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MARCELLA GRACE.

By ROSA MULLHOLLAND.

CHAPTER III.

AT HOME IN MERRION SQUARE.

Mrs. Timothy O'Flaherty O'Kelly was sitting in her own particular snugger in her handsome house in Merrion square, and opposite to her on the hearth sat Father Daly, of Ballydownvalley, Distresna, Back o'the mountains, in Connaught.

"No, Father Daly," the lady was saying, "with all due respect to you and your views, I must assure you I have made up my mind that I will never be induced to return to Crane's Castle.

"Or promised to pay and could not," put in the priest. "True, the rents were often remitted, for which grace they did not seem to be deeply and ever-lastingly grateful.

"Try them," said Father Daly, dryly. "Try them? Really, Father Daly, I am astonished at you. Have I not built them a schoolhouse, put them up new houses, in which they refused to live—

"Not being able to meet the demand for increased rent which the more possession of better dwellings did not enable them to pay," said Father Daly, quietly.

"Did I not give the women flannel-petticoats and shawls when they were so miserably clad that I was ashamed of them as my tenants?" persisted the old lady, with an angry flash of the eyes.

"And paid for them out of the surplus rent which was in your pocket and ought to have been in theirs," returned the priest, with mild bluntness.

Mrs. O'Kelly breathed hard, and sat still for a few moments, trying bravely to restrain her wrath, for she was a good Catholic and a kind-hearted woman according to her lights, and to quarrel with old Father Daly, who had been parish priest of Ballydownvalley for thirty years, whom she knew to be honest, unselfish and devoted to his duty, besides being his sincere friend, with all his plain speaking, would have been to her a catastrophe much to be deplored.

"Exactly. Priests are mortals, after all, you know, old friend, and they are liable to make mistakes like the rest of us sinners."

"And so, you must allow me to remain where I am, and do my duty in my own way. I have been driven out of the country where my ancestors, who spent their money freely there—

"I cannot enter into that question," he said. "All I can say is, if you were to follow my advice you would run no risk. I pray God, he went on, with deep emotion in his face and voice, "that whatever may happen, none of my flock may ever be stained by ever so small a participation in the crime of Cain. If I sympathize with their cares and miseries, and strive

with them to obtain redress, it is only on the express condition that they obey my teachings on higher matters and keep themselves sinless before God."

"I am sure you do your best," said Mrs. O'Kelly, in an unconsciously patronizing tone. "But I am not going to take the odds as to whether the secret Fenians of your parish may receive orders to finish me or not. I have other duties in life besides trying to humor an unreasonable tenantry. I go to daily Mass, even when the weather is cold and my rheumatism troublesome. I have many charities on my hands here. I do my share in upholding the respectability of the Irish gentry in Dublin. I pay my respects periodically to the vicar of my queen. Neither do I forget to patronize the home manufactures of my country: only this day I expect in a parcel of rich tawny, woven in Dublin, to make me a castle train. My modiste, wished me to have it of Lyons velvet, but I said 'no unless it can be made for me in Ireland.' But, oh, Father Daly, there is something else I want to say to you. What am I to do about these dreadful O'Flahertys?"

"Who are they, ma'am? said the priest, his mind still running on his miserable parishioners. "Why, don't you know? The people who expect to be my heirs; hardly kindred, so very distantly related, and have always been as disagreeable to me as they could be. I simply can't bear them, Father Daly, and yet I have no nearer of kin. Am I obliged to leave them my property, or can I bequeath it all to the Church, or the poor?"

Father Daly reflected a few moments while an expression something like bitterness flitted over his benevolent countenance. He knew the O'Flahertys to be rack-renting, overbearing people, whose tenants were in even a more wretched plight than the people of Distresna. It seemed, then, that his flock were doomed to fall from bad to worse. As for the alternative so widely proposed by the lady as a last means of defeating the impertinent hopes of the objects of her dislike—that is, the idea of her leaving her property to the poor—well it suggested to the priest one of those fine ironical touches which life is always putting to our plans and projects. On the one hand, a half-starved population drained of a rent a fair deduction from which would help to feed them, and on the other a fortune setting out to look for the poor!

"I cannot undertake to advise you about that," he said. "Are you quite sure you have no nearer kindred in the world than the O'Flahertys?"

"I am afraid—I am quite sure. For a long time I had some hope that a younger branch of our family might turn up. There was one who sank in the world and was forgotten. He might have left heirs, but I hardly hope now to discover them, if they exist. At one time I even thought of adopting somebody. There is Bryan Kilmartin, a fine fellow and always a pet of mine till lately. Since he has shown such very erratic tendencies, quite mixed himself up with Nationalists in politics, I, of course, have changed my views. And seeing that he has disappointed me I shall look for no one else. Now, stay, you are not going away, Father Daly? Would it really be right to leave all I have to the poor?"

Father Daly had taken his hat, and only for this question would have gone out of the room with his present thoughts unspoken. But Mrs. O'Kelly's eagerly repeated query about the poor was the last straw that broke the back of his patience.

"When you are about making that will," he said, "consult some one who knows less of your hardness to those poor whom God placed in your power in this life, than I do. Better, I tell you, to do good while you live than try to snatch back at it with your dead hand. Better be just with your worldly goods from a pure intention than assume generosity in your last hour for the purpose of gratifying your dislike to your neighbor."

He raised his hand in warning, and the old lady got up from her chair and confronted him, with angry eyes and a convulsive movement of the head. "That will do, Father Daly," she said with a hysterical quaver in her voice. "I will trouble you no further at present. Do not let me detain you any longer, and please don't return here till I send for you."

"I will not, ma'am. Trust me, I will not," said the priest, faintly, and turned away to the door, feeling with a pang that he had lost an old friend and injured the cause of his people as well. He fumbled for his stick in the hall, and took an umbrella instead, then had to turn back and rectify his mistake.

"Now, what does he mean? Father Daly to-day, anyway?" said the butler to himself, as he stood on the threshold of the big hall door and watched the old man trudging down the square, absently holding his stick upright like an umbrella, for it was raining. "I suppose the mistress is after rankin' him about them rents down at Distresna. Throth an' she might have Father Daly alone. But sure, though she's the good mistress to live with, still she does be the devil when she takes a thing in her head."

It was Mrs. O'Flaherty O'Kelly's day at home, and visitors were already waiting for her in the drawing-room, whither she repaired as soon as she could remove the traces of excitement from her countenance. As she sailed in with her rich black silk dress trailing behind her, her black lace shawl floating from her shoulders and her white lace cap crowning her whiter

locks, she looked as stately an old lady as could be found in the three kingdoms.

"Dear Mrs. O'Kelly, how very well you're looking!" cried a tongue with a Galwegian brogue, and a tall, florid young woman came with a bounding movement across the floor to meet her.

"Thank you, Miss O'Flaherty, I don't know that a flush arising from vexation makes one look particularly well, especially when it gets into the nose. Now, my flush always gets into my nose, and so I would rather you didn't notice it."

"Dear Mrs. O'Kelly, you are always so original. And no wonder you are vexed. Everybody is so wretched about this dreadful murder. Nobody knows whose turn will come next. And to think of them following him to Dublin! It is very comforting, at any rate, to those who take the risk of staying on the spot all the year round, as poor papa does at Mount Ramshackle. People who run away don't fare any better, it seems."

"Humph!" said Mrs. O'Kelly, twitching the end of her lace shawl with nervous fingers. She was well aware of several of Mr. O'Flaherty's reasons for living permanently at Mount Ramshackle. In the first place, he was what is called a Sunday man, who, on week days, was safe from his creditors only within his own walls, and could not stroll abroad with security except on the Sabbath; in the second place, he was enamored of the "mountain dew" of his native wilds, and, being so, preferred to blush unseen in his privacy, rather than show his rubicund countenance on the highways of the world. So, when Miss O'Flaherty boasted that her papa had never deserted his post at home, while other people lived as absentees wherever they pleased, Mrs. O'Kelly always said "Humph!"

"But I am sure I do not wonder," Miss O'Flaherty went on, sipping her tea, "at any one running away from such ungrateful savages. If I did not escape sometimes I should die of disgust."

Now, Mrs. O'Kelly knew well that whatever right she had to the gratitude of her tenants the O'Flahertys had none. They had built no houses and bestowed no petticoats. The tradition of their family, still admirably cherished, had, always been to spend twopenny for every penny they could wring out of the wretched tillers of the rocky and boggy wilderness which was crowned by the glory of Mount Ramshackle—owing the balance to any one who would credit them. Miss O'Flaherty looked on the poor of her father's estate much as she regarded the lean horses that dragged her up and down the hilly roads, and the sheep that were killed to furnish the frequent leg of mutton for the family table. They were there for her support and convenience, and any sign of unwillingness on their part was to be infinitely derided. Mrs. O'Kelly knew that in very truth there was much more sympathy between her own views of the people and those of Father Daly, than between her own views and those of Miss O'Flaherty. And, therefore, though to many and various ears the lady of Distresna would formally abuse her tenants and complain of their treatment of her, yet never would she be betrayed into such weakness in presence of an O'Flaherty. Between them and herself she drew such a broad line that by no chance or artifice could she be brought to mingle her grievances with theirs. And it must be said, in justice to her, that her objection to think of the O'Flahertys as her heirs, was not entirely caused by personal dislike of them. In spite of her present anger at the peasantry of Distresna, she felt a genuine distaste to the idea of their falling into O'Flaherty hands. And this distaste was strengthened when it happened, as it sometimes would, that after listening to Miss O'Flaherty's views as now, she heard her in conversation with some one else, alluding to the estate of Distresna, as if it was already in the possession of her family.

Miss O'Flaherty was not in the dark as to this peculiarity of the old lady, but thought herself quite safe in teasing her. She had no nearer of kin to whom to leave her lands. But when Mrs. O'Kelly refused to reply to her remarks, as now, and began to twitch the corner of her shawl, Miss O'Flaherty thought it prudent to change the conversation.

"I'm just after meeting Bryan Kilmartin in Nassau street," said Miss O'Flaherty, who was not above sprinkling her conversation with Hibernicisms, "and I asked him what he thought of this murder, and how he intended to go on defending the people and talking about their virtues."

"And pray, what did he answer you?" asked Mrs. O'Kelly, erecting her head as if to declare that here was another of her pet hobbies going to be taken from under her, and ridden to death before her eyes, and that she would not have it, would seize it by the reins and bring it to a dead stop rather than trust it to another. "I should think Mr. Bryan Kilmartin would have a keener appreciation of the iniquity of murder than you could have, in proportion to the superior size of his heart and brains."

Miss O'Flaherty tittered. "Dear Mrs. O'Kelly, you do use such eloquent language. Can you think men's hearts and brains are really larger than ours, now? I am nearly as tall as he is, you know. I confess he remarked that he had no sympathy with murderers; but rather spoiled the statement, however, by saying that his opinion of the virtues of the people remained the same."

"A rash fool is sometimes more ad-

mirable than a prudent rogue," said Mrs. Kelly, oracularly.

"Well, I wouldn't quite call him a fool," said Miss O'Flaherty.

"I should think not," retorted the old lady; and she was just sharpening her tongue to say something which would make it clear to her visitor that she did not forget the court that had at one time been paid, and in vain, to her favorite-in-disgrace by the ladies of Mount Ramshackle, when more visitors poured in, and the conversation became general—fluctuating as to subject between the terrible murder in the city streets last night, and the approaching drawing room at the castle.

"So lucky it was not an official!" said a sprightly girl who was looking forward to the season of amusement which is so short in Dublin. "How dreadful if anything had stopped the Castle balls!"

"Now, Katty," said her sister, "don't pretend to be so heartless?"

"Well, I did not even know him, and I hear he was an ogre," said Miss Katty, pouting. "I wouldn't kill him an ogre myself. But I never did him any harm, and I don't see why he should interfere with my dancing."

"He won't," said another lady. "What are you going to wear at the drawing room?"

"Now, ladies," said Mrs. O'Kelly. "I am going to petition you in favor of tawny. I have been directed to a first-rate weaver, who will give you a splendid quality cheaper than the shops. I have ordered a train myself, and I am expecting the material home this afternoon. If it comes in time, I will show it to you."

"The colors are so ugly," said a graceful woman who was on the eve of being made solicitor general, a lady who had accepted all the recent improvements in color as to dress and furnishing. "Poplin will never revive until the new delicate shades are introduced."

"I forgot your aesthetic tendencies," said Mrs. O'Kelly, with a compassionate smile. "Indeed, I must say, for my part, I hope the weavers will keep to their genuine greens, blues, and ambers, and leave us something with a bit of color in it. I confess I am not of the die away school, Mrs. O'Shaughnessy."

Mrs. O'Shaughnessy slightly shrugged her graceful shoulders, and glanced round the fiercely ugly room which boldly claimed for its mistress a place in the first rank of the Pullidines. The builder had long ago made the room handsome, with ceiling exquisitely carved in wreaths and figures, and with noble old chimney-pieces of inlaid and sculptured marble. But the gilded consol-tables, the carpet of brilliant varieties, the crude colors staring at one another from ottoman to couch, and from easy-chair to lounge, so distracted the eye that the only beautiful things of the interior passed unnoticed.

"But Mrs. O'Kelly," said another young woman, the daughter of a prominent Castle official, who had of late bravely improved her apartments at home, "I assure you the new colors are admitted to be the best. Why even in the wilds of Donegal the peasants are knitting them into stockings and jerseys for sale. New dyes have been sent over from England."

"It may be, it may be," said Mrs. O'Kelly. "I do not worship everything English as you do, my dear Miss Nugent. I hold that just as many mistakes are made in England as Ireland which, God knows, is saying enough."

And then, feeling that her temper, which had never recovered Father Daly's home thrust, was getting the better of her again, the old lady got up and rang the bell.

"See if that parcel of tawny has come home yet, Murphy," she said, "and if so, bring it to me."

"There's a young woman down below wid it, ma'am," said Murphy, briskly.

"Bring me the parcel then, and tell the young woman to wait," said Mrs. O'Kelly.

The poplin but a few hours ago taken from Grace's loom was carried to the drawing-room, opened out, looped about the chairs, hung over the back of a couch, displayed in every light for the admiration of the assembled ladies.

"You see this is only a sober purple," said Mrs. O'Kelly, "as I would not go out in anything gay, and for even duller people than me there is a lovely green, and they have a very good brown also and a handsome myrtle green. But I confess, if I were young, it would be the emerald green, and the turquoise blue, and the carnation pink, that I would be thinking of."

After the tawny had been admired, criticised, and pulled about for half an hour, and two fresh tea pots had been emptied, fortunately not over it but only over the debate upon it, the visitors disappeared at last, and left Mrs. O'Flaherty O'Kelly rather tired after her "day."

"Roll it up again, Murphy," she said, wearily, looking at the poplin, "and put it in the paper, and then poke the fire. And stay, I will go down myself and speak to that young woman. Where is she, Murphy?"

"I put her in the library, ma'am," said Murphy.

Mrs. O'Kelly drew her shawl around her and moved slowly down the stairs, sighing as she went. What with her feud with her people, Father Daly's denunciation of her right-minded conduct, Miss O'Flaherty's general unpleasantness and particular sting at Bryan Kilmartin, and finally, the new-fangled ways of fashionable women who would not wear sensibly-dyed poplin for the good of their country, her heart felt very sore. What a

MISSIONS TO NON

There was nothing Apostle Saint Paul more sure than that spirit men, the Jews, which object to preaching the Gospels. "They please says, 'and are adversariously prohibiting us to speak that they may be proud, self-satisfied themselves as the chosen. They constituted the th did not care to extend which they enjoyed to be outside the pale. cherished an old, long dice against those who from the Commonwealth strangers to the covenant, and they actually of Paul's extending to the of the salvation which enjoyed.

Is it possible that spirit has been per present day? Can it who enjoy the instest of Holy Church — the Christ—can be indiff and important work of Gospel to outsiders? deed, those who allow or their spirit of self- ence to prevent their rival of the Apostolic that in modern times in the Church?

We esteem the move recently been made in of the country as am- portant and promising rival of the Apostolic that in modern times in the Church.

What earthly object have to this really praiseworthy work? agine. Surely it does violation of Church the contrary, it is sim out of the command t world and preach the creature. Nor can w new departure in the ing new in preachi outsiders—we may hearken in our own ignorance of the true heathen the scattere the country districts under that designati whether they are hea are unacquainted w lieve to be God's strong prejudices a know to be the tru If any Catholic be people are as well o even well enough of consistent with his efforts for their conversion. But, o lightened Catholic such inconsistent an that. We believe a that the Catholic rel- imense benefit to and to all the peo- world and for that w-

Nor can it be for that scheme. It is no The experience of th engaged in the worl its practicability. O the highest degree a peculiar talent, proves that that, to Father Elliot, un- champion missioner the important work, recruits have been dioceses and are vigor and success.

But will the n respond? Will th to the lectures and missionaries? The important question, not listen what is t Why prepare a tal- bounties if they will bounty? This que settled in the most factory manner. W more deeply inter- ing, stimulating t- the accounts that time, been publish- which the mission- especially during companions' tou- West. The bure- were crowded w- eager listeners. they came from t- around. Persons no faith, Protestan- men, skeptics and The most beau- perhaps, was the- testant choirs to- the occasion with Tepid and timid- strengthened and- practice of their- without exception- were made in each- of the people disa- amount of prejud- fact has been ab- that the peop- anxious to hear th- field is white for- that the laborer- contemplate this- having his heart- pray and labor f- on a large — a- scale?

Let not the laic no interest in th contribute by th- ial aid and by e- example. The b- ing Bishop of C- interest in the w- Mission House i- and appointing- priests, whom l-

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The Catholic Record. Published Weekly at 484 and 486 Richmond street, London, Ontario.

REV. GEORGE H. NORTHGRAVES, Author of "Mistakes of Modern Infidels." THOMAS COFFEY, Publisher and Proprietor.

London, Saturday, July 4, 1896.

THE ELECTIONS.

We announced last week the general result of the Dominion elections which took place on the 23rd ult. In this issue we give full particulars.

With the many complications, and the unusual number of third and fourth party men who offered themselves as candidates, it might easily have happened that no one party would have gained a majority.

Of the Independents 4 are Patrons, 3 McCarthyites, counting as two the two constituencies for which Mr. McCarthy was returned.

A notable feature of the result is the complete collapse of the McCarthyite party. A grand flourish was made during the campaign, with the boast that Mr. McCarthy would at least have the balance of power in the new House.

Mr. Laurier is the first French-Canadian to obtain the Premiership of Canada under Confederation. This may have had some slight influence with French-Canadians who supported him.

The constitutional guarantees should be kept, whether Manitoba be pleased or not; nevertheless, the results of the election show that the people of that Province are not so unreasonably obstinate in maintaining Mr. Greenway's injustice as they have hitherto been represented to be.

It is true that the Manitoba school question took a prominent place among the issues at stake during the contest, but it cannot be said that remedial legislation has been condemned, for notwithstanding that the Liberals as a party opposed the Government Remedial Bill, they stand pledged to grant full relief to the Catholic minority in Manitoba.

lieved, indeed, that now that the Liberals have triumphed, Mr. Greenway's Government will itself grant the desired relief. This would be the most satisfactory solution of the trouble, and Mr. Greenway has left a door open whereby he may take this course.

Mr. Laurier has already announced that Sir Oliver Mowat will be one of the commissioners who will be appointed to investigate. In our view the matter lies on the surface, and there is little to investigate. It is evident to all that the Catholics of Manitoba have been deprived of rights which were conferred upon all denominations by the legislation of 1870.

Many Ontario journals, particularly the Globe, proclaim that the result of the elections, especially in Quebec, is a triumph of popular liberty against clerical influence, and speak of it as an open defiance to the mandement issued by the united episcopate of that province.

It is true that the Bishops of Quebec laid it down as a duty for Catholics to support candidates pledged to remedial legislation, but it is a strained interpretation to assert that this meant they should necessarily support the Conservative candidates.

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pacific solution of the problem than we expected.

That this view of the situation is correct is borne out by what Mr. Greenway's organ, the Winnipeg Tribune, has to say on the subject.

"Had the Tupper Government been sustained at the polls last Tuesday Manitoba would have had Separate schools thrust upon her, no matter how she might have sought to protest. Indeed, it would serve her people right if Mr. Laurier were to introduce a measure providing for Separate schools in this Province.

This journal proceeds to explain, as a matter of course, that there were circumstances which prevented the Province from pronouncing a strong opinion—corruption, bribery, and the presence of a third party in the field.

Mr. Greenway was interviewed by a Globe reporter, and he expressed substantially the same opinion, thus:

"I am highly pleased with the general result throughout the Dominion," but "with regard to Manitoba, you can easily understand how entirely disgusted and disappointed I am.

The fact remains that Manitoba has voted to sustain Remedial legislation.

THE MANITOBA SCHOOL QUESTION.

Notwithstanding the stubbornness with which Premier Greenway has refused to concede the rights of Catholics to Separate schools in Manitoba, it would be a mistake to suppose that the Protestants of that Province are a unit in opposition to a satisfactory settlement of the school question.

The result of the elections in that Province is proof sufficient of our position. The returns show the election of three Conservatives, pledged to support the Remedial Bill of the Dominion Government, three Liberals, and Mr. Dalton McCarthy, of his own party.

We have another evidence of this in the sentiments expressed by the Anglican Archbishop of Rupert's Land at the diocesan synod held in Winnipeg last week.

The importance of religious instruction in the education of the young is so supreme both for their own future welfare and for the best interests of the commonwealth, that I feel obliged to say a word on the subject.

we look at the attitude of the leaders of the political parties or at the feeling of so large a portion of the population of the Dominion, it seems likely that some concession will be made to the desire of the Roman Catholic residents of our province that they should have religious instruction for their children given by teachers of their own.

It may be presumed that Dr. Machray speaks the sentiments of Church of England people generally, for the United Church of the whole Dominion at its general synod passed resolutions declaring in favor of the same doctrine, the necessity of religious teaching in the schools.

There are others besides those of the Church of England who have the same general conviction on this subject, against their conviction, oppose Separate schools through hatred, and merely for the purpose of thwarting Catholics.

One of the most scurrilous productions of this kind appeared in West Toronto. It purported to contain extracts from the Orange Sentinel, and was circulated the evening before the contest, in Catholic houses.

Both parties in the contest have many offences of this kind to answer for. It is a disreputable business, and we trust it will not be resorted to at future elections.

EDITORIAL NOTES.

Those who are desirous of securing a copy of the History of the Sorbonne and its associations (see the CATHOLIC RECORD for May 9, 1896,) will greatly oblige by sending in their order at once, as the publisher is anxious to print sufficient copies to cope with the demand.

It is a pleasure to note that Mr. Martin, the author of the Manitoba school law, has been defeated in Winnipeg. It will prove a valuable lesson to all who parade an arrogant bigotry as patriotism.

Switzerland is a country which very much resembles Canada in regard to the relative proportion of the Catholic and Protestant populations.

Education is compulsory, and the people are well educated, though there is a great diversity in the opportunities of the people to support good schools and to send their children to them.

The Court of Appeal has reversed Judge Lynch's decision, by which the Rev. Father Gill, cure of Granby, P. Q., was condemned to imprisonment for contempt of court in refusing to answer questions respecting what passed between him and one of his penitents at confession.

it is impossible for them to go home for dinner.

Where the population is mixed, Catholic and Protestant, there are facilities for the instruction of the children in their respective creeds, there being either a teacher to give the necessary instruction, or a time set apart when the pastors of the children may give the instruction themselves or by proxy.

Throughout Switzerland, whether the cantons be Catholic or Protestant, there is complete religious toleration, and the utmost good feeling prevails among the people of the two religions. This state of affairs is not attained by any attempt at disfranchisement of a portion of the population, but by mutual toleration.

Switzerland is an example which Canadians might well consider when questions of religion arise in politics. Such questions are not made political issues in Switzerland now, though once in a while such issues have been raised without contributing to the peace or prosperity of the country.

ELECTION LITERATURE.

There will now be placed on the shelves of "Old Curiosity Shops" great bundles of election literature. The writers or compilers of most of it will after a time endeavor to forget their unlovely work, and seek a place once more among decent and manly men.

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EDITORIAL NOTES.

Those who are desirous of securing a copy of the History of the Sorbonne and its associations (see the CATHOLIC RECORD for May 9, 1896,) will greatly oblige by sending in their order at once, as the publisher is anxious to print sufficient copies to cope with the demand.

It is a pleasure to note that Mr. Martin, the author of the Manitoba school law, has been defeated in Winnipeg. It will prove a valuable lesson to all who parade an arrogant bigotry as patriotism.

Switzerland is a country which very much resembles Canada in regard to the relative proportion of the Catholic and Protestant populations.

Education is compulsory, and the people are well educated, though there is a great diversity in the opportunities of the people to support good schools and to send their children to them.

The Court of Appeal has reversed Judge Lynch's decision, by which the Rev. Father Gill, cure of Granby, P. Q., was condemned to imprisonment for contempt of court in refusing to answer questions respecting what passed between him and one of his penitents at confession.

with the boy except at confession, and claimed that his communications were privileged, refusing to answer questions whereby he would be required to disclose what was told him in confession.

THE elections have been a surprise to a large number of the people of Ontario. The Catholic vote is something that troubles many of our Protestant friends very much indeed, but for the life of us we cannot understand the reason why.

Some of our separated brethren imagine that the Catholic vote is a purchasable commodity, or something that may be made to swing about like a ferry-boat from one side to another. True the Catholic people know when they are insulted and wronged, and in such cases it is only reasonable to expect that they will resent such insult and such wrong at the polls.

There will now be placed on the shelves of "Old Curiosity Shops" great bundles of election literature. The writers or compilers of most of it will after a time endeavor to forget their unlovely work, and seek a place once more among decent and manly men.

CATHOLIC PRESS.

Pope Leo has contributed \$5,000 towards the erection of a Catholic church in London. This princely gift on the part of His Holiness is an evidence of his love for the Church in England, and will help to arouse the interest and quicken the zeal of the Catholics of that country in the construction of a temple of worship, rivaling in grandeur those superb monuments which have come down from the ages of Faith.—New World.

The citizens of St. Louis got a good object lesson on religious toleration out of the cyclone. We venture to assert that any man who would to day propose to break into a Catholic convent, hospital or asylum would have prompt notice served upon him to quit the city.

The Italians who are pouring into this country are not leaving their own country at the desire of the Pope nor coming hither at the request of Catholic Americans. The truth is that they are driven from home by want, oppressed with taxation by the anti-Catholic government which overthrew the temporal power of the Papacy amid the plaudits of our Protestant neighbors.

"A Catholic priest has evolved 'fifty good reasons' why the Bible 'cannot be the rule of faith for Protestants.' Nevertheless, the Bible is the rule of faith for Protestants. The priest might make his reasons five hundred or five thousand instead of fifty, and it would not alter the fact."

There is no question that the blind, unreasoning hatred of Catholicity that formerly flourished among our separated brethren, and, to a great extent, dominated their "religious" views, is gradually dissolving under the whole-

some influence of improved of the spirit and teaching. It could scarcely be other acquaintance with the daily life of the Church in reality, dispel the absurd fancies so long and to be replaced, replacing them with conceptions and ideas of truth.

Horace Greeley in one moment said that "of all the most dangerous are Catholics"; and we are sometimes tempted to substitute "for graduates." In something startling at some of these learned men make fools of themselves.

That most amiable egotist Angell, Esq., of Boston answers three questions fully characteristic way. will you please tell me you belong to? What you belong to, and who rich or poor? Answers claim to belong to all good member of the Friends' goes so far as fighting quaker."

THE CORPORAL REFORMED.

The most thorough-going visits Rome to-day in and sees with clearer eyes predecessors of even past. He no longer prescribes an incumbent of St. will of a certainty be so much to rejoice his successes of an infidel which does its best to con to deprecate the Lord's L drill and other pursuit malice prepenance against "H. A. B.," for example the current Congregat ready to assert that losing its hold on the tides; but admits that that is susceptible of a interpretation. Of con realize how the officia offer up the Mass with absorption in it, whether by one person or by but that is because "not the slightest conce the Mass is in the spir Church. He has also old leaven to intimate formance of the mere religion satisfies the It seems to exempt him f tions of natural hono ness; and that, howe also fall to square practice, at least that teaching is correct. I gnorance of Catholici this, and "H. A. B." a Catholic catechism in to find out how far he Christian charity, and tion is incumbent on hi thoughtlessly borne However "H. A. B." strictures on the Churc

There is the divine safeguarding of Ch There was but One Ch it, and Rome from th Peter has steadfastly inheritance.—Boston

TRUTH AND ERROR.

History Examined by One Who Tells What He Finds.

The combat of truth and error is always the same; history repeats itself in religion as in other matters; the principles and proceedings of the Church in the first ages of Christianity are those of the Church to-day, and the attitude of heresy towards her changes so little that it is difficult to understand how Arius and Eutyches can be heretics if Luther and Calvin are not, as certain Protestant divines have realized, writes Matthew Grant in the Glasgow Observer.

Early, indeed, we meet with Christians, who, like St. John the Baptist, devoted their lives to piety and penance far from worldly turmoil. The course of events gave more regular form to the study and practice of religious perfection, by the observance of the Evangelical counsels, to which the spirit of the faith naturally and logically led. The Father of monastic life in the West was St. Benedict, born in the fifth century, and his rules were generally adopted. The monks were to spend their time in prayer, reading, teaching, in manual labor, and in receiving instruction in the practice of Christian virtue.

Have matters improved under Protestant rule? In 1880, the Protestant Bishop of Rochester lamented "the brutal ignorance in which the tolling masses are permitted to live and die; to hundreds of thousands of our fellow countrymen God is an unknown being, except as the substance of a hideous oath." And Mr. Chamberlain declared in 1883: "Never before in the history of the world has there been a more hopeless degradation of the human race than that which is now being wrought in the name of the Christian religion by the Protestant churches in the United States."

its anticipated and boasted triumph over the Church of Christ? Now and again, when the cancer of moral corruption grew even on noble members of the Church, there seemed some ground for fear that at last she must sink beneath the weight of years; but it soon became evident that the sap of life was fresh in her, and only withering branches refused to receive it.

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into heartfelt applause. "As we left the Church late at night," writes St. Cyril, "they formed a procession of flaming torches to escort us to our dwellings. There seemed to be no limit to their effusion of joy and delight."

Our own century has been privileged to witness a similar scene. In the ever-memorable year of 1854, from Asia and the East, from North America and the West, from the shores of the Baltic and Australia and the Isles of the great Pacific, the Church represented by her chief pastors assembled round her Supreme Head, and the center of Catholic Unity. On the 8th of December—during the celebration of a solemn Mass, offered by the Pontiff, surrounded by one hundred and fifty-two mitred Bishops, fifty-three Cardinals, over two hundred prelates of an inferior order, a vast body of clergy from many countries, and some thirty or forty thousand people who thronged the vast Basilica of St. Peter's, Cardinal Macchi, Dean of the Sacred College, advanced to the Pontifical throne accompanied by an Archbishop of the Armenian rite, and twelve of the senior Archbishops of the Western Church, and begged the Pope to pronounce the dogmatic decree of the Conception of the Blessed Virgin, that their "common vows might be fulfilled." Then the "Veni Creator Spiritus" was intoned and taken up by that immense concourse. After the sublime supplication, thundered from forty thousand voices, and died away in the midst of the oblation of the Most Holy Sacrifice, in the temple sacred to the Prince of the Apostles, the Pope, most deeply moved, his venerable countenance bathed in tears, proclaimed to that breathless, awestricken and agitated multitude, the decree that the Blessed Virgin, by special grace and privilege was preserved from the stain of original sin. More than forty years have passed since that glorious day, and the faith is spreading with a steadiness and an energy that may be feared, but cannot be restored.

Two Pictures.

Here are two pen-pictures, which carry their own lessons and moral, that we take from the latest issue to reach us of the San Francisco Monitor. Recently a mother was called to mourn the accidental, and what, to her, seemed the untimely, death of a son who had just attained to a manhood of honor and virtue. From every quarter came words of praise for his manly rectitude, and regret that one so noble and so useful should be taken away. As she sat in her desolation, feeling that no sorrow was so deep as hers, there crept to her side another pale, tearful woman, who, in the face of shame and humiliation took rank with grief, and whispered these words: "You think you suffer, but if I could change places with you and see my son where yours is, bearing the honor and respect of his fellows which yours bears, I would count no sacrifice too great. I could think of no greater joy. With her words there unfolded before the first mourner the picture of an opium den wherein a pale, emaciated victim sat with his dissolute companions utterly given over to this most terrible of all tyrants of sin—and with the sight there arose in her own soul the ejaculation: "Dear Lord, why am I so honored and my sisters so afflicted?"

As these words are penned, there is lying on a couch in the city prison a delicate, half-crazed woman, who, goaded almost to madness by the brutal treatment of her husband, in a wild moment shot him, perhaps, to death. Her moan is: "There is no future for me, wh wh ever way this affair may turn. My life is all ended now." Those who have known this woman since her childhood tell tales of her self-sacrifice, her womanly unselfishness and heroism, that are touching in the extreme. One friend speaks of her as "the noblest girl I ever knew."

Parents Must have Rest. A President of one of our Colleges says: "We spent many sleepless nights in consequence of our children suffering from colds, but this never occurred now. We use Scott's Emulsion, and it quickly relieves pulmonary troubles."

CONSCIENCE AND LAW, OR PRINCIPLES OF HUMAN CONDUCT.

By William Humphrey, S. J., Thomas Baker, Solo Square, London, Halifax, N. S., T. C. Allen & Co.

The distinguished Jesuit Father, William Humphrey, is too well known to the reading public to need any word of commendation from us. Within the last few years he has written many works dealing with subjects of a social or metaphysical nature which have had a wide circulation and have proved him a writer of ripe scholarship and culture. The reason of his deserved popularity is not that his pen traces out new lines of thought, but because he has the rare art of robing subjects too often attired in the unattractive dress of technical language, in terse, homely Anglo-Saxon phrase.

His latest work bears the title of "Conscience: or Law of Principles of Human Conduct." It treats of the internal and external laws of human conduct, and is divided into five chapters—Human Responsibility, Conscience and Law, Dispensations and Privileges, Justice and Right, and Restitution. These are titles that do not appeal to the ordinary reader of magazines and novels, but under the masterly touch of the reverend author they lose their seeming repulsiveness, and we are sure that any one whose taste has not been wholly vitiated will enjoy and benefit by them.

Limited space prevents us from reviewing the book as we should wish, but permit us to recommend it to clerics and professional men. It is a good book for the library. It may be tossed aside by the seeker after the spongy, villainous compound of prurient ideas that passes under the name of literature, but it will be read by the healthy-minded boy and girl, and may be the means of giving them principles that will steady and guide them in life's journey. We learn that this work of Father Humphrey's is held in such high estimation that it is now the text book in the Catholic college at Ushaw, England.

The book is marred by nosloveliness of typographical setting. The paper is of finest quality the letter press clean and beautiful, and the firm of Thomas Baker is entitled to the thanks and praise of the reading public.

"One of my sick headaches," you will hear people frequently say, as if the complaint was hopelessly incurable. As a matter of fact, Ayer's Pills not only relieve sick headache but effectually remove the cause of this distressing complaint, and so bring about a permanent cure.

Sunlight Soap advertisement. A Queen will buy only the best of everything. Queen Victoria buys Sunlight Soap for use in all her palace laundries. But it's so cheap everybody can afford to use it. In fact as the "best is the cheapest" nobody can afford not to use it. Washes clothes, washes everything with less labor, greater comfort. Used all over the civilized world. Books for Wrappers.

O. LABELLE, MERCHANT TAILOR. 372 Richmond Street. Good Business Suits from \$15 upwards. The best goods and careful workmanship.

REID'S HARDWARE. For Grand Rapids Carpet Sweepers Superior Carpet Sweepers Squeezer, the latest Wringers, Mangles Cutlery, etc. 118 DUNDAS STREET, North Side, LONDON, Ont.



Mrs. May Johnson.

Ayer's Pills

"I have taken Ayer's Pills for many years, and always derived the best results from their use." For Stomach and Liver troubles, and for the cure of headache caused by these derangements, Ayer's Pills cannot be equalled. They are easy to take, and

Are the Best AYER'S PILLS

Highly Awarded at World's Fairs. Ayer's Sarsaparilla for the blood. FOR TWENTY-SIX YEARS DUNN'S BAKING POWDER THE COOK'S BEST FRIEND LARGEST SALE IN CANADA.



The O'Keefe Brewery Co. of Toronto, Ltd.

SPECIALTIES: High-class English and Bavarian Hopped Ales, XXX Porter and Stout. Pilsener Lager of world-wide reputation.

Church Bells & Chimes advertisement. FAVORABLY KNOWN SINCE 1826 BELLS. THE LARGEST ESTABLISHMENT MANUFACTURING CHURCH BELLS & CHIMES.

PLUMBING WORK advertisement. In operation, can be seen at our wareroom Opp. Masonic Temple.

SMITH BROS. Sanitary Plumbers and Heating Engineers. London, Ont. Telephone 525.

JOHN FERGUSON & SONS. The leading Undertakers and Embalmers. Open night and day. Telephone—Home, 373 Factory, 54.

NOTICE. TO ALL WHOSE IT MAY CONCERN. When the publication of the Canadian Freeman ceased, a large amount of money was due by subscribers. Up to this time, the publisher did not trouble them with accounts or ask for settlement.

Pictorial Lives of the Saints advertisement. The Pictorial Lives of the Saints contains Reflections for Every Day in the Year. The book is compiled from "Butler's Lives" and other approved sources, to which are added by special petition of the United States Council of Baltimore and also the Lives of the Saints Canonized in 1881 by His Holiness Pope Leo XIII. Edited by John Gilmary Shea, LL.D. With a beautiful frontispiece of the Holy Family and nearly four hundred other illustrations. Elegantly bound in extra cloth. Greatly admired by our Holy Father, Pope Leo XIII, who sent his special blessing to the publishers; and approved by forty Archbishops and Bishops.

COOK'S FRIEND BAKING POWDER advertisement. Should be used, if it is desired to make the Finest Class of Goods—Rolls, Biscuits, Pancakes, Johnny Cakes, Pie Crust, Baked Paste, etc. Light, sweet, snow-white and digestible food results from the use of Cook's Friend. Guaranteed free from Alum. Ask your grocer for McLaughlin's Cook's Friend.

Religious Resurgence advertisement. The Guardian, special religious reaction in Italy. "It is a time of promise, and the Church the occasion. Before commemoration of the glorification of Ambo Aglia, has been forgotten. country masses have been pressed his sympathy a the defenders of Macallo indeed, has triumph at register in the past year now two Capuchin came to each brigade in Africa are again entering the where as authorized tion (in Milan thousands mandated religious instr Genoa of all the scholar six refused it); the early every where are the Clericals, who are part of Northern Italy federation by means banks, which are strictly in the towns young and in other places, the Corporation has been restoration of twenty years.

FIVE-MINUTE SERMONS. Sixth Sunday after Pentecost.

MAN'S NEED OF GOD. "And Jesus said to His disciples: I have compassion on the multitudes because they have fasted, but they have not fasted, they have fasted, but they have not fasted..."

OUR BOYS AND GIRLS. Be of Good Courage. Here's a hand to the boy who has courage. To do what he knows to be right. When he falls in the way of temptation...

MAN'S NEED OF GOD. I will not dwell here on the fact that in the present as in bygone times there is scarcely much difference as to the vastness in numbers of those who literally, in plain Gospel language, "have nothing to eat..."

OUR BOYS AND GIRLS. Bed-Time Prayers. There are some children. It is sad to say, who take too little trouble in reciting their prayers at night and at all times...

OUR BOYS AND GIRLS. The Goodest Mother. Evening was falling, cold and dark, and people hurried along the way. As if they were longing to mark their own home candles cheering ray...

OUR BOYS AND GIRLS. Juvenile Precocity. There is a little boy in Germany who, though but three years of age, can read the newspapers with ease and has no trouble about doing exercises in long division...

OUR BOYS AND GIRLS. Religious Resurgence in Italy. The Guardian, speaking of the religious reaction in Italy, says: "It is a time of promise for the future, and the Church has risen to the occasion..."

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OUR BOYS AND GIRLS.

Be of Good Courage.

Here's a hand to the boy who has courage. To do what he knows to be right. When he falls in the way of temptation...

There's a boy who fights bravely. He's a hero, I say. He's a hero, I say. He's a hero, I say. He's a hero, I say.

Be steadfast my boy, when you're tempted. And do what you know to be right. Stand firm by the colors of manhood. And you'll overcome in the fight...

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though but short, had its every minute devoted to God. St. Laurence O'Toole was a model of virtue at the age of fourteen, and became abbot before he was twenty-five. St. John, the Beloved Disciple, was only a boy when our Lord called him to follow Him...

OUR BOYS AND GIRLS. Bed-Time Prayers. There are some children. It is sad to say, who take too little trouble in reciting their prayers at night and at all times...

OUR BOYS AND GIRLS. The Goodest Mother. Evening was falling, cold and dark, and people hurried along the way. As if they were longing to mark their own home candles cheering ray...

CHATS WITH YOUNG MEN.

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Best for Wash Day USE SURPRISE SOAP. Makes clothes sweet, clean, white, with the least labor.

never regrets the morning that he took the pledge.

Legs Versus Bicycles.

More grit is required to get healthful exercise on foot than a wheel or on horseback, but the former method has a great advantage over the others in that it costs nothing. The doctors say that walking is the best kind of exercise...

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Old Gold Smoking Tobacco. W. S. Kimball & Co. ROCHESTER, N. Y. Retail Everywhere. 10 and 25c. per Package. 17 FIRST PRIZE MEDALS.

ESTABLISHED 1848. STATE UNIVERSITY 1886. Created a Catholic University by Pope Leo XIII. 1889. TERMS: \$160 PER YEAR. CATHOLIC UNIVERSITY of OTTAWA, CANADA. Degrees in Arts, Philosophy and Theology. PREPARATORY CLASSICAL COURSE FOR JUNIOR STUDENTS. COMPLETE COMMERCIAL COURSE.

Advertisement for a medicinal product, likely Dr. Williams' Pink Pills, mentioning 'Pills for many of the best...' and 'World's Fair'.

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C. M. B. A.

Resolution of Condolence.

At a regular meeting of Branch No. 124, C. M. B. A., the following resolution was moved by Brother William Dwan, seconded by Brother John McLoughlin, and adopted: Whereas it was the will of Almighty God that the soul of our dear brother, James Ryder, be at rest...

A. O. H.

At the regular meeting of Division No. 2, A. O. H., held on June 12, 1904, the following resolutions were unanimously adopted: That we have pleased Almighty God in His infinite wisdom to remove by death our dear brother, Martin F. Sullivan...

ST. JEROME'S COLLEGE, BERLIN.

The closing exercises of St. Jerome's College were held in the college hall on Tuesday, June 23, 1904. His Lordship Bishop Donaghy, of Hamilton, who arrived the day before amidst much eclat, graced the occasion with his presence and presided over the distribution of prizes...

"HOLY CROSS PURPLE"

Holy Cross College, Worcester, Mass., eclipsed all its former glories in the literary world by the superb magazine which it published Saturday evening. The Holy Cross Purple is in form and size about the same as the Chesapeake or Mercury. It contains more than one hundred and eighty pages and thirty cuts neatly executed. The cover is a chaste design in purple, backed by a little gold worked in a neat scroll design.

Loretto Abbey, Toronto.

Attention is again called to the approaching re-union of the musical portion of the services above institution, from the evening of July 2 till the morning of the 10th.

LORETTO ABBEY, TORONTO.

The closing exercises were held at Loretto Abbey on Monday morning, June 22, 1904. High Mass was sung by Rev. L. McManis, during which the choir admirably sustained their reputation for the manner in which they excel in devotional singing.

THE NEW PARLIAMENT.

We give below the result of the elections as it appears in the Liberal papers. The Conservative organs, however, do not give as large a majority for the Liberals. It is probable both are wrong, and the most correct result can be obtained by taking a little from the majority claimed by the Liberals and adding a little to the majority accorded them by the Conservatives.

Conservative.

Ontario. Addington, Bell, 400; Bothwell, Bell, 69; Brant, South, Henry, 90; Brockville, Wood, 225; North Bruce, McNeill, 209; East Bruce, Cargill, 209; Carleton, Hodgins, 201; Cornwall and Stormont, Bergin, 300; Dundas, Brodeur, 205; East Durham, Craig, 159; East Elgin, Ingram, 204; Glangary, McLennan, 290; Grenville, Reid, 117; East Grey, Sproule, 659; Haldimand and Monck, Montague, 593; Halton, Henderson, 127; West Hastings, Corby, 247; North Hastings, Carscallen, 715; North Lanark, Rosamond, 200; South Lanark, Hargart, 377; Leeds and Grenville, North, South Leeds, Taylor, 500; Lennox, Wilson, 556; Lincoln and Niagara, Gibson, London, Beattie, 113; North Middlesex, Hutchins, 308; East Middlesex, Gilmour, 300; Muskoka and Parry Sound, McCormick, 116; Nipissing, Klock, 1119; South Norfolk, Tisdale, 279; East Northumberland, Cochran, 401; West Northumberland, Gullitt, 66; North Oxford, McGillivray, 309; North Perth, McLaren, 13; West Perth, Kendrick, 349; South Renfrew, Ferguson, 300; East Simcoe, Bennett, 602; South Simcoe, Tynch, 260; North Victoria, Hughes, 311; Welland, McCleary, 616; South Wellington, Klosser, 107.

Liberal.

Ontario. West Durham, Beth, 45; West Elgin, Casey, 73; North Essex, McGregor, 484; South Essex, Cowan, 256; South Grey, Landerkin, 69; North Grey, Clarke, 60; Hamilton, Wood, 100; East Hastings, Hurley, 100; Huron East, McDonald, 150; West Huron, Cameron, 117; South Huron, McMillan, 321; Kent, Campbell, 235; Kingston, Britton, 176; East Lambton, Fraser, 32; West Lambton, Lister, 1000; Frost, 429; South Middlesex, McGuigan, 429; West Middlesex, Calvert, 348; North Norfolk, Charlton, 548; South Ontario, Burnett, 215; West Ontario, Edgar, 766; Ottawa, Hutchinson, 100; Ottawa, Belcourt, 100; North Oxford, Sutherland, 1833; South Oxford, Cartwright, 731; Peel, Featherston, 469; South Perth, Erb, 184; East Perth, Lang, 450; Prescott, Proulx, 354; North Renfrew, Mackie, 155; Russell, Edwards, 1235; Centre Toronto, Lout, 337; South Victoria, McHugh, 172; South Waterloo, Livingstone, 100; Centre Wellington, Semple, 642; North Wellington, McMillen, 144; North Wentworth and Brant, Somerville, 945; Wentworth, Bain, 189; North York, Mulock, 550; East York, Frankland, 46.

MacAnderson rendered Webb's "Ave Maria," most beautifully. The choir then sang Lambillotte's "Tantum Ergo." The singing all through reflected much credit on Miss Appleton's training, and the congregation must have felt that they were losing a good musician and a faithful, clever leader.

THE NEW PARLIAMENT.

We give below the result of the elections as it appears in the Liberal papers. The Conservative organs, however, do not give as large a majority for the Liberals. It is probable both are wrong, and the most correct result can be obtained by taking a little from the majority claimed by the Liberals and adding a little to the majority accorded them by the Conservatives.

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East Prince, Yeo, 350; West Queens, Davies, 350; North West Territories, East Assiniboia, Douglas, 300; Alberta, Oliver, 400; Saskatchewan, Laurier, 150.

AN OPERATION AVOIDED.

A Smith's Falls Case of Great Importance—Erysipelas in the Face Developed into a Running Sore—Doctors Declared that only an Operation Could Bring Relief—A Medicine Found Which Made the Painful Operation Unnecessary.

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FATHER KOENIG'S NERVE TONIC

Knep's Water Cure Institution. 8 Milwaukee, Wis., July, '94. I deem it my duty to state the following: I had suffered very much from vomiting several months. All Physicians called it nervous affection, but their treatment gave no relief. In San Francisco Pastor Koenig's Nerve Tonic was recommended to me. After taking this but a few days, the symptoms of my trouble disappeared. Only one bottle of it cured me entirely.

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