  
The Irish party are as urgent with Mr. Morley as the Parnellites for the prevention of evictions in Ireland in winter.

William O'Brien has written a letter confronting current reports that the landlords have adopted a policy of aggression and oppression, so that they may lead tenants to violence, and thus embarrass the Liberal Government. The landlords will go so far as to attempt the collection of old arrears of rent, which were allowed to gather in order that the English Government might be galled by the spectacle of a pacified Ireland under Balfour.

What makes the sudden greed for back rent all the more transparent is the fact that the present cessation has been notoriously unsatisfactory to tenants. Cattle have been unsalable and the recent wetness of the weather has ruined crops. The harvest is the worst one, Mr. O'Brien says, since 1886. Mr. O'Brien will confer with Mr. Morley shortly as the condition of Irish tenants, and will suggest to him, as the simplest checkmate for the agitating landlords, that the Government refuse to detail the public to aid the bailiffs in evictions.

The Protestant missionary societies are reducing their field of operation. A commission of English ministers, in consequence of a recent examination, declare, first, that the Italian people are refractory to Protestant propaganda; second, that the Evangelical ministers have not any personal authority nor influence through the mission confided to them, and, third, that the nine-tenths of the so-called conversions made in the past were inspired solely by financial speculations. In consequence, they have made reductions in the pecuniary aids, which were sent for many years to the various Protestant congregations. The remarkable feature about this commission is that it was composed of men capable of receiving and weighing evidence contrary to their cherished convictions and of acting upon this evidence.

The Rev. Thomas D. Beaven, D. D., rector of the Church of the Holy Rosary, Holyoke, Mass., has been appointed Bishop of Springfield, in succession to the late Right Rev. P. T. O'Reilly, D. D., first incumbent of that See.



TWO ANECDOTES OF LORD COLERIDGE.

England's Chief Justice For Irish Home Rule.

Ryde, Aug. 18. EDITOR OF THE BOSTON PILOT.—I think the account of a recent talk with Lord Coleridge—Lord Chief Justice of England—may interest some of your readers. I was next him at a small informal dinner at Sir Charles Clifford's—not one of the well-known Catholic branch of that name—and among other names that of Cardinal Newman came to the surface in our conversation. Hardly had I uttered it when I saw a look of intense respect, and I may say affection, on the great judge's face, and he said softly, "He was one of the dearest friends I have ever had. Shall I tell you of the last incident of our long friendship?" Such a subject and from such a man was of the greatest interest to an English-speaking convert, and he proceeded: "When the Duke of Norfolk began to get up the affectionate remembrance offered to the Cardinal, not long before his death, I naturally, with many another of his University friends, desired to write our names with the list, but the Duke preferred, with I think a mistaken view, to keep the matter holy Catholic. Lord Ripon deplored it to me, and we knowing our dear old friend's love and faithfulness to those who admired while they did not feel called upon to follow his entrance into the Catholic Church, and the spirit of the highest sense of duty prompting that step, were quite convinced our names as Protestants would not detract from the gift in his eyes. However the Duke is the leader among Catholic matters and had to be conceded to. We, therefore, members of his admiring band of students, myself greatly his junior, being one them, wrote and asked the dear old man what form our gift of affection and esteem should take? He replied that he had all and more than he needed (yet we all know his simplicity of life), but he should, if we insisted very much, enjoy a brougham to drive out in, now he was so feeble! Need I say," continued Lord Coleridge, with the kindest smile, "that the best brougham money and care could buy was got. I chose myself, in fact, and was much amused when, as his only stipulation, the Cardinal begged that the Cardinal's hat to be emblazoned on the door might be 'sure and have the right number of tassels, as they are often wrong from Protestant brushes." Well, the brougham was sent and received with equal pleasure, but there were not many drives in it, before the last solemn drive of all in a very different vehicle. Shortly after I was at the Oratory (meaning, I suppose, Edgbaston) and found," said Lord Coleridge, "the brougham a regular white elephant on the hand of the good Brothers. I therefore offered, having such associations with it, to give them its value, and now," he ended, with a rueful look across the table at his beautiful wife, "now Lady Coleridge drives about our Devonshire lanes with a Cardinal's hat on her carriage panel, for I would not have the least thing altered or consigned it to the dust of a locked-up coach-house."

Shall I tax your patience too much, Mr. Editor, by adding the even more interesting point of a succeeding talk with the great lawyer as we paced slowly up and down the broad lawn which sweeps gently down to broken meadows and the blue Solent from our gray old summer home? With some hesitation, I confess, I said to "Lord Coleridge, your sister-in-law tells me you are not a deadly enemy of my darling badge and pride," showing as I spoke the tiny enamelled shamrock no mortal power shall make me discard while I live. "What, Home Rule? No, my dear young lady, I sincerely hope and pray Ireland will get justice at last." Then, with the grave and ashamed look all true-minded Englishmen must wear when thinking of this subject, he said slowly and even solemnly: "Ireland's records are unparalleled in history. No Spartan suffering, no Turkish atrocities, rival her treatment at English hands. Her staunchness to her faith is unequalled in history, and the work of the Irish Catholic Church is magnificent. It is a splendid body!" I could have cried with joy to hear such words from the keen, stately, courtly, old English Churchman; and the babbling of the thick-headed English squirearchy no longer buzzed in my soul like the droning of the bumblebees they typify so well.

Always, dear Mr. Editor, the Pilot's staunch friend,  
AUGUSTA CLINTON WINTHROP.

"Clear Havana Cigars"  
"La Cadena" and "La Flor." Insist upon having these brands.  
A Fashionable Drink.  
Menier Chocolate is a fashionable drink. Did you ever try it? Send postal card for samples and directions to A. Alfred Chouillon, Montreal.  
One or two bottles of Northrop & Lyman's Vegetable Discovery will purify the blood, remove Dyspepsia, and drive away that extreme tired feeling which causes so much distress to the industrious, and persons of sedentary habits. Mr. W. E. Ellis, Druggist, Penelopy Falls, writes: "The Vegetable Discovery is selling well and giving good satisfaction."

The N. B. A. Act.  
The great British American act now always is to buy a bottle of B. B. B. and cure yourself of dyspepsia, constipation, headache, liver complaint or bad blood, and it is an act that always attains the desired result.  
THE PRINCE OF PICTORIAL REMEDIES.  
Dr. Wood's Norway Pine Syrup cures Coughs, Colds, Asthma, Hoarseness and Bronchitis without fail.  
No other Sarsaparilla possesses the Combination, Proprietary and Process which makes Hood's Sarsaparilla Peculiar to itself.

I. H. S.

The Meaning of the Historic Symbol.

It is difficult to understand why the true meaning of the letters I. H. S. is not known more generally. The device is one of the simplest in Christian symbolism. It means Jesus Hominum Salvator, i. e., Jesus, the Saviour of Mankind. It comes from Italy, the motherland of religious inventions in the olden time. The credit of the ingenious contrivance belongs to a young Tuscan nobleman named Albizeschi, who was born in Massa, a town of the Republic of Sienna.  
Young Albizeschi, having entered the ministry, attained brilliant distinction in pulpit eloquence, becoming one of the most efficient preachers of his age and nation. The Italian peninsula was in those days, 1390-1444, rent asunder by politico-religious strife. The Guelphs and Ghibellines were in their hottest fever of internecine conflict. In the rancor of party violence coarse language soon led to an epidemic of profane imprecation. Wanton misuse of sacred appellations found its zenith in the sacrilegious invocation of that name at which every knee shall bend in heaven, on earth and in the depths beneath. To this baneful blasphemous profanity the brilliant preacher opposed the antidote of eloquent eulogies of the Divine Nazarene. His august name and hallowed ransom of our race. Smiting the action to the word, *coemptores filii carioris*, he executed upon an orbicular shield of burnished gold the emblematic legend I. H. S. in richly embossed letters, visible to the largest congregation. In the climax of his thrilling peroration he would raise aloft this illustrious symbol, epitomizing in its triple initials the most stupendous mystery of the Triune Deity—the redemption of the world. The magical effect was instantaneous on the imaginative people of sunny Italy, whose indignation against profane speech was so effectively enthused as to result in the obliteration of the vulgar nuisance.  
Envy and jealousy were, however, likewise aroused in captious interference. Albizeschi was accused of fomenting novelty, superstition, idolatry. The question was taken before the last tribunal of appeal at Rome, and debated with historic earnestness by a Commission appointed by Pope Martin V. The outcome is best described by the sequence of favors bestowed upon the apostolic preacher, and the unrivalled popularity which down to the present has pursued his endearing symbol. The latter is simply ubiquitous in the liturgy, in sacerdotal apparel, in ecclesiastical ornament, furniture, utensil, or manual of devotion. The preacher was advanced to positions of trust, and was within twelve years obliged to refuse the bishoprics of Sienna, Ferrara, and Urbino. He is honored in the calendar of the Church on the 20th of May as St. Bernardine of Sienna.  
Few Italian cities have more artistic and religious attractions for the antiquarian tourist than the beautiful and quaint Sienna. Yet it is not privileged to exhibit, as the curious traveller would naturally expect, the famed circular tablet of its distinguished citizens, which had since distinguished the Jesuits with their coat of arms or regimental escutcheon. The original device of the I. H. S. was shown the writer some thirty years ago in the vestry of the triple basilica of Assisi, in Umbria.  
Among the common people, ignorant of the Latin, the acceptance, I have suffered, has long been in extensive use. But it is quite unauthorized and wholly inaccurate. The reference to the Greek is likewise arbitrary. It can only be explained as an anachronism based upon a misconception of the primitive signal or password of the early persecuted Christians in Jerusalem and at Rome.  
In our Saviour's day as Latin was the legal and Hebrew the literary tongue, so Greek was the language of commerce throughout Syria and Palestine. The Christian adopted the Greek word for fish as a symbol of the Master, the letters forming an emblematic acrostic, used in sundry relations of life, and carved upon the tombs of the Christians in contra-distinction of the pagan world. But the familiar device of the days of the catacombs has no bearing whatever upon that of the fifteenth century.—Hugh Flattery in the Sun.

The Pope held a reception at the Vatican on the occasion of the festival of his patron saint, St. Joachim. In an address he referred to Columbus as the glory of Catholicism, and thanked the donors of the new Church of St. Joachim for commemorating his jubilee.

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HATED THE SIGHT OF A PRIEST.

Story of an English Soldier's Change of Opinion in which is Exposed a Methodist Preacher's Cowardice.

A few weeks since, when the general election of Great Britain was at its height, two Irish priests, whose names are familiar to the Catholics of the three kingdoms, were walking side by side up Fleet street on their way to the Strand, London.  
Changing to pass by the office of a newspaper, their progress was delayed for a few minutes by the dense crowd which had collected to read the numbers of the latest returns.  
As both of the clergymen are Home Rulers of a very sturdy type—where is the Irish priest that is not?—they, too, read the election results with the keenest satisfaction, for most of the names which were being stuck up were those of Mr. Gladstone's followers.  
As they conversed together an elderly gentleman who stood close beside them addressed them and asked was it not a glorious thing to have the Grand Old Man coming back to power once more to repair the wrongs of the last six years' misgovernment.  
"Pardon me," said the stranger, his eyes brightening, "but if I am not mistaken I am speaking to two Catholic priests?"  
The Fathers freely admitted that that was their profession.  
"I am not a Catholic myself," the stranger added, "but I hope soon to be one. I once hated the sight of a priest, but for many years past I have had reason to love the ground they walk on."

The stranger told his story, right in the midst of bustling, noisy Fleet street, a story narrated with the most inimitable tenderness and pathos which we are utterly unable to reproduce.  
"When I was a young man," said the stranger, "I was a soldier, and for a time I was stationed in the town of Fermanagh. While there a smallpox of the most malignant type broke out in the barracks. Most of the soldiers, myself included, were laid low. We were kept in the strictest isolation. In fact, it was next to impossible for any one to come and see us without catching the disease.  
"On a certain day—how well I remember it now—I was told that the doctor entertained no hope of my recovery, and I was questioned if I had any directions or message which I would wish to be sent to my friends.  
"It did not take me long to settle my affairs, and as I felt the hand of death approaching, I experienced the deepest longing to see and speak to the Protestant chaplain. I eagerly asked to have him summoned to me. After some delay word was brought back to me that the chaplain could not see his way to visit me, as he could do me no good. In fact he was just about leaving town.  
"I cannot tell you how pained I felt when I heard that, but I endeavored to reconcile myself to my fate. The next morning as I lay at the point of death I heard a kindly voice inquiring of the nurse: 'And who is this poor fellow?' Opening my eyes I saw the well-remembered face of the Catholic priest bending over me. The nurse told him that I did not belong to him. But, as he saw that I was dying, the Father, nevertheless, sat down by the side of my bed and whispered into my ear a few words of comfort and consolation.  
"The good priest told me that he had not come to trouble me. He begged of me to put my trust and confidence in Almighty God, to think of His infinite mercy, and to prepare himself soon to be before Him.  
"The next day, contrary to the expectations of the medical men, I felt better, and, finally, I recovered. But, day after day, that good priest stopped to speak to me a few cheery words as he passed by my bed on his way from visiting the Catholic patients.  
"I never forgot that priest's charity and kindness. When I was restored to health I returned to Lancashire, where I found my father, a Methodist minister, denouncing the Papists, especially the Papist priests, in the most violent fashion. I told him my story, and from that day out he ceased his ranting.  
"I am not a Catholic myself—thank God my children are!—but I hope to be one some day. I can never see a priest, however, but my heart warms to him. God bless them!"



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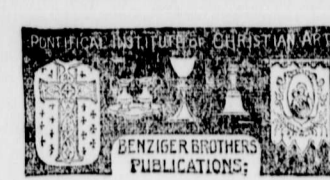
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London, Saturday, Oct. 1, 1892.

THE DEMANDS OF THE ASCENDANCY PARTY.

Among the objections which the Canadian opponents of Irish Home Rule put forth as most decisive against the measure, the one which is perhaps most persistently advanced is that Irish Protestants are almost to a man opposed to it.

This is the string on which most of the speeches harped which were delivered at the anti-Home Rule demonstration which was held in Toronto on Tuesday night last week.

On this plea the Orange Sentinel appeals to its readers week after week to support their Ulster brethren, and on the same ground the Toronto Mail accuses the Hon. E. Blake of a want of loyalty to his co-religionists in Ireland because he is not with them in the endeavor to perpetuate the yoke which presses upon the necks and shoulders of Irish Catholics.

By no means do we deny that the majority of the Irish Protestants are against Home Rule. The Church of England has been accustomed to dominance, and very grudgingly did it yield that ascendancy to an Established Church which it held over the Irish people for three centuries, though that Church comprised an inconsiderable fraction of the people within its fold.

Even the Presbyterians complained at their last General Assembly of the ascendancy of the Church of England among the anti-Home Rulers of Ireland. They complained that it was almost an impossibility for a Presbyterian Unionist to be elected to Parliament, although the Presbyterians form a large proportion of the Unionist voters.

It is not very surprising that most members of the Church of England should desire to keep that ascendancy which they hold under the present regime. But why should Presbyterians and Methodists wish to perpetuate it? The reason appears to be that given by Lord Macaulay, that Presbyterians and other non-Confessionists look upon the ascendancy of the Church of England as a trophy of the victory of Protestantism over the Irish Catholics; and they are therefore willing to submit to take the second or third place themselves, provided only that Catholics be put into the lowest place.

This is why the Presbyterian General Assembly pronounced against Home Rule, and why Irish Methodist preachers over-run England during the last election campaign, appealing to their fellow-Methodists to support Lord Salisbury's Government. The Methodist Times itself recorded the fact with shame that no fewer than twenty Irish Methodist preachers had traversed England with this purpose in view.

It cannot be denied that in the present state of affairs the Irish Protestants use their power to oppress and ostracise Catholics.

A recent issue of the Wexford People newspaper points out that one-fourth of the population of Belfast is Catholic, while only one-fifth of Dublin is Protestant. Yet there has never been a Catholic Mayor in Belfast since its plantation by Protestants; and there is not now, nor has there ever been during the same period, a Catholic in the Town Council, which numbers forty members; and, moreover, among the ninety-one officials employed by that Town Council, with salaries reaching £16,610, there are only two Catholics in very subordinate offices, etc., one superintendent of the fire brigade, out of four, and one street inspector. These two Catholic officials receive only £420 per annum, about one thirty-ninth of the total amount paid to town officials.

The contrast of liberality shown by Catholic Dublin is most remarkable and striking. Before 1841 Catholics were practically disfranchised, and all the officials were, of course, Protestants, but since 1841 there have been fifteen Protestant Mayors elected by the people of Dublin; and at this

moment a Protestant is the Mayor elect for 1893. Some of the most lucrative and important offices in the gift of the Council are also given to Protestants, there being no thought of obstrucing them on account of their religion.

The same state of things exists elsewhere throughout Ireland wherever Catholics are in a majority, which is in almost every county and city, if we except only, not Ulster, but the north-east corner of Ulster, where alone Protestants constitute a majority of the population.

In one of his speeches delivered in Midlothian not long since, Mr. Gladstone, in replying to the fears which were expressed that Catholics would tyrannize over Protestants if Home Rule were established, said that "In the Dublin Council this case happened three or four years ago. The post of Chief Surveyor became vacant, and there were two assistant Surveyors, one a Catholic, the other a Protestant. The Catholic Council of Dublin then deliberately chose the Protestant to be Chief Surveyor at a salary of £1,000 per annum, and indeed out of £3,400 which the Dublin Council are now paying to civic officers, £4,400 are paid to Protestants, and only £1,000 to Catholics."

Facts like these show that there is very small danger that Catholics will tyrannize over Protestants when Home Rule in Ireland will be a reality. The Irish Parliament will have Protestant as well as Catholic members, and we have not the least doubt there will be more Protestants than their percentage of the population would require in justice and fair play.

The ascendancy party in Ireland know well that they will receive full justice, and that they will be treated not only justly but generously by an Irish Parliament largely composed of Catholics; but this is not what they want. If guarantees are needed to make sure that they shall be fairly treated, the Catholic Nationalists are quite willing to give such guarantees; but they are not willing to allow the legislation of the country to be continued solely in the interests of a class which have oppressed, and are still oppressing, the bulk of the people.

The ascendancy party do not want equality between Catholics and Protestants. They wish to perpetuate the state of things now existing in Belfast and in every department of Government. But all this must be changed, and the Government of Mr. Gladstone will change it, notwithstanding the bluster of the Orangemen of Ulster, backed by such meetings as that held in Toronto last week.

The argument that Protestants should support the views of the Irish Protestant minority is simply a plea for the perpetuation of an intolerable tyranny, and Protestants like the Hon. Edward Blake, and the Rev. Drs. Dewart of Toronto, and Burns of Hamilton, who refuse to admit the validity of such a plea, are worthy of admiration for their manliness and courageous self consistency as advocates of human liberty and equality.

PROSPECTS OF DISESTABLISHMENT.

The Welsh Disestablishment Committee are determined not to allow the question of the disestablishment of the Church in Wales to be overlooked lightly. They have passed a number of resolutions which imply determination on their part, and arguing that a measure satisfactory to the Welsh Liberals be introduced into Parliament at the earliest possible moment. They point out that of thirty-four Welsh members, thirty-one are positively pledged to promote disestablishment, and that only by giving these pledges would they have gained their seats by majorities which average more than two thousand. Even of the other three members, one or two partly promised to support disestablishment if the will of the people were satisfactorily shown to be decisively in favor of it. This has been shown by the general election, and the committee now demand a fulfillment of the pledges given. They complain also that some of the Liberal leaders in Parliament, and many of the Liberal papers, show a disposition to ignore this question, which in Wales is regarded as of the first importance.

The anomaly of which the people of Wales complain is that the vast majority of the people are Methodists, who do not believe in the Established Church, and who will not accept the ministrations of the Anglican clergy. It is therefore unjust, they say, that they should be compelled to support it by the payment of tithes, the collec-

tion of which has to be enforced by large bodies of police, and sometimes by the military, owing to the resolute resistance of the people to their payment.

The Liberals of the three kingdoms, including the Irish Nationalists, are, as a party, undoubtedly in favor of redressing this Welsh grievance; but through fear of having on hand too many difficult questions, that of Home Rule included, to solve all at once, there are some of the party who would prefer to delay the disestablishment matter to be dealt with by a future House. The Welsh are pressing their cause with so much pertinacity that it will be certainly difficult, if not impossible, to stave it off. In any case a long time cannot be allowed to pass before it will be seriously taken up, so that we may look upon the early disestablishment of the Church in Wales as certain. With in the memories of many of the present generation Ireland was delivered from the incubus of the Established Church. Its existence there was one of the gross injustices to which Ireland had been subject. As the difference between the religion of Ireland and that which was forced upon the country by the Establishment was greater than that which exists between Methodism and Anglicanism, the injustice complained of in Ireland was, of course, of much greater magnitude than that of which the Welsh complain now, but the Welsh complaints are founded none the less on undoubted equity, and we cannot but express our hope that the present Parliament, while not omitting to do Ireland the justice of giving her a satisfactory Home Rule Act, will also find time to give religious freedom to the people of Wales.

The fear has been expressed in some quarters that the agitation in Wales against the State Church will soon be followed by an agitation for disestablishment in England also. The Tories, in fact, use this possibility as a reason for opposing the present Welsh proposition. They reason after the manner of Coriolanus:

"The rabble should have first unroofed the city ere so prevailed with me: it will in time win upon power, and throw forth greater themes For insurrection's arguing."

We have no doubt that this is precisely what will occur. The success of Liberal ideas in sweeping away the Church Establishment in Wales will be followed before long by its abolition in England also. Its retention in England is an absurdity too, though perhaps not quite so glaring as the others; but even in England the Establishment numbers in its fold a minority of the population. Why the demand for disestablishment has not hitherto been louder in England than it has been, it is difficult to conceive, but one of the reasons for it is evidently the apathy of the non-Anglican portion of the population.

Churchmen themselves now perceive and admit that the date of disestablishment is not to be fixed far away in the future, and it is a common thing for them to talk of what may follow it.

The recent decision of the Privy Council in the case of the Bishop of Lincoln has again brought the question into prominence, even among Churchmen.

It will be remembered that the accusation against the Bishop was the exercise in his cathedral of certain practices called "Ritualistic." These included a certain eastern position taken by the officiating minister at the Communion service, the singing of the "Agnus Dei" and the use of lighted candles.

The opposition to these practices on the part of Low Churchmen has been most strenuous, as they maintain that they lead to "Romanism." But the decision of the Privy Council is that they are lawful. Some are contented with the decision on the plea that it "makes for peace."

The London Chronicle says the clergy "are simply permitted in expressed words to do what many of them have hitherto done by the light of their own reading of the prayer book."

But the Evangelicals are not satisfied to leave the victory thus to the Ritualists, while the victors consider that their battle is only half won, and they proclaim their intention to continue it till they make the English Church truly "Catholic." They do not mean by this to bring it back to the one fold, but merely to engraft upon it such doctrines and practices as will make it somewhat resemble the Church of ages. It is needless to say that this course may produce a mongrel, but it can never metamorphose the modern Anglican Church into the "Faith once delivered to the saints." It is too

young a being for such a transformation.

The Bishop of Liverpool, who leads the Evangelical party, is outspoken in his dissatisfaction at the Privy Council's decision, and he has stated that "if disestablishment comes, the Church will be divided into distinct parties."

From this admission from one who ought to know it thus appears that the Establishment, which preserves to the ministers the loaves and fishes, is the only thing which now keeps the Church together, so great is the enmity existing between the discordant parties within her bosom.

As we have said, there can be no doubt that disestablishment will come soon. We have no doubt that it will be followed by great gains to the Catholic Church. This will be the rational result of the efforts to introduce Catholic doctrine into Anglicanism, though it is not the intention of the Ritualists that such should be the case.

GENERAL BOOTH'S SHELTERS.

When General Booth published his great scheme for the redemption of the outcasts of "Darkest England," he met with both sharp criticism and practical encouragement; but we may fairly say that encouragement preponderated. His demand was for \$5,000,000 as a capital sum, and \$150,000 annually to meet current expenses to put his plans into full operation.

It was a large demand; but as the evil which was to be met was a gigantic one, the amount asked was not excessive, as it was proposed at once to put an end to the sufferings of the whole outcast population of England, and to place within their reach a fairly comfortable means of living.

Professor Huxley was one of the most severe critics of the scheme. He declared that it had not in it the element of permanency, but that it would soon become what the Franciscan Order had become even by the year 1293, "one of the most powerful, wealthy and worldly corporations in Christendom, with their fingers in every sink of political and social corruption."

We took occasion at the time these words were uttered to show that the Professor had maligned the Franciscans, which still exist as a religious order engaged in works of charity in Christian lands, and spreading in heathen lands the faith of Christ and the blessings of civilization.

General Booth's scheme did not receive for its inception so large a sum as was demanded, but \$590,000 were raised for it with but little difficulty, a sum with which much good might be done, if it were only properly handled. If it had been handed over to the English Franciscans, we do not hesitate to say there would have been permanent results in the alleviation of much of the distress which unfortunately exists; and in General Booth's hands no doubt something has been done also; we would be rejoiced if we were able to record that the results have been at all commensurate with the amount received and expended on the work.

The first year's report of the results were published not long ago. Most of the year was spent in "preparation and organization." City and farm colonies were established, 2,000,000 cheap meals were furnished, and shelters were built where men and women could obtain lodgings at a penny a night. Rescue homes have been opened, homes for factory employees, and a home for discharged prisoners. Very properly, as far as possible, a small charge is made for the relief afforded in any form. This is the picture as given in the first annual report; but it is added now that the work is at a standstill owing to want of funds for its continuance.

But there are some awkward facts now being made public which seem to justify the prognostications of Professor Huxley. At a recent Sunday meeting in Hyde Park a speaker named Pavitt, who had spent the previous night in one of the shelters in Whitechapel, having been a clerk there, and another named O'Keefe, declared that there is neither any attempt at cleanliness, nor decent food nor sleeping accommodation there. One speaker said: "Give me the workhouse in preference. When a man leaves the workhouse he leaves it clean."

A representative of the London Daily Telegraph, in order to test the accuracy of the statements made concerning the shelters, and with the courage for which the modern newspaper man is so remarkable, undertook an investigation into the matter, and to effect his purpose spent

a night in one of the shelters. He did not anticipate that he would be accommodated with all the comforts and attendance of a first, or even a second, class hotel, but he did expect that there would be some cleanliness and decency found in these refuges which have been erected at the expense of well-meaning contributors towards the relief of misery. In this he was most grievously disappointed. The account he gives of his experience would remind us of what we have read of the worst penny boarding houses of the slums of New York.

The reporter describes the rooms as coffin-like boxes, dimly lit, with fetid atmosphere, the occupants moving about naked, "the most elementary principles of personal cleanliness and decency being ignored." "The outcast," he says, "is left alone in his dirt and filth, and accommodation to lodge him in it, and doubtless to add to it accumulation, is possible for him at 2d a night."

The developments made by this reporter are not likely to open wider the purse strings of the benevolent in response to the earnest appeal recently made by the General to the public for more funds to enable him to keep his work from collapsing. These revelations are calculated to give point to the accusations recently made by Major Philpott of Toronto to the effect that the Salvation Army has been chiefly used as a means of giving to the General's family an easy method of earning a comfortable living for themselves, through the ill-paid toil of subordinates.

FEAST OF THE HOLY ROSARY.

On the first Sunday of October occurs the festival of the most holy Rosary of the Blessed Virgin, a feast which has been for more than three centuries celebrated by the Church, its institution having arisen from the fact of the great efficiency of the devotion of the Rosary in obtaining God's favors. Pope Leo XIII. has taken occasion from the occurrence of this festival to appoint the month of October as specially dedicated to this devotion, which he has ordained to be specially practiced during the month.

In the lessons which are recited by the clergy on the feast, the Rosary is described as "a form of prayer in which fifteen decades of the Angelical Salutation (the Hail Mary) are recited, together with the Lord's Prayer a certain number of times, with also a pious meditation on fifteen Mysteries relating to our redemption."

The institution of the Rosary has been attributed by authors of considerable weight to various holy persons. This difference of opinion arises from the fact that at a very early period it was customary to recite certain prayers repeatedly in a fixed order, and to keep account of them by means of small globules similar to the beads which are used in the recitation of the Rosary. But it appears to be certain, and it is the general belief, that the inventor of the Rosary in the form in which we use it to this day was St. Dominic, the institutor of the religious order which bears his name, and which is also called the Order of Preachers, from the fact that they devote themselves in a special manner to the work of preaching the word of God, and instructing the Christian faithful in their religion. The Rosary was therefore instituted towards the close of the twelfth century.

The first Sunday in October was selected as the festival of the Rosary in memory of a naval victory gained over the Turks on that day, A. D. 1571, through fervent prayers offered to the Blessed Virgin for the triumph of the Christian arms, at a moment when the Moslems manœuvred all Europe. Pope Pius V., in memory of the victory, instituted the festival under the name of St. Mary of Victory. The title of the feast was afterwards changed by Pope Gregory XIII. to the "Feast of the Most Holy Rosary," in order to cultivate the devotion of the Rosary, which was found by the experience of the devout to be a most efficacious means of securing the patronage of the Blessed Virgin.

This devotion should be specially practiced during the month of October, as being the best calculated of any with which we are acquainted to honor the Blessed Virgin, whom God hath so much honored, and to secure her intercession for us with her divine Son.

In a number of Catholic churches in London the practice of congregational singing is being gradually introduced into the Sunday evening services.

The Catholic orphan asylum of Hankow, China, is doing noble work. In that country, where the cruel slaughter of female infants is so prevalent, it has saved no less than 40,000 children.

REMARKABLE EVENTS AT LOURDES.

Emile Zola, the notorious writer of disgustingly unclean fiction, has made his sensational trip to Lourdes in preparation for a new book which it is said he intends to issue shortly. Interviewers have been anxious to get an inkling of the impressions made upon him, before they come out in book form. It was, of course, expected by the freethinkers that he would find only something to be sneered at and pitied in the earnest faith of the visitors to the holy shrine; but though he is himself a freethinker, to the surprise of most people, he utters only words of respect and praise for the sublime manifestations of faith to which he was a witness. He admits that he went to Lourdes with the impression prevalent with his class that it is a superstition unworthy of the end of the nineteenth century, but he added, "My own pilgrimage thither has cured me of that delusion. I have never seen such a marvellous manifestation of unselfish fervor. The kindness of the pilgrims toward each other is a true socialism. Poor and rich intermingling freely, and there is no display of haughtiness or class pride. Lourdes is therefore not only harmless, but beneficial in this utilitarian and sordid age. The happiest hours of my life were spent there among the kneeling devotees and accompanying the beautiful processions. No one could help admiring the simple faith and enthusiasm of the worshippers."

Concerning the miracles of Lourdes, M. Zola will not at present give an opinion. He has seen prodiges which as far as he can at present ascertain are beyond the powers of nature, but he is not yet prepared to pronounce his decision on them.

There are people who would place more reliance on the judgment of this sensual novelist than on that of the devout Catholics, not a whit less learned than he is, nor less capable of forming an intelligent opinion on the subject, or on that of the Supreme Head of the Catholic Church, if it had been rendered.

No decisions of the Pope on the miracles at Lourdes have as yet been rendered, and they will not be without a most strict scrutiny into the evidence by which they are sustained. There is, therefore, no obligation for Catholics to believe that miracles have actually occurred there. Yet, without giving such a decision, the Holy Father has encouraged the visits of the faithful to the shrine of Lourdes, because they foster devotion, and augment the faith of the pious pilgrims who witness the miracles which are constantly being wrought there.

Outside of a formal decision of the Supreme Head of the Church, there may be sufficient evidence to convince candid onlookers, through the testimony of their own senses, that miracles have been wrought, and thousands of pious pilgrims have been thus convinced; and even the visit of Zola has had the effect of calling the attention of the incredulous to several remarkable miraculous cures which have recently taken place there. One of these occurred in the case of Marie Lebranchu, who was a patient in the last extremity of her disease at the Franco-Netherland Hospital of Rue Champannet, Paris. She was badly affected with pulmonary tuberculosis, and contrary to the advice of her physician, and even of the Superior of the Convent from which the Hospital is attended, she went to Lourdes. The journey lasted eight days, as she made it by short stages, resting at times. On the way she was again thought to be dying, and the last sacraments were administered to her. She recovered, however, sufficiently to proceed to Lourdes, and on her arrival she was immersed in the pool so renowned for having produced innumerable cures. She was at once relieved, and the physicians who examined her declared that the symptoms of her former illness had left her.

The patient returned to the hospital, and the physician who had before attended her, though evidently unwilling to believe that a miraculous cure had been effected, made the following statement to the newspaper correspondent who has made public a full report of the occurrence: "I would not like to say that the woman is cured. Before you can pronounce on a case of consumption you must watch the person closely after convalescence. What is certain is that there is a complete change in the state of her lungs. I fail to detect the same sounds and cavernous condition on auscultation which I did before the visit to Lourdes. We are in the presence of something abnormal which I cannot account for. Possibly the violent shock of immersion may have produced the remarkable cure. This has nothing to do with a hysterical state, supposing such to exist in this case. I am going to submit it to two professional brethren. Lebranchu went to Lourdes against my advice, as her life had been despaired of."

Just as the unbeliever of Thomas in the resurrection of Christ was overcome on his beholding and feeling the wounds in the hands and feet and side of our Blessed Lord, and as this fact

added to the strength of the truth, the unbeliever of the truth, the strength of the present case that proved in health Lourdes. It is whether or not this moment in this case have been which this shrine in the

Again, every one who is visited by Catholic freethinkers and raise the cry of sin from them no more "errors and superstitions," and thus we find that he went with the impression that he went who where there were most gross superstitions. M. Zola now admits his fellow freethinker in their judgment who visit the shrine there in any way necessarily he has certainly; for a cent. have all those who are indeed strong hope may be extended that God's power as it has always the Lord which is not less powerful lived Moses an out of Egypt." As they are avowed of many visit shrine has altered the case of other entertain the a reasonableness affirmed by the studies who went Apostles hoping might be healed afflictions, and healed of all manner reward of their

The power and same now as the when Christ dwelt men, and a pronounced pilgrimages of Beatrice and others are a testimony which God has praised still of Catholics.

Those pilgrims in good health, tion that any wrought for the purpose in view be strengthened manifestations of mercy, and praising His Holy will, as He is of Christianity Redeemer and of those who pur

Our contempt to the conclusion Quebec is largely actions of the stances a case terrorized the very expensive not necessary. isolated cases in Province where in the relation flock. The similar occurred Catholics, but we have no habitant pays than the Mech Ontario. The in the manner and many people method is falls alike upon

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added to the strength of the evidence in favor of the truth of the miracle, so the unbelief of the physician adds to the strength of the evidence in the present case that the patient was improved in health by the water of Lourdes.

It remains to be seen whether or not the cure will be permanent in this case, as many cures have been which have taken place at this shrine in the past.

Against every act of devotion practiced by Catholics it is the practice of Freethinkers and many Protestants to raise the cry of superstition. We hear from them no note but that of the "errors and superstitions of Romanism," and thus we find M. Zola admitting that he went to Lourdes under the impression that all the pious visitors who were there were sunk deep in the most gross superstition.

M. Zola now admits that himself and his fellow freethinkers were mistaken in their judgment. The Catholics who visit the sacred shrine do not go there in any vain hope that they must necessarily be healed of their ailments, certainly; for only about eight per cent. have ailments to be cured.

Those who are thus afflicted have indeed strong hopes that God's mercy may be extended to them, but these hopes are founded on a conviction that God's power to save is the same as it has always been: "That arm of the Lord which brought salvation is not less powerful than when it delivered Moses and the people of God out of Egypt." (Is. 2, xliii., 12.)

As they are aware that the faith of many visitors to the sacred shrine has already been rewarded in the case of others, they reasonably entertain the hope that they may experience a similar favor. The reasonableness of this hope is confirmed by the example of the multitudes who went to our Lord and His Apostles hoping that they also might be healed of their various afflictions, and who were actually healed of all manner of diseases in reward of their faith.

The power and mercy of God are the same now as they were in the days when Christ dwelt on earth among men, and when the Apostles promulgated His doctrine; and the pilgrimages of Lourdes, St. Anne de Beaupre and others of the same kind, are a testimony that the firm faith which God Himself commanded and praised still exists on earth among Catholics.

Those pilgrims who visit the shrine in good health, not with any expectation that any miraculous cure will be wrought for them, have the laudable purpose in view that their faith may be strengthened by their witnessing the manifestations of God's power and mercy, and that they may join in praising His Holy Name, because He is still, as He was in the first ages of Christianity, our Saviour and Redeemer and the bountiful Protector of those who put their trust in Him.

EDITORIAL NOTES.

Our contemporary the Mail has come to the conclusion that the exodus from Quebec is largely owing to the exactions of the Catholic clergy, and instances a case where the parish priest terrorized the people into building a very expensive presbytery which was not necessary. All will admit that isolated cases may be found in Quebec Province where good sense is wanting in the relation of a priest towards his flock. The world over we hear of similar occurrences, amongst not only Catholics, but people of all creeds. We have no manner of doubt that the habitant pays no more for his religion than the Methodist or Presbyterian in Ontario. The only difference there is in the manner of collecting the money, and many people think that the Quebec method is the fairest, as the burden falls alike upon all.

The irrepressible and combative Chiquinay has during his lecturing tours been in the habit of adopting the Mail's tactics. To prove that the Catholic Church is all wrong, and the Bishops and priests no better than they ought to be, he related on every platform how a certain cure in Quebec seized and sold for tithes the only little pig possessed by a poor widow lady. The story was well dressed up and told with much emotion and the shedding of copious tears by the lecturer, and the consequence was that all the cures were at once pronounced by the audience a very bad lot.

If we bring the procedure of the Mail and Chiquinay into everyday life, what will we find? Because of the revelations in the Public Works Department the Conservative party must be a very dishonest collection of politicians, and because of the escapades of Count Mercier the Liberal party must likewise be a very unsound concern. When a Protestant minister falls would it be fair to say that the eye of suspicion should rest on all the preachers? Many of our Protestant friends, particularly those who take their inspiration from that bitter and unrelenting no-Popery paper, the Mail, are not willing to measure out the same amount of justice to Catholics that they

would wish to be measured out to themselves.

An anti-Home Rule meeting took place in Toronto the night following that on which was held the great Blake reception. It was a regular 12th of July gathering. All the well known characters who take part from time to time in the comedy of "Croppis lie down," were present in full force, and, judging from their speeches, their minds still remain dwarfed by prejudice, unreason and ignorance—all three compounded in about equal proportions. They will have it that Ireland will be ruled from the Vatican as soon as the people are given permission to build railways and dig ditches without making application to the Queen, Lords and Commons of the mother country. Notwithstanding all the Kentish rocket set off on the occasion, the reflection that the sentiments of the speakers found an echo in the hearts of but a small minority of Canadians must have proved very discouraging.

The orators were wearing the plumes of Irishmen, and claimed they voiced the opinions of the better class at home; therefore we are asked to believe that the vast majority of the people of Ireland, Scotland and Wales, and a very large minority of Englishmen, are most inferior beings. The speakers were, for the most part, the lineal descendants of the men who feasted and fattened on plunder at the time of the conquest and confiscation. In proof of this we need but look at the names: Acheson, Cuthbert, McOstrich, Arnour, Wallace, Ridout, Beaty, Corbey, Bell, Campbell, Coburn, and their irrepressible Orange roorback manufacturer, James L. Hughes. Crommellians, every one! They form, indeed, a most extraordinary picture. Fancy such people talking as Irishmen to Irishmen!

It may be set down as a fact that the Mail's crusade against Irishmen has, after all, been about as successful as its crusades against Catholics in the Ontario elections. Professor Smith was a mischievous literary meddler in England, and he continues the harmful work in Canada. Wherever a sore spot is in process of healing he is ever ready to dart his bitter pen into the wound and open it afresh. Setting neighbor against neighbor is a most unholy trade, and we may rest assured that the professor and the Mail will yet have to take a seat on the stool of repentance.

Mr. JOHN REDMOND, Parnellite, and his eight companions, have adopted a line of procedure which must prove most gratifying to Lord Salisbury and his nephew. They have entered upon a crusade to bring about the release of Irish political prisoners; the object being, no doubt, to cause embarrassment to Mr. Gladstone and the Liberal party. All Irishmen are just as desirous as Mr. Redmond and his followers to see the prison doors opened for the innocent victims of Balfour's tyrannical regime, and we have no manner of doubt that they will soon regain their freedom. This rushing of the agitation for their release, immediately on the advent of Mr. Gladstone to power, causing at the same time more or less turmoil and rioting, looks very much as if the cynical and cruel Balfour were directing the movement.

On the 22nd instant Bishop Lorraine, of Pembroke, celebrated the fiftieth anniversary of his birth, the twenty-fifth of his priesthood and the tenth of his episcopal consecration. All the clergy of the Vicariate, and many from the Archdiocese of Ottawa took part in the celebration. His Grace the Archbishop of Ottawa preached on the occasion. Several addresses were read and handsome donations given to help on the work of the new hospital which the good Bishop is building. We regret that our representative's full account of the religious festivities did not reach us in time for insertion this week. While obliged to hold it over, we hasten to join Bishop Lorraine's many friends and well-wishers in extending him our hearty congratulations. Long may God spare him to protect the gigantic work he has undertaken in laboring to build up the young but hopeful Vicariate of Pontiac!

The editor of the London Times writes with an air of innocence that is wonderfully charming. No one would suspect, had he not read current history, that the reputation of that paper was soiled beyond redemption. Criticizing Mr. Gladstone it recently said: "We have heard of Tammany events on this

side of the ocean, and those arts by which the domination of Tammany Hall was secured. Mr. Gladstone's ideal is Ireland ruled on Tammany principles, unrestricted by any effective legal limits save those of his own making." It is not correct to state that Tammany is ruled by the Irish people; some of the most notorious boodlers in that great political organization, including Boss Tweed, were as far from being Irish as Mr. Walters himself. It will be recollected that a few years ago the Times stated that the Chicago anarchists were Irish, whereas not an Irishman was found amongst them. The policemen who lost their lives by the Haymarket bomb explosion were almost to a man natives of the Emerald Isle.

By order of the Pope researches are being made into all documents which bear upon the question of the reunion of the Eastern and Western Churches. The Holy Father is now engaged in preparing an important document in which this reunion is to be urged and a definite basis of union to be set forth. It is stated, however, that the Triple Alliance powers are opposed to the movement, through fear that it may tend to the strengthening of the influence of France in the East. The Pope will, however, continue his efforts to bring about the happy event independently of political jealousies.

A REPORTER of the New York Herald had recently an interview with the Right Rev. Bishop Luck, of Auckland, New Zealand, who gave a considerable amount of interesting information concerning the progress of religion among the Maoris, a savage Pagan tribe whose abode is on the island of New Zealand and the islands adjacent. There are 36,000 Maoris, of whom 4,000 are Catholics. Before the attempt of the Maoris in 1860 to establish their independence from Great Britain, the Catholic missions had many converts, but the war which then ensued broke up the missions, and estranged many of the tribesmen from Christianity. Now the number of Catholics is very much diminished; but these are much better educated than the converts were before the war, and there is an excellent prospect for the extension of the faith. Among those whom the Bishop expects before long to embrace the Catholic faith is the chief, Tawhiao, who is a man of intelligence, though he has been a cannibal. It is believed that cannibalism is still practiced amid the religious rites of the Pagan tribesmen, though it is difficult to obtain positive proof of this, as the Maoris are very reticent concerning the nature of their ceremonies.

The Italian Government are at present much disquieted by the preparations which have been made for the celebration of the Episcopal Jubilee of the Pope, as all manifestations of public respect for the Holy Father are regarded as a reproach to the Government, which keeps the Pope in so precarious a position. Officials of the Government talk freely even of re-establishing an era of persecution under the guise of a Kulturkampf. Revenge for the Pope's friendly sentiments towards France seems to be the cause for this new attitude of the Government; and it is a very possible contingency that the Holy Father will find it necessary to prohibit any public manifestations on the occasion of the jubilee, though the Government has promised protection for such, and for any pilgrims who may visit Rome for the jubilee. Little reliance is placed on these promises.

The Republicans of Illinois are endeavoring by every possible means to win back the German Lutheran vote which they have alienated by passing the obnoxious compulsory education bill, which ostracizes German schools and the Lutheran religion, obliging the Lutherans, contrary to their religious and national sentiment, to send their children to secular and purely English schools. Governor Fifer recently delivered a speech at Golconda in which he explained that he had signed the bill at the request of some Chicagoans, imagining that it applied to Chicago only, and that he had not discovered until it was too late the objectionable features of the bill. The Germans are disgusted with Governor Fifer's lame excuse and with his prayers did me good. God, who sees into the depths of hearts, knew of my ardent desire to know the truth. Do you remember in what good company we found ourselves one day at the feet of the Miraculous Virgin? The Emperor Francis Joseph and Prince Leopold (the Prince Regent of Bavaria) were there praying on their knees when we entered into the chapel. As I grow older, I continue to think and

willing enough to see Catholics deprived of freedom of education, but are unwilling to be deprived of it themselves.

A RECENT issue of the Liverpool Post states that should there be any decided move on the part of the public in favor of free education, it will make havoc with the Church of England schools of that city. A table is given by which it is seen how far each of the principal denominations has gone towards furnishing free schools, from which it appears that Catholics, in proportion to population, have made the greatest advance in this respect. Of Public Board schools, there are 7 free, and 14 with rates from a penny to three pence and upwards. The Church of England has 23 free, and 35 with rates; the Wesleyan and British Methodists, 2 free and 11 with rates; while the Catholics have 13 free and 12 with rates. It is stated that if the number of children attending these schools were given, the figures would show in a still more striking manner the enterprise of the Catholics in giving a free education to their children.

The increasing impudence of the American Protective Association, the new Know-Nothing society of the United States, has been manifested by their action in Sedalia, Mo., where they have notified Mr. David Ramsey, Republican candidate for the County Treasurership, that he must take his children from the convent of the Visitation in St. Louis and place them in a Protestant institution, or otherwise he will be defeated at the polls in November. Mr. Ramsey intends to pay no attention to the warning, as he claims the liberty of an American citizen to educate his children where he pleases. Liberal Protestants, equally with Catholics, are highly indignant at this interference with parental rights. Mrs. Ramsey died more than a year ago, and on her death the children were placed at the convent academy, as Mr. Ramsey was satisfied that they would be properly instructed there and their morals effectually guarded. Protestants elsewhere have been often of the same opinion as Mr. Ramsey as to the excellence of the training which young ladies receive under the care of the Catholic religious orders.

The French Government appear to have grown ashamed of having exiled the Jesuit Father Forbes Leith for having advised the congregation of the Church of St. Clotilde, Paris, to use the electoral franchise for the election of good Catholics to the Chamber of Deputies, in order that the anti-Catholic tendency of recent legislation may be reversed. The interdiction by which he was banished has been removed, and he has been officially informed that he is free to return to France. This is another of the signs which have been numerous of late, that the Government are becoming aware that their anti-Catholic policy is distasteful to the people.

The recent Irish census affords a pleasing proof of the strong religious feeling of the people of Ireland. The population of the country is given at 4,704,750; yet of these only 871 are returned as not belonging to any religious denomination. The full significance of the fact will be the better appreciated when we compare these figures with those of Canada. The census of the Dominion returns as "not specified," 33,983, of whom 21,896 belong to Ontario, the population of the Dominion being 4,892, 679, and that of Ontario 2,114,321.

The Queen of Roumania, so well known in the literary world as "Carmen Sylva," has a special devotion for the Blessed Virgin, though she is a Protestant. When she was visiting Munich it was her particular delight to visit the little chapel of the Herzogspital, where there is a statue of the Blessed Virgin which is renowned for the number of miracles which have been wrought there in the curing of those afflicted with all manner of ailments. The queen wrote in a letter which she recently wrote in reference to her visits to this chapel: "Although a Protestant, I was happy in going to pray to Our Lady, and especially in the little chapel of the Herzogspital before the Miraculous Virgin. It appeared to me that these prayers did me good. God, who sees into the depths of hearts, knew of my ardent desire to know the truth. Do you remember in what good company we found ourselves one day at the feet of the Miraculous Virgin? The Emperor Francis Joseph and Prince Leopold (the Prince Regent of Bavaria) were there praying on their knees when we entered into the chapel. As I grow older, I continue to think and

to believe that on this earth we should live with our eyes always turned towards heaven, which is the end of our pilgrimage."

DIOCESE OF LONDON.

Reopening of St. Alphonsus Church, Windsor.—First Communion and Confirmation.

Sunday, the 25th inst., was heralded in with beautiful sunshine which gave promise of an ideal autumn day. The weather was glorious, as if nature rejoiced at the important events about to take place at St. Alphonsus church. At 7:30 precisely Bishop O'Connor commenced Mass, Father Ferguson, Dean Wagner, Messrs. Montreuil and Valentine assisting. The church was well filled with a devout congregation of worshippers who came at this early hour to witness the impressive service of administering the sacraments of first Communion and confirmation. The girls (about thirty-six), in charge of Miss McBrady, were seated on chairs in the centre aisle and they were dressed in white, with veils and wreaths of the same color. The boys (thirty-five) were seated at the foot of the altar (in charge of Miss O'Connor and Miss O'Connor). After giving holy Communion Bishop O'Connor addressed the children. He explained the sacrament of confirmation, the knowledge necessary to receive it, the obligations contracted and the gifts of the Holy Ghost received. He complimented Dean Wagner on the work just completed, of beautifying the church, and his zeal and labor in preparing the youthful members of his congregation for the reception of the great sacraments. He concluded in his usual concise and vigorous style, "You have the most complete church in the diocese, the most beautiful church in Western Ontario and a pastor whose example and habits are never other than edifying to his people." Next to a parish priest the most important duties are allotted to Catholic teachers. Blessed indeed is the parish that has teachers equal to this parish. The work done in the city of Windsor by those teachers is evident. They deserve to receive praise and honor for devoting their lives to Catholic education.

After administering confirmation to six adults, as well as to the children's class, Bishop O'Connor gave a brief instruction to the children and admonished the parents and guardians against giving, by word or act, bad example to the little ones entrusted to their care. He warned the faithful against scandal by disobedience to God and Holy Church. At the 10:30 Mass every seat in the sacred edifice was crowded. Archbishop Walsh occupied a throne at the epistle side of the altar. Father Marjion, Provincial of the Basilians in Canada, and Father Cushing, President of Assumption College, were the deacons of honor. Bishop O'Connor, at the gospel side, was attended by Fathers Ferguson and Ryan of Amherstburg, Bishop Foley, of Detroit, Dampsey, and the Secretary, Father of the Capuchin Monastery, Detroit. Father Cato was the celebrant of the Mass; Father Scanlan, deacon; Mr. A. Montreuil, sub-deacon; Mr. Theodore Valentine, master of ceremonies; Dean Wagner, and Father Gauthier of the Hotel Dieu, were seated in the sanctuary stalls. Bishop O'Connor pontificated, and His Grace Archbishop Walsh preached the sermon of the day. He said:

"This is no other but the house of God, the gate of heaven."

These words, dearly beloved brethren, were spoken by Jacob when he awoke from a sleep when in a vision he saw a ladder reaching from earth to heaven, upon which angels were ascending and descending; then he exclaimed, "This is no other than the house of God, the gate of heaven." In examining the interior beauty of this church we are led to exclaim, in the language of the holy patriarch, "This is no other than the house of God, the gate of heaven." From corner-stone to cross-surmounted spire it is the most beautiful church in the city, its beauty inspires us towards religion, and religion is the study of a lifetime. Religion is a knowledge of the love of God. Hark in this beautiful temple God will be preached in purity and piety; here the Mass shall be offered for the living and for the dead; here the sin-laden soul may come for consolation and forgiveness; here the babe is made a Christian heir to the Eternal heritage of Heaven. The beauty and glory of God needs not a special temple or place; His omnipotence is universal; His glory is written in the stary firmament; He is present in all things created—the smallest star, the weakest insect, as well as the noblest creation of His hands, is bound by His laws, is controlled by His power. "He is higher than heaven; He is deeper than hell," says holy Job. He condescends to dwell in this tabernacle, for He is the God of mercy and of love. The same God who spoke to Moses from the burning bush, "Come not nigh, hither, put off the shoes from thy feet, for the place whereon thou standest is holy ground," spoke from Mount Sinai giving the ten commandments; He spoke in the temple of Solomon, "I have chosen this place to Myself for a house of sacrifice. My eyes shall be open, and My ears attentive to the prayer of him that shall pray in this place." The temple was destroyed, another was built by the children of Israel when the promise was given, "The Expected of Nations should come and fill it with the majesty of His glory."

Catholics know and believe that the Son of God, the Redeemer of the world, is in the church; He dwells upon our altars, and is daily offered in an unbloody manner for the living and for the dead. The temple of the Old Law was a place of sacrifice; on its altar was poured out the blood of animals. On the cross of Calvary was poured out the blood of the Divine Victim to flow in a stream of mercy down through centuries of time, ever present, ever loving and ever yearning for the salvation of man. It was as the God of mercy Jesus Christ, established His Church where the unbloody sacrifice could be daily offered as an atonement for sin. It was faith in His presence on our altars that inspired the building of this church. Faith created music as we hear it today. Faith inspired the sculptor's hand, the painter's art. Faith awoke the genius of mankind. This faith made those walls speak in voiceless language to our hearts of the beauty and glory of God's works. In mediæval times kings and princes built churches in honor of the living God; they offered rich gifts to rear these noble temples that have stood for centuries monuments of the faith and generosity of the royal donors. In modern times—although we have no Constantine, no Charlemagne—yet we have temples built by noble men, the hevers of the forest, the diggers of canals, the toilers, who, with tears of gratitude, have offered their gifts, purchased by the sweat of hard manual labor, to build the church of God. This church is a noble tribute to the generosity of the people of Windsor, and of the untiring energy of Dean Wagner, who has not neglected to beautify the souls of those entrusted to his care.

His Grace closed his remarks by a tender allusion to his love for his former children.

The people were deeply affected by the kindly words spoken by His Grace. After Mass an address of welcome, as follows, was presented to him. It was read by Judge McHugh:—

To the Most Reverend John Walsh, D. D., Archbishop of Toronto.

The Catholic people of Windsor desire to express to your Grace their sincere appreciation of your kindness in making this visit and to extend to you a cordial welcome. It is upwards of twenty years since you laid the cornerstone of St. Alphonsus church. On its completion you performed the solemn and impressive ceremony of consecrating it to Divine worship, and more recently you participated in the renewal of the blessing of the chalice and beautiful altar which adorns the sanctuary. It is a source of extreme gratification to us that this occasion, which is intended to celebrate in a fitting manner the decoration of our church, should also be honored with the presence of your Grace. In a few weeks you will have completed the twenty-fifth year of your Episcopacy. The limits of an address will not permit us to outline your zealous labors and sacrifices in behalf of the Catholic people of this diocese. Suffice it to say, that the fruits of your administration are manifested in the numerous churches, convents and seats of learning which have been erected throughout the diocese during your incumbency and under your patronage.

Nor have the results of those labors been confined to the improvements enumerated. We believe that sobriety and kindred virtues, as a result of their constant and potent inculcation by Your Grace, have made marked progress among our people. Your translation to the Archdiocese of Toronto occasioned us, in common with the entire Catholic population of this diocese, deep regret; but on reflection we realized that your appointment to an Archdiocese was the bestowal of an honor eminently deserved, and one which, instead of impairing Your Grace's usefulness, would enable you to exercise a wider and more beneficent influence. We fully appreciate that your visit on this occasion is intended to testify in a particular manner your esteem and regard for our devoted pastor. Your Grace is conversant with the many enduring works accomplished by the Very Rev. Dean Wagner in this parish, and the recognition of which is presented in the exquisite decorations with which the walls of this sacred edifice are embellished.

To our beloved Bishop, right reverend Father, we also extend an affectionate welcome. The unflinching zeal and rare executive ability which he has displayed in the discharge of his episcopal duties, and the marked success which has attended his administration, must prove a source of gratification to Your Grace and of edification to the people committed to his care. We are also desirous of expressing our gratitude to His Lordship the Bishop of Detroit, for his kindness in assisting at this celebration. He has on other occasions taken a kindly interest in matters affecting the welfare of this parish, and we have observed with pleasure that notwithstanding the onerous and exacting duties devolving upon him in the administration of the affairs of a populous diocese, he is always pleased to assist elsewhere in the promotion of any worthy cause.

In conclusion permit us to assure Your Grace of our heartfelt appreciation of the many manifestations of your unbounded kindness, and to express the hope that you may be spared many years to discharge the sacred and important duties appertaining to Your exalted office. Signed on behalf of the congregation: M. A. McHugh, M. Twomey, Chas. E. Casgrain, W. J. McKee, A. J. E. Bellepeche, E. J. Scully, H. E. Casgrain, T. A. Bourke, J. De Guise, F. H. Melochio, J. Wallace, John, D. H. Olette, A. Philip Panet, etc. The singing was very fine; Mozart's 12th Mass, with organ and string orchestra accompaniment. The leading lady soloist was Miss Eliza Madden. Miss Josephine Ouellette presided at the organ.

In the evening grand Vespers was given, when a beautiful sermon by Bishop Foley was preached.

At an early date you may hear something in detail of the unique labor of the artist, Mr. Edwards, of Detroit, who deserves something more than a brief notice for the magnificent work he has just completed in St. Alphonsus church, Windsor. M. C. K.

A band of three hundred pilgrims has started from England for a visit to the shrine of Our Lady of Lourdes. It is led by the celebrated Catholic peer of England, the Duke of Norfolk. He has a son badly deformed, and it is said that the object of his pilgrimage to the miraculous shrine is to have the boy cured. An extra touch of pathos is given to the nobleman's affliction by the fact that the ancient Norfolk family will become extinct in the death of the boy.



FIVE-MINUTE SERMONS.

Seventeenth Sunday after Pentecost.

PRAYER FOR SINNERS.

And the other is like unto this: Thou shalt love thy neighbor as thyself. (St. Matt. xxiii., 39).

How great must be the dignity of human nature, my brethren, since we learn by this day's Gospel, our Lord compels the love of His fellow-men with the love of His own sovereign and divine self!

The practical lesson conveyed by the commandment, "Love thy neighbor as thyself," is that it is our duty to love sinners and to pray for them. To love good people is easy enough, and we think a man a kind of a monster who has not at least one or two dear friends whose virtues has won his love.

How much we mistake our duty in reference to such poor wretches! When you say of one, "Oh! he is a most worthless creature," how surprised you would be if you could hear a whisper coming from his guardian angel, "Jesus Christ thought him worth dying for!"

So it is with the great sinner's soul: it is the work of a great Master. And what though it be stained and spotted with mortal sin, is there no such thing as true repentance? Are there no fountains of living waters in the sacraments in which it may be washed whiter than snow?

Prayer for the conversion of sinners should be far more practised than it is. Why, brethren, look around you in this great city, and if you can count the stars of heaven or the sands of the sea, you can count the men and women in mortal sin; and, alas! very many of them belong to our religion.

Now, just here, in the midst of the worst wickedness, are many thousands of devout servants of God, and in every family one or two souls whose very names might be Faithful and True.

If, therefore, you pray for yourself you do well; but do not forget that, if you are a true Christian, the poor sinner in your other self. And if you pray for the souls in purgatory, do not forget that there are many souls about you who are always in danger of hell, and unless many prayers are offered for them they are likely enough to be lost for ever.

There is not, and there cannot be, any smoking tobacco superior to the "Myrtle Navy brand." A wrapper of brighter appearance and higher price it is possible to tobacco and but a single leaf is wrapped round a plug. The stock used in the body of the "Myrtle Navy" plug is the very best which money can purchase.

Rich Plum Pudding. This delicious confection is nicely calculated to produce dyspepsia, heartburn, bilious troubles and headache. Burdock Blood Bitters is equally well calculated to cure these troubles and has proved its power in hundreds of cases. B. B. B. regulates and purifies the entire system.

If you are despondent, low spirited, irritable and peevish and unpleasant sensations are felt invariably after eating, then get a bottle of Northrop & Lyman's Vegetable Discovery and it will give you relief. You have Dyspepsia. Mr. R. H. Dawson, St. Mary's, writes: "Four bottles of Vegetable Discovery entirely cured me of Dyspepsia; mine was one of the worst cases. I now feel a new man."

Peter Kieffer, Buffalo, says: "I was badly bitten by a horse a few days ago, and was induced by a friend who witnessed the occurrence, to try Dr. Thomas' Electric Oil. It relieved the pain almost immediately, and in four days the wound was completely healed. Nothing can be better for fresh wounds. Minard's Liniment cures La Grippe."

LADY JANE.

CHAPTER V.—CONTINUED.

"It's a stranger, a relative of Madame Jozain," said one who knew. "She came from Texas with her little girl, less than two weeks ago, and yesterday she died, and last night the child was taken down with the same fever, and they say she's unconscious to-day, so madame couldn't leave to go to the funeral. No one will go to the house, because that old doctor from the other side says it is catching."

That day the Bergeron tomb in the old cemetery was opened for the first time since Madame Jozain's father was placed there, and the lovely young widow was laid amongst those who were neither kith nor kin.

When Raste returned from the funeral, he found his mother sitting beside the child, who lay in the same heavy stupor that marked the first days of the mother's illness. The pretty golden hair was spread over the pillow; under the dark lashes were deep violet shadows, and the little cheeks glowed with the crimson hue of fever.

Madame was dressed in her best black gown, and she had been weeping freely. At the sight of Raste in the door, she started up and burst into heart-breaking sobs.

"Oh, mon cher, oh, mon ami, we are doomed. Was ever any one so unfortunate? Was ever any one so punished for a good deed? I've taken a sick stranger into my house, and nursed her as if she were my own, and buried her in my family tomb, and now the child is taken down, and Doctor Debrof says it is a contagious fever, and we may both take it and die. That's what one gets in this world for trying to do good!"

"Nonsense, mum, don't look on the dark side; old Debrof don't know. I'm the one that gave it out that the fever was catching. I didn't want to have people prying about here, finding out everything. The child'll be better or worse in a few days, and then we'll clear out from this place, raise some money on the things, and start fresh somewhere else."

"Well," said madame, wiping away her tears, much comforted by Raste's cheerful view of the situation, "no one can say that I haven't done my duty to the poor things, and I meant to be kind to the child, and nurse her through the fever whether it's catching or not. It's hard to be tied to a sick bed this hot weather; but I'm almost thankful the little thing's taken down, and isn't conscious, for it was dreadful to see the way she mourned for her mother. Poor woman, she was so young and pretty, and had such gentle ways! I wish I knew who she was, especially now I've put her in the Bergeron tomb."

CHAPTER VI.

PEPSIE.

Every one about that part of Good Children street knew Pepsie. She had been a cripple from infancy, and her mother, Madelon, or "Bonne Praline," as she was called, was also quite a noted figure in the neighborhood. They lived in a tiny, single cottage, wedged in between the pharmacist, on the corner, and M. Fernandez, the tobacconist, on the other side. There was a narrow green door, and one long window, with an ornamental iron railing across it, through which the interior of the little room was visible from the outside. It was a very neat little place, and less ugly than one would expect it to be. A huge four-post bed, with red tester and lace-covered pillows, almost filled one side of the room; opposite to the bed a small fire-place was hung with pink paper, and the mantel over it was decorated with a clock, two vases of bright paper flowers, a blue bottle, and a green plaster parrot; a small armchair, a table above which hung a crucifix and a highly colored lithograph of the Bleeding Heart, and a few chairs completed the furniture of the quaint little interior; while the floor, the door-steps, and even the sidewalk were painted red with powdered brick dust, which harmonized very well with the faded yellow stucco of the walls and the dingy green of the door and batten shutter.

Behind this one little front room was a tiny kitchen and yard, where Madelon made her pralines and cakes, and where Tite Souris, a half grown dandy, instead of a "little mouse," washed, cooked, and scrubbed, and "waited on Miss Pepsie" during Madelon's absence; for Madelon was a merchant. She had a stand for cakes and parlines up on Bourbon street, near the French Opera House, and thither she went every morning, with her basket and pans of fresh pralines, sugared peccans, and calas *tout chaud*, a very tempting array of dainties, which she was sure to dispose of before she returned at night; while Pepsie, her only child, was the treasure of her life, remained at home, sitting in her high chair by the window, behind the iron railing.

And Pepsie sitting at her window was as much a part of the streets, as were the queer little house, the tiny shops, the old vegetable woman, the cobbler on the *banquette*, the wine merchant, or the grocer. Every one knew her: her long, sallow face with flashing dark eyes, wide mouth with large white teeth, which were always visible in a broad smile, and the shock of heavy black hair twisted into a quaint knot on top of her head, which was abnormally large, and set close to the narrow, distorted shoulders, were always visible, "from early morn till dewy eve," at the window; while her body below the shoulders was quite hidden by a high table drawn forward over her lap. On this table Pepsie shelled the peccans, placing them in three separate piles, the perfect halves in one pile, those broken by accident

in another, and those slightly shriveled, and a little rancid, in still another. The first were used to make the sugared peccans for which Madelon was justly famous; for the second to manufacture into pralines, so that they had given her the sobriquet of "Bonne Praline"; and the third pile, which she destined to use in her business, nothing imperfect ever entering into her concoctions, were swept into a box, and disposed of to merchants who had less principle and less patronage.

All day long Pepsie sat her window, wielding her little iron nut-cracker with much dexterity. While the beautiful clean halves fell nearly always unbroken on their special pile, she saw everything that went on in the street, her bright eyes flashed glances of recognition up and down, her broad smile greeted in cordial welcome those who stopped at her window to chat, and there was nearly always some one at Pepsie's window. She was so happy, so bright, and so amiable that every one loved her, and she was the idol of all the children in the neighborhood—not, however, because she was liberal with peccans. Oh, no; with Pepsie, business was business, and peccans cost money, and every ten sugared peccans meant a nickel for her mother; but they loved to stand around the window, outside the iron railing, and watch Pepsie at her work. They liked to see her with her pile of nuts and bowl of foaming sugar before her. It seemed like magic, the way she would sugar them and stick them together, and spread them out to dry on the clean white paper. She did it so rapidly that her long white fingers fairly flashed between the bowl of sugar, the pile of nuts, and the paper.

And there always seemed just enough of each, therefore her just discrimination was a constant wonder. When she finished her task, as she often did before dark, Tite Souris took away the bowl and the tray of sugared nuts, after Pepsie had counted them and put the number down in a little book, as much to protect herself against Tite Souris's deceptions as to know the exact amount of their stock in trade; then she will open the little drawer in the table, and take out a prayer-book, a piece of needle-work, and a park of cards.

She was very pious, and read her prayers several times a day; after she put her prayer-book aside she usually devoted some time to her needle-work, for which she had a real talent; then, when she thought she had earned her recreation, she put away her work, spread out her cards, and indulged in an intricate game of solitaire. This was her passion; she was very systematic, and very conscientious; but if she ever purloined any time from her duties, it was that she might engage in that fascinating game. She decided everything by it; whatever she wished to know, two games out of three would give her the answer, for or against.

Sometimes she looked like a little witch during a wicked incantation, as she hovered over the rows of cards, her face dark and brooding, her long, thin fingers darting here and there, silent, absorbed, almost breathless under the fatal spell of chance. In this way she passed day after day, always industrious, always contented, and always happy. She was very comfortable in her snug little room, which was warm in winter and cool in summer, owing to the two high buildings adjoining; and although she was a cripple, and her lower limbs useless, she suffered little pain, unless she was moved roughly, or jarred in some way; and no one could be more carefully protected from discomfort than she was, for although she was over twelve, Madelon still treated her as if she were a baby. Every morning, before she left for the Rue Bourbon, she bathed and dressed the girl, and lifted her tenderly, with her strong arms, into her wheeled chair, where she drank her coffee, and ate her roll, as daintily as a little princess, for she was always exquisitely clean. In the summer she wore pretty little white sacks, with a bright bow of ribbon at the neck, and in winter her shrunken figure was clothed in warm, soft woolen.

Madelon did not sit out all day in rain and shine on Bourbon street, and make cakes and pralines half the night, for anything else but to provide this crippled mite with every comfort. As I said before the girl was her idol, and she had toiled day and night to gratify her very wish; and, as far as she knew, there was but one desire unsatisfied, and for the accomplishment of that she was working and saving little by little. Once Pepsie had said that she would like to live in the country. All she knew of the country was what she had read in books, and what her mother, who had once seen the country, had told her. Often she closed her eyes to shut out the hot, narrow street, and thought of green valleys, with rivers running through them, and hills almost touching the sky, and broad fields shaded by great trees, and covered with waving grass and flowers. That was her one unrealized ideal—her "Carcassonne," which she feared she was never to reach, except in imagination.

CHAPTER VII.

THE ARRIVAL.

On the other side of Good Children street, and almost directly opposite Madelon's tiny cottage, was a double house of more pretentious appearance than those just around it. It was a little higher, the door was wider, and a good-sized window on each side had a small balcony, more for ornament than use, as it was scarcely wide enough to stand on. The roof projected well

over the sidewalk, and there was some attempt at ornamentation in the brackets that supported it. At one side was a narrow yard with a stunted fig-tree, and a ragged rose-bush straggled up the posts of a small side-galley. This house had been closed for some time. The former tenant having died, his family, who were respectable, pleasant people, were obliged to leave it, much to Pepsie's sorrow, for she was always interested in her neighbors, and she had taken a great deal of pleasure in observing the ways of this household. Therefore she was very tired of looking at the closed doors and windows, and was constantly wishing that some one would take it. At last, greatly to her gratification, one pleasant morning, late in August, a middle-aged woman, very well dressed in black, who was lame and walked with a stick, a young man and a lovely little girl, appeared on the scene, stopped before the empty house, and after looking at it with much interest mounted the steps, unlocked the door, and entered.

TO BE CONTINUED.

ASSOCIATION OF CHRISTIAN FAMILIES.

The Sovereign Pontiff has issued a Brief approving anew the association of Christian families, and ratifying the regulations recently made by the Sacred Congregation, whereby this pious society may be spread and perpetuated throughout the world and from one universal association. His Holiness deems such an organization to be of salutary use, and in accord with the necessities of our times. For its object is "the work of devoting and dedicating Christian families to the Holy Family; so that Jesus, Mary and Joseph may take into their care the homes thus consecrated, and may protect them as their very own."

All who know of and deplore the corruption of Christian morals, the extinction within families of the spirit of religion and of piety, the uncontrolled desire of earthly things, will strive to bring timely healing to evils so great and so many. And nothing could be conceived of greater help and succor for Christian families than to see before them the example of the Holy Family, wherein all Christians, of whatsoever condition, may see the most perfect type of domestic society and of all holiness.

The Holy Father desires that associations of the Holy Family now existing shall be absorbed into this one confraternity, which has its centre in Rome with the Cardinal Vicar as its chief director. In each diocese the Ordinary shall appoint a "Diocesan Director," who shall communicate with the parish priests, to whom exclusively is given the charge of inscribing the families of their representative parishes. In the month of May every year a report is to be made through the Diocesan Directors to the head centre in Rome.

The statutes further provide that the image of the Holy Family of Nazareth shall be found with each of the families inscribed, and the members of such families shall at least once a day, and as generally as possible in the evening, pray together before the image. A special recommendation is given for this purpose to the formula of prayer approved by the Sovereign Pontiff, and also to the frequent use of the three well-known ejaculatory prayers: "Jesus, Mary and Joseph, I give you my heart and my life," "Jesus, Mary and Joseph, may my soul pass away in peace with you."

The Brief concludes with this fervent blessing: "May Jesus, Mary and Joseph, invoked at the hearth, be favorable to us. May they bring with them charity; may they rule our morality; may they move hearts to virtue by their example; and may they sweeten and make more tolerable the miseries wherewith man everywhere is burdened."

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The pilgrimage which is to proceed from England to Rome on the occasion of the jubilee of the Pope will probably be the most insignificant that has left English shores for centuries. It will not only be representative of the ecclesiastical and lay chiefs of the community, but it will also be representative in a special sense of the principal industrial centres of the country. For instance, places like Manchester, Liverpool, Birmingham, and Plymouth will in all probability have a special delegation. The pilgrimage will be under the control of the Catholic Union, with the Duke of Norfolk at its head.

At the request of Bishop Northrop, the Fathers of the Pious Society of Missions have taken charge of St. Peter's Church for the colored Catholics of Charlestown, S. C. Rev. Joseph Murray, P. S. M., and Rev. A. Loisel, P. S. M., will be the new pastors.

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Never be without a supply of JOHNSTON'S FLUID BEEF. Convenient in domestic cooking. Indispensable in times of sickness. Easily prepared, Readily digested, Very strength-giving. HEALTH FOR ALL.

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CAUTION. EACH PLUG OF THE MYRTLE NAVY IS MARKED T. & B. IN BRONZE LETTERS. NONE OTHER GENUINE. THE DOMINION Savings & Investment Society MONEY TO LOAN. In sums to suit at lowest rates, and on most convenient terms of repayment. Payments made at the option of the borrower if desired. Apply personally or by letter to H. E. NELLE, Manager. Offices—Opposite City Hall, Richmond St., London, Ont.

Branch No. 4, London. Meets on the 4th Thursday of every month, at eight o'clock, at their hall, Albion Block, Richmond Street, E. Forrester, res. 7th, Co. Green, Recorder, Secretary.

C. M. B. A.

Brooklyn, N. Y., Sept. 21, 1892. To the C. M. B. A. Members: The 15th Annual Convention of the Catholic Mutual Association will be held in Seminary Hall, Notre Dame Street, in the city of Montreal, beginning Tuesday, Oct. 18, 1892, at 9 o'clock, a. m. Headquarters at the St. Lawrence Hall Hotel, St. James Street.

Yours fraternally, JAMES S. MCGARRY, Supreme President. C. J. HICKEY, Supreme Recorder.

Resolutions of Confotence.

At the regular meeting of Branch 57, Orillia, the following resolutions were unanimously passed:

Moved by Brother J. H. Devaney, seconded by Brother R. A. Lynch, that in view of the unexpected desire of our esteemed and worthy brother, W. J. Gallagher, late Financial Secretary of this branch, he be interred in a merciful God, that this branch tender its heartfelt sympathy and condolence to the bereaved family of our late brother, for the great and irreparable loss they have sustained, and earnestly pray that God in His infinite goodness may grant them fortitude and resignation to bear the trial which has so suddenly overtaken them. Be it also

Resolved that the members of this branch are happy to testify to the Christian and moral worth of our late brother. He has been a dutiful and obedient member of his Church and always endeavored to perform good work that his conscience and charitable heart dictated. His last wish was to be buried in the Holy Church, and he has been so buried. His soul rests peacefully in the bosom of his merciful God, and he is no longer a burden to his family. Be it further

Resolved that our charter be draped in mourning for sixty days and that a copy of these resolutions be spread on the minutes of this meeting, and a copy of the same be presented to the relatives of deceased, and also sent to the official organ, the CATHOLIC RECORD, for publication. JOHN THOMSON, Sec. Sec.

Toronto, Sept. 23, 1892. At a regular meeting of Branch 2, held on the above evening, it was moved by Chaucer Haney, seconded by Bro. Thomas Walsh, and carried unanimously, that

Whereas it has pleased Almighty God to remove from our midst the beloved father of our esteemed brother, William Clark, and brother of George Clark, be it

Resolved that we, the members of this branch, desire to express our sincere sympathy with our beloved brother, in the loss they have sustained. Be it further

Resolved that this resolution be spread on the minutes of the branch, and copies of the same be forwarded to Brothers George and Wm. Clark, and also to the official organ of the C. M. B. A. for insertion. J. M. YARLES, Sec. Sec.

ZOLA AT LOURDES.

His Pilgrimage is the Sensation of the Day.

ALL PARIS IS EXCITED—THERE ARE MANY SPECULATIONS ABOUT THE CHARACTER OF THE NOVEL—HE WILL DOUBTLESS WRITE ABOUT THE HOLY THROUG.

Paris corr. New York Tribune.

M. Zola's pilgrimage to Lourdes is the sensation of the day. Now, since this famous shrine is a place of so great interest, and since all France is always ready to hang spell-bound upon the words and actions of M. Zola, one may only imperfectly imagine the sensations caused by the announcement that the novel was to be for a time conjured; that M. Zola, in brief, would this year join the holy throng and make the pilgrimage. It must be confessed that the sensations were much varied. Some thought only of the new book he would write, a naturalistic novel about Our Lady of Lourdes. Some—the railroad people—thought of the throng of sight-seers his presence there would attract. Some, many indeed, looked upon it with pious horror. To them it was not merely Saul among the prophets, it was Anti-Christ among the Disciples. They protested. They even sought to invoke the law, both civil and ecclesiastical, to prevent M. Zola from going thither; all of which was, of course, in vain, and only served to amuse the object of their disfavor and to give him welcome material for the novel he had in mind.

S. M. Zola, accompanied by Mme. Zola, went to Lourdes, and following the crowd, proceeded at once to the Holy Grotto. He found it surrounded by more than 20,000 people of both sexes and of all ages and conditions. Indeed, none of his novels is a more striking scene portrayed than that. In the afternoon the daily procession occurred. At its head marched no less than 2,000 priests, monks and nuns. Then came the Holy Sacrament, borne beneath a silken canopy. After it came the sick and suffering, who had come thither to be cured. There were two cripples on crutches or leaning on the arms of friends; the blind, led by friends or fellow pilgrims; sick and deformed infants in their mothers' arms; here and there a cripple and a blind man in arm, relying upon each other, the one for support, the other for guidance. Behind these thousands came other thousands of suppliants, sightseers, perhaps some scoffers, while yet other thousands stood by and gazed upon the scene.

Among the last named stood M. Zola. He was dressed in black, with a white straw hat. In his hands were notebook and pencil, and Mme. Zola leaned upon his arm. He carried with him a folding camp-chair, upon which sometimes he, sometimes Mme. Zola, sat, when weary of standing. He also knelt when all around him did so, at the massing of the Holy Sacrament, but kept his eyes open and his notebook and pencil in hand meanwhile. He asked innumerable questions of those who stood about him, and was evidently much moved by what he saw. When the whole throng burst into audible supplications, his eyes behind their glasses glittered, partly with sympathy, partly with tears. "Save us, Lord Jesus, or we shall perish!" cried the multitude; and "Jesus, Thou Son of David, have mercy on us!" "Oh Lord! speak but a word, look on us for a minute, and we shall be healed." Then the whole had been sick began to shout that they were cured. One woman, bedridden for

years, sprang from the litter in which she had been carried, exclaiming: "Cured! Saved!" The whole crowd cheered vociferously and shouted exclamations of praise and thanksgiving. M. Zola brushed his eyes and murmured, "It is wonderful! wonderful!" There was another procession at night. The holy Grotto was illuminated, and the statue of Notre Dame de Lourdes was adorned with wreaths bearing lighted candles. Each pilgrim in the procession carried a taper, and all sang the "Ave Maria" as they marched by the shrine. In this procession there were seven notable persons. Six of them were pilgrims who had, they said, been miraculously cured that very day. The seventh was M. Zola himself. He contrived to hold in one hand both notebook and taper, while he wielded the pencil with the other. "It lights my book so that I can write," he said, referring to the taper. His ears and tongue, too, were busy. He listened to and jotted down every devotional ejaculation, and asked innumerable questions. Sometimes he got pleasant enough answers, but sometimes he was sharply rebuked for his irreverence. The next morning he went to the priests and asked for an authoritative list of the miracles that had been wrought just a nonchalantly as he might have asked a prefect of police for a list of the day's arrests! The priests declined to gratify his irreverent curiosity.

During the day many curious incidents occurred. He was walking about among the litters of the sick, and paused at the side of the crippled boy, who recognized him. Ah, my lad, are you praying to be cured?" he asked. "No, M. Zola," was the reply. "I am praying for your conversion!" The novelist's face flushed with emotion, and he bent over and kissed the lad, saying: "I thank you, my dear; I have no doubt that I need to become better." Soon after this one of the priests was telling M. Zola of the miraculous cure of one of the pilgrims, when another approached and exclaimed: "Ah, M. Zola! If only you would turn to our Lord! He would cure you, also, and receive you into the academy of the true immortals!" The novelist was a little taken aback at this reference to his defunct ambition, but took it in good part.

The tone of the book which M. Zola will write as a result of his visit to Lourdes will not be altogether friendly to the shrine. Neither will it be offensively hostile. He will give the bulk of the pilgrims credit for sincerity, but will charge them with too great credulity. He will dwell upon some incidents which he claims to have noted, such as the death of two pilgrims while on their way to the shrine. Nevertheless, the tone of the book will be generally respectful, as he indicated when he said to one of the priests, on bidding him adieu: "I am, sorry that I entered upon this pilgrimage so lightly. I should not have done so had I been properly informed."

AMERICAN "EQUAL RIGHTERS."

A letter in the Chicago Citizen says: At the session of the Board of Education on Wednesday night, at the proper time, Miss Kate Ryan, of South Omaha, a former teacher in the Brown Park school, who was ignored by the Board on account of being a Catholic, when the list of teachers for 1893 was made up, stepped forward and asked permission to say a few words. President Cheek gave her permission and she said: "I come here personally to-night, gentlemen, to ask you a plain question, to which I trust you will give me a plain answer. A few days ago this body met and elected the teachers for the ensuing year. When I read in the paper of the proceedings and saw that my name had been omitted, I was nonplussed at first; then I thought that a mistake had been made. Later one of the teachers came and told me that I had been ignored on purpose. Now, gentlemen, I am here face to face with you, and I ask you why you ignored me? You tremble. Truth makes a man a coward when he has to face it, does it not? I am an old citizen still, does it have ignored me. Why? I have taught in your public schools and given satisfaction. My education is a finished one, as Professor Munroe said she will tell. (Professor Munroe said such was the fact.) My scholars, every one of them, loved me and I loved them. Prof. Munroe will tell you, gentlemen, that advanced my classes more than any other teacher of South Omaha. Then why should I not be retained? I am told if I had gone to the members of the board and electioneered with each for an hour I might have been retained. Gentlemen, this I could not do; I presumed you were an honorable body of men, and I would not thus insult you. I hear other teacher said this. I could not. Is there one in this honorable body of men who is man enough to say he voted against me?"

AT THEIR OLD TRICKS.

The Irish Landlords try to Embarrass Gladstone.

A cable despatch received on the 27th, says:—The Irish landlords have now entered upon their plan of campaign, which they confidently trust will prove more successful than did that captained by Mr. William O'Brien and Mr. John Dillon. As long as the Conservatives were in office evictions were kept down to a minimum, with the consequent cessation of outrage and disorder. Mr. Arthur Balfour's strong personality prevailed to keep the landlords quiet, while he and his colleagues were responsible for the quietude of the country. As Mr. William O'Brien shows in a letter to the papers, he early in the year moved an adjournment of the House of Commons to call attention to the wholesale evictions pending on Clare Island. Within a fortnight an emissary of the Irish Secretary visited Clare Island, saw the land agent, the threatened evictions did not take place, and Mr. Balfour's claim that his policy had resulted in bringing peace and prosperity to Ireland was not weakened. It is different now with Mr. John Morley in the Secretary's Lodge. He has suspended the operation of the Coercion Act, declaring that he can rule Ireland without it. Very well, say the landlords, we shall see, and straightaway breaks forth an epidemic of eviction over the country. The real character of this outbreak and its true meaning appears from the fact that in every case the indebtedness proceeded upon consisted of ancient arrears. If these evictions were necessary, or are reasonable, they should naturally have taken place last year or the year before. That they should simultaneously and in increasing number be proceeded with in these early weeks of the new Government is a fact that tells its own story. What makes it all the more pitiful is that, just now, owing to hopeless harvest weather and the low price of stock, the coming winter will be the worst Ireland has passed through since 1886. How Mr. John Morley will meet these threatening and critical circumstances is a

said: "So there are three of you who will acknowledge the truth. Now, gentlemen, will you tell me why you voted against me? No, I see you will not; but I will tell you why: I am a Catholic—that explains it all; yes, I am an Irish Catholic, and am proud of it. But, gentlemen, I never attempted to bring my religion into my school work. I have always tried to inculcate in the minds of my scholars the things that were right. I have corrected my pupils when they did wrong. Would you have me do otherwise? No fault has ever been found with my work; but I am guilty of being a Catholic girl, and that was enough to condemn me with you. Above your heads on the wall hangs the Stars and Stripes that I love better than my life. They give forth the glad news of freedom for all mankind; yet, sitting in its shadow, you condemn me because my faith is different from yours. How proud I was the day you came to my school at South Omaha to raise that flag over the place of my labors. Well, I remember that night when sitting in my room, by my bedside and prayed God to bless you for your wisdom and forethought in thus helping to educate the young mind and fire it with a patriotic zeal that will live till death. The next time I meet you it is beneath the same flag. I meet you to demand justice. Yet, while breezes from without lift the folds that wave over your heads, you cast me aside and say in your cowardly and un-American hearts, 'She is not fit to teach in our schools. She is a Catholic girl!'"

DR. MCGLYNN'S CASE.

(Correspondence of the Philadelphia "Public Ledger.")

New York, Sept. 20.—An event of the utmost interest to Catholics all over the United States will be the meeting in this city, Oct. 16th, of all the Roman Catholic Archbishops, headed by Cardinal Gibbons, for the purpose of deliberating in regard to the affairs of the Church in this country. The interest of the meeting will be enhanced by the fact that Archbishop Sattoli, of Rome, will be present as the Pope's special delegate. He is a man of great ability and learning and enjoys special intimacy with the Pope, from whom he will probably come clothed with extraordinary powers. It is possible that the results of the conference will be of unusual importance. There are a number of subjects which will naturally come up for discussion, among them being the controversy over Archbishop Ireland's Faribault School system. If it is true that Dr. McGlynn has finally decided to make his submission to the Roman Propaganda in order to secure an opening of his case, this fact will give increased popular interest to the coming ecclesiastical gathering.

It has so many times been erroneously reported that Dr. McGlynn's case was to be reopened, that I would hesitate to give currency to the report now, were it not for the fact that this time it comes from sources entitled to more than ordinary respect and credence. Just what terms Dr. McGlynn has made for himself is not stated, but he could not secure a reopening of his case and a hearing of his side of the controversy unless he should promise to accept the decision of the ecclesiastical body appointed to try him, and it is believed that Dr. McGlynn, in order to recover his lost position in the Church, of which he was once an honored priest, is at length willing to make some submission to the authorities.

AT THEIR OLD TRICKS.

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A cable despatch received on the 27th, says:—The Irish landlords have now entered upon their plan of campaign, which they confidently trust will prove more successful than did that captained by Mr. William O'Brien and Mr. John Dillon. As long as the Conservatives were in office evictions were kept down to a minimum, with the consequent cessation of outrage and disorder. Mr. Arthur Balfour's strong personality prevailed to keep the landlords quiet, while he and his colleagues were responsible for the quietude of the country. As Mr. William O'Brien shows in a letter to the papers, he early in the year moved an adjournment of the House of Commons to call attention to the wholesale evictions pending on Clare Island. Within a fortnight an emissary of the Irish Secretary visited Clare Island, saw the land agent, the threatened evictions did not take place, and Mr. Balfour's claim that his policy had resulted in bringing peace and prosperity to Ireland was not weakened. It is different now with Mr. John Morley in the Secretary's Lodge. He has suspended the operation of the Coercion Act, declaring that he can rule Ireland without it. Very well, say the landlords, we shall see, and straightaway breaks forth an epidemic of eviction over the country. The real character of this outbreak and its true meaning appears from the fact that in every case the indebtedness proceeded upon consisted of ancient arrears. If these evictions were necessary, or are reasonable, they should naturally have taken place last year or the year before. That they should simultaneously and in increasing number be proceeded with in these early weeks of the new Government is a fact that tells its own story. What makes it all the more pitiful is that, just now, owing to hopeless harvest weather and the low price of stock, the coming winter will be the worst Ireland has passed through since 1886. How Mr. John Morley will meet these threatening and critical circumstances is a

question anxiously asked. Will he consent to the engagement of police and military in order to hold back the half-starved people while the bailiffs storm cottage or loot farmyard? The law here, as in the case of Shylock's pound of flesh, so decrees it, and it is difficult to see by what means Mr. Morley can avoid being dragged in to take a hand at the game primarily designed for the destruction of himself and the Government of which he is a member. The leaders of the Irish Nationalist party are fully alive to the dangers of the situation. They perceive that the only chance of avoiding or minimizing it is that they shall cordially work with the Chief Secretary in endeavoring to keep the peace and to tide over the winter. Mr. O'Brien has raised a note of alarm in the letter alluded to, in which he desires the people of Great Britain to note that, if notwithstanding the utmost efforts of the Nationalist leaders, Ireland should, to any extent, be disturbed during the winter, it is the allies of the late Government who have, of malice aforethought, deliberately organized the trouble. Mr. Tim Healy, speaking at a public meeting, has declared his full belief in the honesty of John Morley's purpose, and has besought for him the assistance of the Irish people in his endeavor to carry out his plans. That such a reference to an Irish Secretary made by a Nationalist member should be loudly cheered at a public meeting in Dublin is a notable sign of the new times.

CATHOLIC NOTES.

Dr. Thomas Arnold, one of the fellows of the Royal University of Ireland, enjoys the double distinction of being the Son of Dr. Arnold, of Rugby, and the father of Mrs. Humphrey Ward. He is a devout Catholic.

Australia has one Cardinal Archbishop, 1,000 priests, 405 Brothers, 2,805 Sisters, 2 ecclesiastical seminaries, and a Catholic population of 700,000. The Church has found this land a rich and kindly soil.

Probably the largest convent in New England will be the one which the Fathers of the Dominican mission in New Haven, Conn., intend to erect in that city. It will be a handsome stone structure, and will cost over \$100,000.

The death is announced of Baron de Habert, a convert from Judaism to Catholicity, as well as his wife, Mme. Beer, niece to the celebrated composer, Meyerbeer.

Mr. Justin Huntly McCarthy, M. P., is not only a historian, author, journalist and dramatist, but a most accomplished linguist. He has just mastered Arabic, and is now turning his attention to Japanese.

The Reverend Mother-General of the Sisters of the Sacred Heart of Jesus arrived at New Orleans recently with four Sisters, making eight now in that city. These Sisters intend to open a school for the children of Italians in this fall.

Brother Menke, S. J., who is attached to the Church of the Holy Trinity, Boston, is eighty-six years of age and for nearly fifty years has been attached to that church. In a short time the fiftieth anniversary of his entrance into the Society of Jesus will occur.

CATHOLIC ORDER OF FORESTERS.

At the last meeting of the Sacred Heart of Foresters, Catholic Order of Foresters, held at the residence of the following resolution was unanimously carried: Moved by Brother Ph. DeGruchy, seconded by Brother T. Louerzan, that whereas since his death the sad news has been recorded of the death, after a lingering illness, borne with patience and Christian fortitude, of the Reverend T. O'Mahoney, Bishop of Endocia (I. P. I.), auxiliary Bishop of Toronto. His learning, erudition, eloquence and piety were his valuable members of the Holy Church, the doctrines of which, in the land of his birth, in Australia, Italy and Canada, he unceasingly taught, and for the promulgation of which he gave up his youth, his manhood and finally his life. His death deprives our beloved Archbishop of a valued friend and untiring assistant, and the Catholic population of this city of a learned instructor and guide. His life has gone out from amongst us to a better sphere, and we warmly regret the loss he created, and the burning words he taught, as well as the noble monument he created, will be for ever.

Be it therefore resolved that we, the members of the Sacred Heart Court No. 201, Catholic Order of Foresters, in meeting assembled, do hereby record our appreciation of his worth, our grief for his loss, and our recognition of the void created by his removal by draping our charter in mourning for the term of three months, and retiring up at each meeting prayers for the repose of his soul. His respectfully tender to His Grace the Archbishop of Toronto the sympathy of the Court for the almost irreparable loss sustained by the clergy of the Archdiocese, and the Catholics of Toronto generally, in the death of Bishop O'Mahoney; whilst at the same time reiterating that we have another added to the long list of those gone before, as mediators and intercessors for us at the Divine Mercy seat. Be it further resolved that a copy of this resolution and preamble be forwarded to His Grace, be inserted upon the minutes of this meeting and given to the Irish Canadian, Catholic Review and London Record for publication.

From Douglas, Ont.

Not since the solemn consecration was our holy Mother Church, with white marble facades, visited by such a throng of devout worshippers as that which attended the exercises of the mission given here last week by Father Connelly, S. J., of Montreal. It was indeed a week of prayer for the parishioners of St. Michael's. Every morning the crowded teams came in from all sides, to return at evening when the round of devotions in the church was closed. The families of the farmers carried with them their mid-day meal, which they partook of in the grass around the church. The attendance kept constantly increasing till the end, and was marked by a good sprinkling of Protestants. One of the attractive features of the mission was the Father's clear and forcible setting forth of the fundamental dogmas of our faith—the Church, Atonement, Confession, Real Presence—and the many very practical applications he drew from them. The closing sermon on the grounds of Catholic devotion results as a fruit of the mission, and was listened to with rapt attention by a packed church.

In his instructions of a very practical nature the mission insisted on devotional reading and Catholic periodicals, the latter especially, in order that actual questions and current events be judged from a Catholic standpoint.

How well his appeals went home to the heart was testified to by the large demand for copies of the "Mission of the Sacred Heart," among them many workmen on the

Bernard led a life full of privation and exhausting labor, and on more than one occasion had exciting experiences.

Miraculous Cure at Knox.

Knox, Sept. 6.—Dean Wagner, of Windsor, Ontario, Canada, came to Knox some time ago in wretched health, completely broken down, and had no earthly hope of recovery. He promised Our Lady of Knox that if she, in the exercise of her glorious prerogatives of mercy and charity, restored him to health he would have a pure white marble statue placed on her altar as a testimony of his gratitude. He has been cured, and sent \$500 for the statue to Archdeacon Cavanagh, and this week Mr. Farrell, the sculptor, of Dublin, is engaged in erecting a marble altar to the Blessed Virgin and another to St. Joseph. He has two lovely statues ready to be placed on the altars. A lady of high rank when in the world, but now for many years Superioress of a convent near Glasgow, was the victim of a terrible disease which baffled the scientific skill of the ablest physicians, but she has been perfectly cured by the Knox cement and by the Novenas to our Blessed Lady. Another young lady, a convert, came here accompanied by her uncle, from London, who was at one time a Protestant minister, but now a humble and fervent Catholic. The surgeons had ordered her leg to be amputated, as they said mortification had set in. She was perfectly cured here and hung up her crutches, and that without surgeon or lance, pain or operation of any kind.—Irish American.

The Holy Face.

Every effort hitherto made to convey on pottery this face by line or hue or wash, has been a failure from the nature of the case. Painting and poetry have, perhaps, succeeded best when they have sought to represent the child Jesus, or the dead Christ. This is because in the effort to do the impossible, artists have been able in these regions to utilize two proximate reserves of power. With the ideal child they have been able to draw upon the resources of characteristics of ripened years, and that which the infant has seemed more than infant by some faint touch of the Ancient of Days.

So, in depicting the corpse of the Crucified, the painter has been able to draw upon the resources of life, and to make death pulsate with some strange hints of victory over itself. But while Raphael and Titoret, Durer and Francia have expended to us with some satisfaction the infant or the dead Christ, yet Raphael and Da Vinci, and every modern master of form and color, have failed to set forth their own imagination of the man Christ. Colors, lines, and words are equally powerless to do more than hint at absolute perfection. The face which trouble the Sannhetrim and confounded Roman power, and hushed the madmen's prodigies of a reckless and murderous mob—the face to which little children turned with confiding love, and before which penitent barlots and the dying brigand found the uttermost consolation—transcends representation.—Rev. Dr. Reynolds.

Latest Live Stock Markets.

Sept. 29.—CATTLE—A fair supply of shipping cattle were offered to-day, and quality of the whole being up to the average. In butchers' extra trade, mostly from the West, a good proportion of the offerings. The general opinion of dealers in that trade good butchers' cattle will sell readily enough, and at good prices, ranging to-day from 25 to 30 per lb. A large number of standard, in 100's, were offered and taken at prices ranging from 25 to 30 per lb. Several expert dealers are conducting their attention at present to the quality of the yearlings, and the stock of the yearlings is being marketed very freely, and choice new lots are bringing outside prices. Strictly fresh stock brings 10 to 12c, while less lots mount to 12c.

BUFFALO.

Sept. 29.—CATTLE—Only three loads on sale to-day; a few head were peddled out to city traders at easy yesterday's prices, and half of the closing day for the week, with unfavorable prospects for anything in the line of common stock, and only a few extra for next week. SHEEP AND LAMBS—Fair supply. Four loads of native stock were offered to-day, and prices were about 10c to 12c per lb. Bunches of sheep sold at from 25 to 30 per lb. and lambs from 25 to 30 per lb. A few extra bringing 25 to 30 per lb. A few shipping sheep came in, but were hunched in with the better class of butchers' stock, and sold at about 10c to 12c per lb. Very little buying for shipment is going on.

CATTLE—Not more than a quarter of a hundred were placed on the market, and half of these light and heavy mixed, sold at an average price of 10c per lb. There is a steady demand for good medium weight.

HOGS—The market was unchanged to-day. Not quite so many were offered, which somewhat steadied prices. Best hogs quoted at 10c per lb. with a few extra at 10c to 12c; rough heavy at 10c to 12c per lb.

Sept. 29.—CATTLE—Only three loads on sale to-day; a few head were peddled out to city traders at easy yesterday's prices, and half of the closing day for the week, with unfavorable prospects for anything in the line of common stock, and only a few extra for next week. SHEEP AND LAMBS—Fair supply. Four loads of native stock were offered to-day, and prices were about 10c to 12c per lb. Bunches of sheep sold at from 25 to 30 per lb. and lambs from 25 to 30 per lb. A few extra bringing 25 to 30 per lb. A few shipping sheep came in, but were hunched in with the better class of butchers' stock, and sold at about 10c to 12c per lb. Very little buying for shipment is going on.

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From Douglas, Ont.

Not since the solemn consecration was our holy Mother Church, with white marble facades, visited by such a throng of devout worshippers as that which attended the exercises of the mission given here last week by Father Connelly, S. J., of Montreal. It was indeed a week of prayer for the parishioners of St. Michael's. Every morning the crowded teams came in from all sides, to return at evening when the round of devotions in the church was closed. The families of the farmers carried with them their mid-day meal, which they partook of in the grass around the church. The attendance kept constantly increasing till the end, and was marked by a good sprinkling of Protestants. One of the attractive features of the mission was the Father's clear and forcible setting forth of the fundamental dogmas of our faith—the Church, Atonement, Confession, Real Presence—and the many very practical applications he drew from them. The closing sermon on the grounds of Catholic devotion results as a fruit of the mission, and was listened to with rapt attention by a packed church.

In his instructions of a very practical nature the mission insisted on devotional reading and Catholic periodicals, the latter especially, in order that actual questions and current events be judged from a Catholic standpoint.

How well his appeals went home to the heart was testified to by the large demand for copies of the "Mission of the Sacred Heart," among them many workmen on the

new branch of the C. P. Railroad. Some two hundred were invested with the various securities, and the children of Mary received a fresh addition to their number.

By the mission our pastor, Father Marion, who had already placed our parish on such a flourishing basis, has added another to his many claims on our gratitude and esteem. Sept. 19.

Charitable Bazaar.

Rev. Father Moyny, P. P. of Stuyvesant, earnestly requests the many persons to whom he has sent books of tickets to make their returns as soon as possible. He does not wish to follow the example so frequently set in similar cases of postponing the date of drawing. He is determined that the drawing shall be held on the dates announced. It is therefore hoped that to this end his friends shall bestir themselves and endeavor to give the good priest the gratification of his laudable enterprise so well deserved.

MARKET REPORTS.

LONDON, Sept. 29.—There was a large market today. Wheat—The market was quiet, and prices were steady. Flour—The market was quiet, and prices were steady. Corn—The market was quiet, and prices were steady. Beans—The market was quiet, and prices were steady. Peas—The market was quiet, and prices were steady. Potatoes—The market was quiet, and prices were steady. Apples—The market was quiet, and prices were steady. Pears—The market was quiet, and prices were steady. Grapes—The market was quiet, and prices were steady. Raisins—The market was quiet, and prices were steady. Dates—The market was quiet, and prices were steady. Figs—The market was quiet, and prices were steady. Walnuts—The market was quiet, and prices were steady. Almonds—The market was quiet, and prices were steady. Pistachios—The market was quiet, and prices were steady. Cashew nuts—The market was quiet, and prices were steady. Brazil nuts—The market was quiet, and prices were steady. Copra—The market was quiet, and prices were steady. Rubber—The market was quiet, and prices were steady. Sugar—The market was quiet, and prices were steady. Coffee—The market was quiet, and prices were steady. Tea—The market was quiet, and prices were steady. Spices—The market was quiet, and prices were steady. Oils—The market was quiet, and prices were steady. Tallow—The market was quiet, and prices were steady. Soap—The market was quiet, and prices were steady. Candles—The market was quiet, and prices were steady. Paper—The market was quiet, and prices were steady. Cloth—The market was quiet, and prices were steady. Textiles—The market was quiet, and prices were steady. Leather—The market was quiet, and prices were steady. Hides—The market was quiet, and prices were steady. Bones—The market was quiet, and prices were steady. Horns—The market was quiet, and prices were steady. Ivory—The market was quiet, and prices were steady. Pearl shells—The market was quiet, and prices were steady. Pearls—The market was quiet, and prices were steady. Diamonds—The market was quiet, and prices were steady. Gems—The market was quiet, and prices were steady. Jewels—The market was quiet, and prices were steady. Watches—The market was quiet, and prices were steady. Clocks—The market was quiet, and prices were steady. Toys—The market was quiet, and prices were steady. Games—The market was quiet, and prices were steady. Books—The market was quiet, and prices were steady. Newspapers—The market was quiet, and prices were steady. Magazines—The market was quiet, and prices were steady. Pamphlets—The market was quiet, and prices were steady. Tracts—The market was quiet, and prices were steady. Bibles—The market was quiet, and prices were steady. Prayer books—The market was quiet, and prices were steady. Missals—The market was quiet, and prices were steady. Pontificals—The market was quiet, and prices were steady. Vestments—The market was quiet, and prices were steady. Altar cloths—The market was quiet, and prices were steady. Censers—The market was quiet, and prices were steady. Incense—The market was quiet, and prices were steady. Tapers—The market was quiet, and prices were steady. Candles—The market was quiet, and prices were steady. Oil—The market was quiet, and prices were steady. Wine—The market was quiet, and prices were steady. Beer—The market was quiet, and prices were steady. Spirits—The market was quiet, and prices were steady. Tobacco—The market was quiet, and prices were steady. Pipes—The market was quiet, and prices were steady. Snuff—The market was quiet, and prices were steady. Soap—The market was quiet, and prices were steady. Candles—The market was quiet, and prices were steady. Paper—The market was quiet, and prices were steady. Cloth—The market was quiet, and prices were steady. Textiles—The market was quiet, and prices were steady. 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