

The Catholic Record.

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

VOLUME 11.

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Catholic Record.

London, Sat., Sept. 14th, 1889.

EDITORIAL NOTES.

The report of the conversion of the Empress Augusta of Germany to the Catholic faith has been confirmed, it being authoritatively announced in the *Vaterland* of Vienna.

The spiritual retreat for ladies at the Sacred Heart Convent, last week, brought together a large number of Catholic ladies from all parts of the diocese, all being anxious to profit by the opportunity for spiritual advancement thereby afforded. The retreat was conducted by Rev. Father Doonan, S. J., President of St. Francis Xavier College, New York, one of the most eloquent preachers on the continent.

The Protestant Alliance has resolved to oppose strenuously the proposal of the British Government to establish a Catholic University in Ireland. Of course this is what was to be expected from these friends of "civil and religious liberty." They are just like the Cavens, Carmans and MacVicars of Canada, with love for all on their lips, but hate for Catholics in their hearts.

A recent census of the attendance at the Established and other Churches of Wales shows that there were 86,438 persons attending the Established Church, and 317,078 at the other churches of the Principality. It is no wonder that the people of Wales object to the payment of tithes towards the support of a religion in which the vast majority of the people do not believe. In the Church of England Sunday schools there are 25,038 children, and in the other churches, 135,552.

The daily press gives us the intelligence that a very striking miracle is reported to have taken place at St. Anne de Beaupre a few days ago. It took place in the presence of a large pilgrimage, the beneficiary being a woman who had been bedridden for years and who had to be carried into the church on a stretcher. Suddenly, towards the close of the service, she arose to her feet without assistance, exclaiming that she was cured, and walked out of the church with a strong, firm step. Hundreds were eye-witnesses of the startling incident.

The Atheists are making a strenuous effort to prevent the recognition of God in the constitution of the new State of Washington. A joint State "Liberal Union" is being organized, with headquarters at Portland, Oregon, with this purpose in view, and G. B. Reynolds, the infidel lecturer who was fined and imprisoned for blasphemy in New Jersey, appeals in a *Free Thought Journal* for contributions to assist the Union in its endeavor. The Union is to hold a convention at Portland, Oregon, on the 12th October and following days.

We beg to extend to the Right Rev. Dr. McDonald, Bishop of Harbor Grace, our most sincere and heartfelt sympathy in the terrible misfortune that has befallen his diocese, in the destruction by fire of his magnificent cathedral. To the Catholic heart it is truly a most painful spectacle to see thus ruined to ground a noble structure, the building of which took many years of anxious and unceasing labor and self-sacrifice on the part of the distinguished Bishop and his faithful people. We trust an appeal will be made to the people of the Dominion at large to help the restoration of the building. We feel assured a liberal and hearty response would be made.

The French Government has issued a circular to Procurators-General ordering them to cooperate with the prefects in prosecuting with the utmost rigor all persons who participate in seditious manifestations, and especially supporters of General Boulanger. This high handed measure, which imposes upon judges the duty of interfering as partisans, adopted at such a time, is, of course, intended to influence the elections, but as it so directly interferes with the liberty of the people, it is very likely to rouse public indignation to such a degree as to have a contrary effect to that intended, and to result in a triumph for the General, whose star seemed already to be on the wane. The General himself has demanded a trial by court-martial, and he promises that if this be granted he will present himself at the trial. Otherwise he will test the will of the people by a contest at the polls in every electoral district.

The notorious Justin D. Fulton has been lecturing in Brighton, England, with his usual blasphemous absence, from which, it appears, he cannot re-

frain. He said, in the course of his lecture, "the Virgin Mary was not much of a Virgin," and a great deal more equally shocking to Christian ears. The incumbent of Emmanuel Church at Brighton, Rev. J. G. Gregory, presided at the lecture, but when the profanity was brought to the attention of the Bishop of Chichester, the latter in a very temperate letter firmly called upon Rev. Mr. Gregory to disavow any agreement with Fulton's sentiments, which he will undoubtedly be compelled to do under pain of ecclesiastical censure. Fulton will labor under difficulties in giving utterance to his obscenities in England. He will have to come to Boston or Toronto to find sympathetic audiences for his blackguardism. In the Ontario capital he can find plenty of admirers in such men as Jas. L. Hughes and his Orange brethren.

The announcement in our advertising columns that the Irish Christian Brothers have opened a college in St. John's, Newfoundland, will be received with very great pleasure by the Catholic people, more especially of the Maritime Provinces. The Brothers not only impart a complete and thorough elementary, commercial and classical education, but, what is infinitely more important, they implant in the young hearts of their pupils the seeds of true Christian conduct, which will bear fruit in after years as they make their way through the world—rendering them an honor to their country and the pride of the Church of Christ. Most heartily do we commend to Catholic parents this admirable educational institution. We also draw attention to the article concerning it reproduced in another column from the *St. John's Colonist*.

THE GREAT BROWNSON'S OPINION.

To the Editor of the *Catholic Record*:
REV. AND DEAR SIR—The other day, going to my library for a book to read to pass the time, I inadvertently placed my hand on Brownson's Review for April, 1850—I took it and read it from cover to cover. From the second article in that number I make the following extract, which, if given in the columns of your excellent journal, would, I think, help to remove the clouds of ignorance in regard to the Jesuit Order from the minds of some, at least, of the class to which I myself belong.
LAYMAN.
Sept. 2nd, 1889

"Among all the religious orders the Jesuits seem to us the freest and best adapted by their Institute to the service of religion in all times and places, and under all circumstances. Of course nobody dreams of substituting them for the secular clergy, who are provided for in the original constitution of the Church. The regular clergy have, under the Church, in some sense, the mission of the prophets under the old dispensation. They do not supersede the secular priest, but they become his powerful auxiliaries, and do what he sometimes neglects, fears, or is really unable to do. But, regarded in the light of auxiliaries, the Jesuits are able to render to religion the most invaluable services. Their Institute binds them to no one line of duty; it gives them for their mission the special missions of all the other orders, and permits them to be contemplative and mortified with the Trappists, erudite with the Benedictines, theologians and preachers with the Dominicans and Franciscans, educators for all classes, and missionaries to the heathen or the lukewarm Christians who have hardly a name to live. There is no Christian work—no work either for God or humanity, for religion or civilization—to which they are not free to turn their hands. All who study their Institute must admit its comprehensiveness and its flexibility, and hardly, any more than the constitution of the Church itself, can it need attention or amendment with the lapse of time and the mutations of human events. We see not how the order can ever grow old or be out of date; nothing in its Institute hinders it from preserving the freshness and bloom of perpetual youth.

"We will not say that every member of this illustrious society has been a saint; we will not say that none of its members have ever suffered their zeal for the salvation of souls to lead them to tolerate practices which cannot lawfully be tolerated, as in the case of the Chinese and Malabar sites; we will not say that individuals have not pushed too far and abused the principle on which St. Paul says he acted, of becoming all things to all men that he might gain some; but this much we can and will say, that the errors, if any are to be charged to them, have leaned to the side of the principle on which they, as a society, have always acted, is a sound one. They have never been innovators in theology, dogmatics or morals, but they have always, within the limit of orthodoxy, taken the side of human liberty, and maintained for man all the freedom the law leaves him. If they have erred, they have erred on the side of laxity, not on the side of rigorism, which is the safer error of the two. They have never sought to make the law broader than the Lawgiver Himself has made it. They have never intentionally sacrificed any Catholic doctrine or principle to the exigencies of time and place; but they have studied to leave to each age and nation all the laws, institutions, customs, habits, manners and usages not incompatible with Catholic faith and morals, and have labored to change no more in the private, domestic or public life of a people than is absolutely required

by the Christian law. As far as they lawfully can, they always conform to the spirit of the times, to the tendencies of the age or country. This spirit of conformity, or of accommodation, which prevents them from coming more than is necessary for salvation into collision with one's own age or country, and which a very considerable class of our own Catholic population, if they could avoid abusing it, would do well to cultivate, has availed them much to repress, and given in the English language a bad sense to the word *Jesuitical*, a sense which is wholly undeserved. But, on the other hand, the non-Catholic world pays to them the high compliment of calling every Catholic who takes a deep interest in religion, in zeal for its right, and devoted to the independence and prosperity of the Church, a *Jesuit*. Nothing could better prove the fidelity of the Jesuits to their Master, or better testify to the wisdom of their course and the utility of their services."

DEATH OF FATHER LENNON.

Galt Reformer.
The Rev. J. F. Lennon, pastor of St. Patrick's Church in this town, passed away on Monday morning last at 2 o'clock, after a brief but severe illness. The deceased priest had been in failing health for some time. He was afflicted with lung trouble, his last illness being complicated with pneumonia and Bright's disease. Both lungs became affected, and although his medical attendants left nothing undone to conquer the disease, from the first but very slight hope was entertained of his recovery.

Father Lennon was a native of County Antrim, Ireland, and came to Canada in 1874. He took a classical course at St. Michael's College, Toronto, after which he entered the Seminary at Montreal, where he completed his theological studies. He was ordained to the priesthood in 1878 at Dundas, being subsequently appointed to missions at Cayuga, Arthur, Brantford and Hamilton. His first pastorate was Elora, from which place he was transferred to Galt as successor to Father (now Dean) O'Connell, some two years ago. Father Lennon, whilst of a very retiring and unassuming nature, was a man of fine abilities, and enjoyed the reputation of being one of the deepest theologians in the diocese. He was much beloved by his flock and respected by those of other denominations who had the pleasure of his acquaintance. The deceased priest had no relatives in Canada, but a brother and sister are living in Minnesota, and another sister is Sister of Mercy in Boston. Father Lennon was a much younger man than he looked, being only thirty five years of age, and had he lived he would no doubt have occupied a prominent position in his Church.

On Tuesday morning a solemn Requiem Mass was held in St. Patrick's Church, where the body lay in state until 4:30 in the afternoon, when it was taken to Hamilton. The Celebrant was Rev. Father Kelly of Hamilton; Deacon, Rev. P. Lennon, Brantford; Sub-Deacon, Rev. Father Plante, Guelph; Rev. Dean O'Connell, Walkerton, a former pastor of St. Patrick's Church; R. V. Father Corcoran, Teressa; Rev. Father Burke, Paris, were also present. Rev. E. Lennon, who was associated with the deceased priest in Brantford for some time, and who was one of his most intimate friends, paid a feeling tribute to his memory.

The body was taken to Hamilton by the 5:15 train on Tuesday afternoon, being accompanied by a delegation from St. Patrick's congregation. The burial took place yesterday (Wednesday) forenoon, from St. Mary's Cathedral, Bishop Dowling and all the priests of the diocese being in attendance. A number of very handsome floral offerings were contributed by members of the deceased's congregation, amongst others a wreath from the Young Ladies' Society; a wreath from the C. M. B. A.; very handsome crosses from Miss Vardon; cross from Mrs. Kelleher.

Father Lennon is the second priest of Galt parish who has died in harness, some five years ago. The congregation feel their present loss very deeply, having been greatly attached to their late pastor.

Obsequies of the Late Father Lennon, of Galt.

Hamilton Spectator, Sept. 5th.
St. Mary's Cathedral was entirely filled yesterday morning with members of the congregations of all the Catholic churches to pay the last tribute of respect to a beloved priest who formerly ministered to their spiritual wants. Father James E. Lennon, the deceased clergyman, over whose remains a solemn Requiem Mass was sung, was a general favorite during his pastorate in this city, and in consequence of his connection with both St. Mary's Cathedral and St. Patrick's Church, came to be intimately known to the entire Catholic population. The services were solemn and impressive to a degree. The altar, sanctuary and pulpit were draped with black, and the celebrant of the Mass and deacons wore vestments of black with yellow bars. As the solemn requiem chant, accompanied by the deep, reverberating diapason of the organ, alternately swelled into a volume of sound that filled every foot of space within the cathedral walls or sank into a whispered penetrating sweetness, the thoughts upon the most indifferent listener could not but be suggestive of thoughts connected with death and immortality.

The celebrant of the Mass was Father Kough, of Paris; Father P. Lennon was deacon and Father E. O'Reilly sub-deacon. F. L. Cherrier led the choir, which was composed of male voices with two exceptions. The solo parts were sung

by James F. Egan and Bert Thomas. Father Claven, rector of St. Patrick's, was in the choir gallery and assisted in the singing; also Miss Annie Stuart, of St. Patrick's Church. D. J. O'Brien presided at the organ.

In the sanctuary were Very Rev. Vicars General Laurent, Lindsay, Vincent (Superior Basilian order), Toronto, and Heenan, Dundas; Chancellor Tierman, London; Father Brady, Woodstock; Molloy, Ingersoll; Burke, Paris; Crinion, Dunnville; Carre, Caledonia; O'Connell, Walkerton; Cashen, Mount Forest; Cosgrove, Elora; Plant, S. J., Guelph; McCabe, London; Gehl, St. Clements; Doherty, Arthur; Weiler, Berlin; O'Leary, Freeport; Gibbons, Toronto; Slaven, Oakville; the Hamilton clergymen and others.

The remains reposed within the sanctuary rail, the handsome rosewood casket being covered with black drapery with a large white cross in the center. The body was escorted from the 6:30 train to the cathedral Tuesday evening by a deputation from Branch 37 of the Catholic Mutual Beneficial Association, of which the late Father Lennon was first President.

At the conclusion of the Requiem Mass Father P. Lennon, of Brantford, stepped forward to the altar rail and delivered a brief eulogy on his departed friend and co-laborer in the Church. He said he did not propose to preach a funeral sermon in the ordinary sense of the term, but simply to say a few words to recall to the memory of those present the virtues of the deceased. A priest severally family ties in dedicating himself to the service of God, and as he progresses through life forms no new ties, so that as a rule he has fewer friends than any other man; therefore he has greater need to be remembered in the prayers of his congregation. The only monument a priest desires is the prayers of the faithful. He was glad that his lordship the bishop was enabled to be present at the obsequies. Upon receiving the telegram his lordship took the midnight train in order to arrive in time. Charity is said to cover a multitude of sins; and the deceased practiced that virtue largely, as all who knew him can testify. He worked faithfully and zealously for the spiritual welfare of those given in his charge, and well trust that he is now enjoying the reward of a well spent life.

Bishop Dowling then addressed a few words to the congregation. He said: "Without the assistance of his priests a bishop can do nothing. Thank God, I have experienced such assistance in the highest degree. A priest has great responsibilities resting upon him. When a layman dies, if he leaves a family, he has to account for the manner in which he has looked after the eternal welfare of that family. A priest has to account for the way in which he looks after the salvation of his flock. I have the satisfaction of knowing that Father Lennon was faithful to his duties in every respect. Before death he received the consolation of the sacraments, and we have consequently a reasonable hope of his favorable judgment at the bar of the Almighty. Nevertheless, we are enjoined to pray even for the just who pass away, and I trust the late Father Lennon will not be forgotten in your prayers. The Libera was sung by the choir, and the benediction pronounced by his lordship, after which the remains were borne down the centre aisle, a processional cross being carried in advance, and the priests in attendance followed in rear of the coffin. The funeral procession was arranged as follows: After the carriage containing the priests who were to officiate at the grave came Branches 37 and 56 of the Catholic Mutual Beneficial Association, with mourning badges; the hearse and six pall-bearers from the Galt branch of the C. M. B. A., as follows: Oliver Cooper, Edward Barrett, Bernard Mauer, Patrick Redigan, Timothy Spillan, Patrick Redigan; five carriages containing the clergymen. The remainder of the cortege was composed of members of the Catholic congregation and friends of the deceased of other denominations.

A FRIENDLY FAREWELL.

Cornwall, Sept. 3.—Rev. Father Murray, who recently severed his connection with the parish of Cornwall, in which he had officiated as parish priest for the past twenty years, tonight made a formal farewell to his late congregation. The rev. gentleman was held in high esteem, not only by his own people but by the citizens generally, irrespective of creed, and St. Columban's Church was crowded to the doors to night, many Protestants being present to join their Catholic fellow-citizens in doing honor to a pastor who has laboured so long and zealously for the advancement of his own people and religion without offering the least offence to those whose views differ from his. Beautifully illuminated addresses were presented by the members of the congregation, the young men of the French Church of the Navuty of Cornwall; the Catholic Mutual Beneficial Society; ex-pupils of the girls' department of the separate school, pupils of the separate school, and a largely signed address from the Protestant residents of Cornwall. The presents accompanying the addresses were elegant and substantial, the purses aggregating about \$1,000. Rev. Father Murray was visibly affected by the warm sentiments of love and esteem contained in each of the addresses, and his replies were equally affecting.

At the conclusion of the presentation the large congregation crowded about the Rev. Father to bid him farewell. The scene was one that will not soon be forgotten by those who witnessed it. Regret was plainly stamped on every countenance, and there could be no doubt whatever of the sincerity of the

wish expressed in each of the addresses, that the rev. gentleman would ere long return to Cornwall as the bishop of the new diocese.—Globe.

OBITUARY.

Anabella O'Hara, Trafalgar.
Died in Trafalgar on August 15th, after a short but distressing illness borne with great patience and Christian fortitude, Miss Anabella O'Hara, youngest daughter of the late Chas. O'Hara. She was held in the highest esteem by all who knew her. Her life, though short, was an exceedingly useful one, and many will regret her untimely death. May she rest in peace.

Michael Ward, San Francisco.
Another sad illustration of the fact that death loves a shining mark has just been exemplified in the sudden and untimely decease of Mr. Michael Ward, of San Francisco, on the 23rd ultimo, at the age of forty five years. Mr. Ward was a truly patriotic Irishman of scholarly attainments, ever ready to take an active part in any movement having for object the redress of his country's grievances by constitutional means. The independent competency of his ancestry permitted them to effectually resist the hardships resulting from evil legislation. But, by continuous pressure from the existence of cruel laws, they were at length financially reduced; and at the age of eighteen Mr. Ward, like many another of his oppressed countrymen, was forced to look for more genial treatment on the hospitable shores of free and happily-governed America. To day his dust must mingle with the clay of California, instead of reposing with the ashes of his forefathers, who, to the eighth generation, peacefully sleep in the quiet churchyard of Orammore, County Galway.

On arriving in this country Mr. Ward remained three years with his uncle, R. Carrick, of Montreal, previous to his departure for San Francisco. His extreme kind heartedness and endearing sociability made for him everywhere many warmly attached friends. It may be truly said of him he was generous to a fault, for generosity was the soul of his nature. He has held the presidency of one of the most prominent Irish societies in the city of his adoption.

Mr. Ward was most happy in the choice of a wife, from a most respectable Irish family that has given bright moments to ornament the Church of Christ. This good lady and four amiable children live to mourn his loss. The eldest son, though quite young, is a graduate of a leading college. Many a mark of condolence will this respected family receive in this hour of their deep affliction from hosts of sympathizing friends and no one who ever knew the devoted husband and affectionate father will fail to say: Lord have mercy on the soul of Michael Ward.

PAGAN LONDON.

We live in a city; I will still call it such, but it is rather a great wilderness of men and a great whirlpool of sin. It is a city of some four or five millions. There may be another million but they are in the suburbs of London and I will not count them for the present. There are four millions of living and dying and dead souls. And if every church or chapel or place of worship of every sort and kind were filled three times to the full on every Lord's day, they would not contain more than about one million five hundred thousand. There must be, therefore, two millions and a half who never can physically set their feet in any place of Divine worship or any place where the name and the existence of God are recognized. What can be the condition of such a population? Is it to be found in Christendom? Is there anything like it in Central Asia? No; for the old Theism is coming down like a flood in the heart of Central Asia. Perhaps there is such a condition in the heart of Central Africa, on the Dark Continent. What can be the moral, the intellectual and spiritual condition of these two millions of souls? Have they ever been baptized? If they have never known God how can they know His law and if they do not know the law of God, do they know the law of nature? I am afraid not, except where the instincts survive. And how can they survive in a stifling atmosphere, dark with sin, laden with every kind of sin. Further, in what homes do they live—I hardly dare to use the word home, for home it is not. They live in dwellings which are not fit for human habitation. I know not how many hundreds of thousands are living herded together, crowded and overcrowded in a way that, so far as I know, can be found in no other land. The necessities of life, the urgency of industry, the demands of capital—all that makes up the world—renders it necessary that these unhappy souls should crowd and overcrowd each other. I leave to you to conjecture what must be the moral condition of such a population.—Cardinal Manning.

SALE OF TRAMPS.

Four tramps arrested at Moherty, M., for vagrancy were put up at public sale on August 26th from the court house steps. The sale had been duly advertised according to law and there was a large crowd present. The bidding was a very spirited one. Two of the tramps went to farmers for \$2 a head and another was bid to for seventy five cents. The fourth tramp could find no purchaser and was returned to jail. The three who were sold must serve their purchases for four months.

ers recommend that immediate steps be taken to supply the want, and we presume the Government will act upon this advice.

In the thirty French schools of Essex there are thirty four teachers employed, of whom twenty nine speak English with considerable fluency. Six of these speak English as their mother tongue, but all, except one, speak French sufficiently to teach in French. The other five of the thirty four teachers speak English sufficiently to give some instruction in that language, but the Commissioners do not consider them to be efficient in English. It is not stated how many of these are teaching in schools which have another teacher, but we presume some of them do, as there are second teachers employed in several cases.

In the township of Dover, Kent Co., there are five schools with six teachers. Four of the schools are taught in English, and in one the time is about equally divided between French and English.

On the rest of the report we will make further remarks next week.

CLERICAL AGGRESSIONS.

Not merely the untruth, but the utter absurdity, of the Mail's reiterated accusations against Lower Canadian, is made more evident than ever by an article which appears in last Saturday's issue of that journal. At a Conservative gathering held at St. Hilaire, P. Q., a few days ago, the Conservative leaders spoke in reference to the Jesuit Estates Act. Hon. Mr. Chapleau, the Secretary of State for the Dominion, was among the speakers, and though that gentleman declared himself in favor of just such a settlement of the claims of the Church as had already been made, he spoke against what he considered the imprudent manner in which Mr. Mercier reached a settlement. Of course, in the struggle of parties, it is to be expected that the leaders of one party will see everything wrong in the course of their opponents, and Mr. Chapleau thinks Mr. Mercier has been imprudent in his methods, having given occasion by that imprudence to the storm of agitation which has been raised in Ontario, and which has so extended itself to Manitoba that the Government of that Province have raised an anti Catholic and anti French war cry.

Mr. L. O. Taillon, leader of the Legislative Opposition of Quebec, was also one of the speakers, and he spoke to the same purpose as Mr. Chapleau. He said: "Mr. Premier Mercier was the direct cause of all the agitation which is now going on against our religion and nation. At the M. W. banquet in 1884 Mr. Mercier had charged the Conservatives with stirring up race and religious feelings, a charge which was false, Mr. Mercier himself being the real culprit. It is not to be wondered at if their English compatriots are to day forming Equal Rights Associations throughout the country. True, they are wrong, but does not Mr. Mercier's conduct greatly excuse them?"

One of the Mail's absurdities is the persistence with which it maintains that both parties of Quebec are simply aiming to hand over the Government of the Province into the hands of the hierarchy as by the hierarchy were supporting Mr. Mercier, yet at the same time inducing the Conservatives to do all in their power to oust Mr. Mercier from office.

We have no doubt that there will be found among both parties in Lower Canada a strong representation of consistent Catholics, for the attachment of the French Canadians to their religion is undeniable, but the very fact that they are divided among both parties is sufficient evidence that their political course is not dictated to them by the hierarchy. It is a fact which cannot be denied, that at the present moment there is more interference by the Protestant persons of Upper Canada in politics than has been attempted either by the Lower Canadian or Upper Canadian Catholic clergy for years. Yet, if we were to say that the politics of Upper Canada are under the control of the persons, no one would more indignantly repel the accusation than the Mail. A more meddling race cannot be imagined than that of the Upper Canadian preachers, who are at this moment endeavoring to get into their own hands the control of the Government of Ontario. What else is the object of the issue series of letters which is at this moment being published in the Mail over the signature of A. A. Carman? Why is Dr. Sutherland so busy at forming that miserable abortion, the third party, of which he said a few days ago: "The new party (his own) has about it all the elements which give promise of a permanent and vigorous existence. The new party has already a candidate in the field for the Local House in West Lambton, and is manifesting its vigor."

If the Mail were honest in its denunciations of "narrow ecclesiasticism," there would be ample room for it to denounce the political meddling of these would be leaders of Canadian politics. It is very true that these men have no likelihood of gaining the political control which they seek, but that is not for

want of aggressiveness on their part. It is because the people of Ontario have too much good sense to commit the political destinies of the country into their hands.

The Mail is constantly lecturing the people of Quebec and the Catholics of Ontario on Catholic clerical aggressions, which exist only in its imagination. But we have on the part of these persons a real aggressiveness, at home, which it might endeavor to counteract, with more profit to Ontario than all its violent attacks on the clergy and people of Quebec can effect. The only result which can come from the violence of these fanatics will be dissension, and a consequent loss of prosperity to the Province.

It is not our desire to interfere in the political discussions which are going on between Conservatives and Reformers in the Province of Quebec, still we deem it right to say that the blame of the anti-Jesuit agitation is not fairly attributed to Mr. Mercier. Most of the Ontario persons are only too glad to have an opportunity to heap abuse on Catholics, and they are always sure to have the Orange lodges at their back on such occasions. In the present instance they have only succeeded in making it manifest how small is the influence they possess. It could not be expected that Mr. Mercier would foresee that his bill for the settlement of an old dispute should excite the Ontario persons to such a degree, but even if he had foreseen it, that was no reason why he should not bring the matter to an issue. Any settlement would have excited the ire of the persons and Orangemen, equally with that which was reached. That this is the case is clear from the fact that the principal objection to the Act was not that the Pope's name was mentioned in the preamble, but because either Jesuits or the Curia received any allotment. Such an objection deserved to be treated with contempt, because it is founded upon hatred to the Church, and on the calumnies which have been uttered against the Jesuit Order. However, Mr. Mercier throughout manifested the greatest courtesy and consideration for the Protestant body.

Whatever objection was based upon the mention of the Pope's name was sufficiently met by Mr. Mercier's courteous offer to withdraw the clauses if the Protestants of the Legislature objected to them. If the Protestants of Quebec who were concerned in the matter, found no fault with them before the Act was passed, it was only a piece of uncalculated meddlesomeness for those of any other Province to interfere on such a plea after the Legislature had taken action.

THE HOWLING CONTINUED.

The London Free Press seems to have settled down to a determined policy of howling, no matter how false and misleading its position or how distasteful its remarks are to a large and respectable class of its readers. In its comments on the Commissioners' report of the French-Canadian schools, the following lately appeared in its columns:

"Then there is the confession that religious instruction is given in the public schools of a distinctly sectarian (Roman Catholic) nature. Let the words of the Commission itself be quoted on this important point. It is said: 'Your Commissioners found that religious exercises occupy a prominent place in the schools inspected by us. In 57 schools religious instruction is given during school hours, in 22 it is given either before or after school, and in 18 no religious instruction is given. This instruction is given by the teachers from a catechism prepared for children of the Roman Catholic Church, and it is to the teaching from this catechism that reference is made in the schedule and summary which religious instruction is spoken of.'

"In some of the schools special instruction is given from this book, for a certain portion of the year, to children who are preparing for their first communion. The prayers in use, in addition to the Lord's Prayer which is used in almost every school, are taken from the Roman Catholic books of devotion. These prayers are, in some schools, used at the opening and close of the school, both in the forenoon and afternoon. In some of the French text books in use, which are elsewhere referred to in this report, the tenets, peculiar to the Roman Catholic Church, are more or less prominently introduced. 'So, so; that is it! The public schools are made, in the cases referred to, so many Roman Catholic seminaries, and the public money has been wrenched from its legitimate objects to the inculcation of the worship of the Virgin Mary, and the dogma of the Real Presence in the Host. It is to such a pass that the public schools have been reduced under the auspices of Hon. G. W. Ross. No doubt the veracious 'Lives of the Saints' also form a part of the instructions given in this portion of the nineteenth century, such as that related of St. Denis, who, after having his head cut off, tucked it comfortably under his arm and walked off with it. And how has the law been carried out in respect of the qualification of many of the school teachers who dole out so much precious twaddle to the gaping scholars.'"

What in the name of common sense is the Free Press aiming at? Does it mean to insinuate that, in the common schools, where the pupils are exclusively Catholic, Protestant principles must be inculcated and Catholic doctrines ignored? Has not the Free Press enough of common sense or common fair play left to comprehend

that the law of the country provides for the religious instruction of Catholic as well as of Protestant children? And if the law so provides for all, there is no "wrenching of the public money from its legitimate objects" in allowing Catholic children to be educated in the tenets of their own church. If the doctrine of the Real Presence and if honoring (not worshipping) the Mother of God is not pleasing to the heretical and unbiblical notions of the Free Press, what has that to do with the educational laws of the Dominion, which makes provisions for the religious instruction of all? The Legend of St. Denis is not a tenet of the Catholic Church, and, although it is found in ecclesiastical history, it is not an article of faith which people are bound to believe under pain of excommunication. The Free Press is so bigoted, and so stupidly ignorant withal, that it cannot tell the difference between a simple legend and an essential article of Catholic belief. "No doubt," it says, "the veracious Lives of the Saints also form part of the instruction given in this portion of the 19th century." The Commissioners' report says that the instructions given are taken from a catechism prepared for Catholic children. The Press, therefore, draws upon its imagination when it dwells in such insulting and ridiculous "twaddle" about the head of the martyr, St. Denis. But the Free Press has of late been dealing so copiously in misstatements that its readers are now prepared for anything. When it stated that Protestant tenants must pay their taxes to the support of Catholic schools, if the owner be a Catholic, it descended to the level of the lowest type of a ward politician, who would make any statement, however gross, when an opponent might thereby be made to suffer. When it predicted that Canada was fast becoming "an appendage of Rome," it merely caused its intelligent readers to shrug their shoulders in utter disgust. There was a time—and not long ago either—when the Free Press was too respectable to lower its standard to procedures so unworthy, so utterly false and so insulting to the Catholic community.

"General Booth has just ordered another week of self denial and prayer amongst his followers throughout the world." The above paragraph is going the round of newspapers, and is given as a very commendable thing on the part of Gen. Booth and the Salvation Army. Yet the necessity of self denial is one of the doctrines of the Catholic Church which has been all along repudiated by Protestants, from Martin Luther down to the present day. Thus Theodore Biza said that Catholics teach "blasphemy inasmuch as they teach that satisfaction is due to God on account of our sins, for thus we transfer to man what belongs to Christ." This is, indeed, the general view taken by Protestants on this subject. It must be borne in mind that it is not Catholic doctrine that our good works, such as works of self denial, prayer, fasting, almsgiving, are of themselves sufficient to atone for our sins, which can only be expiated through the death of Christ, but that God prescribes such works of penance to us, for our correction, and to deter us from committing sin any more. It is for this reason that the prophet Daniel said to King Nabuchodonosor: "Wherefore, O King, let my counsel be acceptable to thee, and redem thee thy sins with alms, and thy iniquities with works of mercy to the poor: perhaps he will forgive thy offences." (iv, 27.)

PENITENTIAL WORKS.

But unreasoning enemies of the Catholic Church are very willing to accept doctrines from the self constituted Apostles, General Booth, which they regard as unscriptural if taught by the divinely established Church of Christ, whose authority they have cast off.

CATHOLIC MISSIONS IN MUSKOKA.

Your correspondent, L. K., in last week's Record, gave a sketch of what is being done for religion among the Catholics of this sparsely settled district by the energetic parish priest, Father McGulre, and his zealous assistant, Father Nolan. Though there are Catholic settlements throughout Muskoka, the three principal centres of missionary work are Bracebridge, Gravenhurst and Kearney. A neat and commodious church, ample for the size of the mission, has recently been completed in the latter place, and is already almost wholly out of debt. In Gravenhurst the church has lately been improved, the presbytery painted and repaired, and the church property newly fenced. Extensive alterations and improvements have also been made on Bracebridge church and property within the last couple of years. Though nearly \$6,000 have been spent in these three missions lately, it is much to the credit of the generous, though comparatively poor, Catholics of the district that they are nearly free from debt.

A picnic was held recently at Gravenhurst under the auspices of the Gravenhurst and Bracebridge missions, and the manner in which the people turned out to make it a success, shows that they are actuated by a spirit of zeal for the cause of religion and that they have caught up some of the enthusiasm and earnestness of their devoted pastor for the advancement of Catholic interests in this northern country.

During the afternoon of the picnic day the drawing of prizes for the bazaar in

aid of the Kearney church took place on the grounds. This, as well as all the other features of the picnic, was conducted in a most satisfactory and successful manner. The day netted to the Muskoka missions the handsome sum of \$700.

The following is a list of the prize-winners in the bazaar drawing: D. L. Quaille, E. Sessau; J. H. Cote, Peterboro'; Mrs. Watson, Parry Sound; Mrs. E. Pelkey, Mrs. J. Pratt, Mrs. L. Pelkey and W. W. Kinney, Bracebridge; J. Homos and Jeremiah Holland, Kearney; Mrs. M. Hargrave and A. O'Loughlin, Lindsay; Wm. White, Huntsville.

DIOCESE OF HAMILTON.

Special to the CATHOLIC RECORD. His Lordship, the Bishop of Hamilton, after an absence of six weeks, arrived home on Tuesday evening, September 3rd, to meet at the depot the remains of the late Rev. Father James Lennon, of Galt. On the following morning the Bishop said Mass for the repose of the soul of this good priest, after which a solemn Requiem Mass was celebrated by Vicar General Keough, the Bishop giving the last absolution. The Bishop's chief reason for visiting Ireland was that he might, on the twenty fifth anniversary of his ordination, say a Mass of thanksgiving at the altar in Limerick where, when a child of nine years of age, he received his first communion. His Lordship visited, during his brief stay in Ireland, Cork, Killarney, Limerick and Dublin, after which he spent a few days in London and had the pleasure of an interview with Cardinal Manning. The Bishop was accompanied in his travels by Very Rev. Father Keough, V. G. On Sunday last His Lordship assisted at High Mass, celebrated by Rev. Father O'Sullivan, a young priest who accompanied him from Ireland. After Mass the bishop thanked the congregation for their prayers during his absence, spoke of his joy at returning to their midst to resume his duties, and dwelt especially on the piety of the Irish people as exemplified in their numerous religious and benevolent institutions, their marked reverence for the clergy and their piety in attending the several Masses celebrated in all the city churches from 6 o'clock a. m. until noon. In his native city he met a confraternity of five thousand men who meet twice a week for prayer, instruction and Benediction of the Most Holy Sacrament in the beautiful Church of the Redeemtorists. He announced that a mission would open a month in the cathedral parish, and hoped, that like their fervent countrymen at home, every man would do his duty.

Below we give the substance of an interview given by His Lordship to a reporter of the Spectator: "Bishop Lennon, who has just returned from a six weeks' trip to Ireland, was seen at Undermount last evening by a Spectator reporter. His Lordship very courteously devoted an hour of his time to a description of the visit, and some observations upon the condition of the country and the people as he found them. His principal object in going to Ireland," said His Lordship, "was to celebrate the silver jubilee of my ordination in the church in Limerick, where, when a child of nine years, I made my first communion. I went to Cork from Queenstown, visited the Lakes of Killarney, went thence to Limerick, and from there to Dublin. I was immediately struck with the great poverty everywhere, and the general stagnation of trade. There seems to be no manufacturing to speak of going on in the south of Ireland, the mass of the people depending upon the land for support. There is a reluctance to invest money in any sort of enterprise, owing to the disturbed political condition of the country. I found many of the landlords poor, in consequence of the difficulty and sometimes impossibility of collecting rents. Another thing which impressed itself upon my attention was the great number of armed police which swarm everywhere. There are thirteen thousand of them in Ireland, and they seem to be entirely independent of any sort of municipal control, and carry themselves with an air of authority verging in some cases upon insolence. Upon the arrival of steamships they take down the name and address of every passenger, to be forwarded to the Dublin castle authorities. Their principal duty seems to be dispersing meetings called to discuss the political situation, and to assist the landlords in evicting tenants from their estates. The regular troops in the garrison towns are popular with the people, while the constabulary are very unpopular. As a rule, a police man is not allowed to serve in his own county and frequently is transferred to another province. The peasantry are much discontented with their lot. They are tired of the agitation and hope for some speedy relief through legislation. The people outside the towns keep well posted on what is transpiring at Westminster through the weekly papers. The Dublin Freeman's Journal and United Ireland have an immense circulation. The country seemed tranquil while I was there."

"Does your lordship think that home rule would make the country prosperous?" "If the same measure of self government was granted Ireland that we enjoy in Canada the result would be a loyal, industrious, prosperous people. English and American capital would flow in to establish new industries, for which as great facilities exist as anywhere else, and the tide of prosperity would overflow the now impoverished land. In England and Scotland the masses obtain work in factories, while in Ireland under the present conditions they either obtain a poor living from the land or obtain what employment they can in the towns at laboring on the streets, on the quays, and so on. Nothing short of Home Rule will satisfy the people or make any improvement in their condition. The population of Ireland has been steadily decreasing. Why, numbers of villages which existed twenty years ago have disappeared altogether, and their inhabitants have emigrated. Out of 750 steamer passengers on the Britannic—the steamship on which I came home—500 were Irish.

The religious feeling of the people continues to be very marked. In the Catholic churches of Dublin, Cork and Limerick services on Sunday are held every hour, from six o'clock until noon, and all are crowded. The season has been very wet in Ireland this year, and the hay crop has been a failure. The same may be said to a lesser extent of the root crops. There has been a large influx of American tourists on their way to and from the Paris exposition, and they have spent considerable money in making their visit lively.

"What are your views with reference to the proposed Catholic university for Ireland?" "When I was over there," replied his lordship, "you know the proposal had not been made, so that of course I can give you no idea of how the proposition is received by the people there. So far as my views are concerned, I may say that the majority of the people being Catholics, denominational education is favored. The Queen's colleges are secular, and the Catholics are dissatisfied with purely secular training. They labor under the disadvantage of not being endowed, as similar institutions in England and Scotland are. A Catholic university was established more than twenty years ago, which was sustained by parochial collections. A charter was repeatedly asked for, but the request was always refused. A compromise was effected a few years ago by the establishment of the Royal University, and the Catholic University was affiliated with it as a college without endowment. Denominational education is more favored by the Liberal party than by the Liberal party, while the Conservatives do not favor Home Rule, they are willing to concede denominational education. The proposal to endow a Catholic university in Ireland may mean one or two things. It may be intended as a measure to conciliate Catholics, or it may have been conceived with a view of dividing the national party and embarrassing the movement for obtaining Home Rule."

ST. MARY'S CHURCH, LONDON.

Sunday last was a day of joy and consolation to the good pastor and people of St. Mary's Church in this city. The day had made its mark on their hearts, and considerable preparations had to be done. The zealous efforts of Rev. Jas. Kennedy, the pastor, seconded most heartily by his generous and faithful flock, resulted in the collection of a goodly sum of money, and the necessary work was at once undertaken. The church was newly shingled, and gas introduced in places of oil lamps, the fixtures being of an exceedingly neat and chaste character. In addition to this a very substantial board fence has been erected about the church property. These improvements, together with minor ones, now render St. Mary's Church a very becoming structure, a credit to the pastor and people, and an ornament to the southern part of the city.

On the evening of the day above mentioned His Grace the Archbishop of Toronto visited the church, accompanied by the pastor and Rev. James Walsh. The last named rev. gentleman celebrated Vespers and gave benediction of the Most Holy Sacrament. The Archbishop preached a fervid and most touching discourse on the occasion, but many a heart was sorrow-laden and many an eye dimmed with tears at the reflection that our beloved chief pastor, our father and guide for the past twenty years, will ere long become the shepherd of another flock. From the Free Press of the 9th we take the following brief synopsis of the sermon:

His Grace based his remarks on the story of the healing of the ten lepers by Christ, as recorded in the 17th chapter of Luke. He said the incident reflected a very beautiful and interesting phase of the Saviour's life, and in an eloquent way went on to draw an analogy between the leprosy of the body and the leprosy of the soul. Both were very loathsome, but while the former only gained for its victims the abhorrence of men, the latter brought down the anathemas of God. The ten lepers were told by the blessed Saviour to go to the priests for cleansing, for God always worked through the ordinary agencies of the world. He healed the leprosy of the body while he bore on earth, but before He ascended to His Father He established an institution to heal the leprosy of the human soul, setting apart a body of holy men to carry out this institution. This was the Catholic sacrament of penance for the forgiveness of actual sin, and He gave power to His ministers to forgive these sins when He said "Whosoever ye shall bind on earth shall be bound in heaven and whatsoever ye shall loose on earth shall be loosed in heaven." There was the power which the Blessed Lord has instituted in His Church for the remission of the sins of the people—the healing of their moral leprosy and the restoration of the soul to life and health and eventual companionship with the angels in heaven. There were two aspects of the life of the soul. One was that inherent life by which the soul should live forever, and the other was the life of sanctified grace, which brought it into unity with God. It was this latter which mortal sin, when it struck, killed as it by a flash of lightning. The only thing which could restore a soul dead in mortal sin was to go to the priest who would give a penance, and if the soul was penitent would be restored to the grace of God, and become again an heir of heaven. What a folly it was to refuse to come to the priest, and be cleansed. Another beautiful effect of penance was that it destroyed the effect of sin on the soul. His Grace concluded his impressive discourse by pointing out the ungratefulness of Catholics in forgetting to thank God for His goodness, like the nine who went on their way as if nothing had happened.

At the conclusion of his sermon the Archbishop congratulated Rev. Father Kennedy and the congregation of St. Mary's on the enhanced appearance of their church, and wished them every suc-

cess. This was assured, for a good priest was always backed by a good people.

Miss Nellie Hurley and Miss Nellie Durkin deserve special mention for their exertions in collection of funds for the purchase of matting for the aisles of the church.

The music, both at Mass and Vespers, reflects much credit on Miss Ryan, the organist, and her excellent choir. She has only recently taken charge, and is working energetically to make the music in every way becoming and devotional in character. On this occasion Mr. Davis sang in excellent voice "Ave Verum," and Mrs. Traher, in sweet and touching style, "O Salutaris," accompanied on the violin by Mr. Thomas Connor. Mr. J. D. L. Bel sang in excellent style the solos in the "Laudate."

IRISH CATHOLIC BENEVOLENT UNION.

Kingston, Sept. 6.—The Irish Catholic Benevolent Union of America transacted much business yesterday. Committees were ordered on credentials, constitution, resolutions and auditing. A letter was read from the ex-President of the Union, Hon. A. M. Kiely, now U. S. Minister at Cairo, Egypt, greeting the twenty first annual Convention. On motion of Mr. Wall (Philadelphia) the Secretary was instructed to cable to that gentleman the Convention's recognition of the same. The Executive Committee's report read showed that the premium badges offered by the President at the last Convention—one for the organizer, who organized the most branches during the year and another for the Society that made the largest increase in membership—were won by Angus McDonald, Toronto, and the Toledo Union respectively. The premiums were handsome gold badges, valued at about \$30 each.

The Secretary's report was handed in, read and adopted. It showed that since the Columbus Convention seven new Societies had been formed and fourteen were disbanded, while thirteen had not reported. There are one hundred and eighty-two in existence. Two new ones were instituted in Canada. The Societies of the Union paid for sick and funeral relief from July, 1888, to July, 1889, \$65,103. There were fifty eight Societies not reporting benefits for January report and fifty one for July.

The appointment of honorary organizers was entered into, and the action taken concerning Canada was that the Societies of Toronto were requested to have their officers meet and name the organizers to have jurisdiction from Port Hope and eastward. The Toronto societies appointed Angus McDonald, of No. 451, who, during the year, rendered himself acceptable, organizing St. Patrick's of Hamilton, and St. Joseph's of Toronto. The latter is composed of French Catholics. The Kingston Society appointed W. P. Killealy.

In reply to an address of welcome from Young Irishmen of Kingston, Hon. M. Glennan, of Norfolk, Virginia, said he was confident that he expressed the sentiments of the delegates not only of the Dominion, but of the United States of America, in saying that it was with gratification that they accepted the invitation at Columbus last year to hold the Convention in Kingston.

Yesterday the following despatch was forwarded to Pope Leo XIII: "The Irish Catholic Benevolent Union, in session through its extend felicitations and beseech your blessing on their deliberations. JAMES VINCENT CLARY."

A Bishop Clary read some of his address to the delegates at a reception to the delegates in the palace at 6:30 p. m. He said he believed the meeting in Kingston would be beneficial. Hon. M. Glennan made a suitable reply. The following have been elected officers of the Union for the ensuing year: President, Hon. M. Glennan, Norfolk, Va.; First Vice-President, J. J. Bohan, Kingston; Second Vice-President, Thos. McFarland, Philadelphia; Secretary, Martin J. Griffin, Philadelphia; Treasurer, Rev. F. C. O'Leary, St. Louis, Mo.; Executive Committee, John Bratigan, Worcester, Mass.; P. E. Walsh, jun., Columbus, Ohio; W. Draffron, Richmond, Va.

Kingston, Sept. 7.—The I. C. B. U. Convention concluded on Thursday at midnight. St. Louis, Mo., was chosen for the place of meeting in August, 1890. Support was pledged to Mr. Parnell and greetings sent to Messrs. Davitt, Dillon and O'Brien. An effort is to be made to unite the Irish Catholics of America into an organization to meet national, benevolent and Catholic sentiments. The Union extended to Pope Leo XIII. its warmest sympathy in his struggle to regain temporal power. The organizers for the various States in the Union were named and then Archbishop Clary delivered an address.

The Archbishop installed the officers and invoked blessings upon them and the Convention generally. The following message was received today in reply to the telegram sent to the Pope:—Rome, Sept. 6.—The Holy Father is grateful to the Irish Catholic Benevolent Union. He grants the implored benediction. CARDINAL RAMPOLLO.

SEPARATE SCHOOL WORK.

Barrie, Sept. 4th, 1880.

DEAR SIR—As there is such a cry at the present time against separate schools, and seeing that you are defending them in such an able manner, I thought I would give you a little information of our separate school in this town, which is taught by Mr. Rogers, principal, and two Sisters of St. Joseph, assistants at the last entrance examination Mr. Rogers sent eight pupils, and seven of these passed—one a little girl, two six years old, standing at the head of the list by over one hundred marks, winning a scholarship. The public schools passed about nine or ten, having six or seven times the number to draw from. This comparison holds good for several years. Thus is seen the efficiency of our separate schools throughout the Province and there never was a time in which Catholics should stand more firm and uphold their schools.

SEPARATE SCHOOL SUPPORTERS.

FIVE-MINUTE SERMONS FOR EARLY MASSES.

BY THE PAULIST FATHERS.

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

TWELFTH SUNDAY AFTER PENTECOST.

The Gospel of to-day, my dear brethren, tells us the familiar story of the good Samaritan. The special lesson which our Lord wished to teach us by this would seem to be plain enough: that true charity is universal, considers every one as his neighbor, and is ready to do good to all, even though it cost a good deal of personal sacrifice.

This is a lesson which we learn with difficulty and easily forget. The priest is obliged, indeed, to keep studying it all the time, for every one is coming to him with his trials and troubles, and, cut off as he is by his profession from the natural ties of family, he has to consider all as his brethren and to try to treat them as such. But you who have your own whom you are obliged to support are very naturally taken up with them and the cases which they bring, and have to be continually reminded that there are others outside your own family circle whose wants God will not allow you to neglect.

But here something happens which is a little strange. If an appeal is made for the orphan, or for some foreign mission, or for the sufferers by some calamity a long way off, these seem to step to the front as neighbors without much difficulty, and we cannot complain that they do not get a reasonable share, especially when we consider that plenty of people outside the parish are helping to the same end. Yes, these get along well enough, but the ones who suffer are the neighbors who are so in every sense, who live right in your own street, or at most only a few blocks away; the neighbors, moreover, who have no one but just you to help them. Now this, I say, is a little strange.

For this is really the most necessary and urgent appeal that we have to make. To help in the parish work is the first duty of every Catholic, after the wants of his own household are reasonably well attended to. To help in the parish work, that is, to put in, each and every one, his fair share to the very great expense which parish work, when properly done, calls for. Now, some people, indeed I fear we must say most people, do not seem to get hold of this idea at all. On the contrary, they appear to have an idea of their own which is truly ridiculous, and which would be even more so, were not the subject one of such gravity and importance. Rather, perhaps, I may say two ideas, though they often run together in one confused mass. One is that there is little or no parish work to be done, at least of a kind that costs money, and that when the priest is asking for money for such work, he is really asking for his own money, for his own pocket, and that he is really asking for his own money, for his own pocket, and that he is really asking for his own money, for his own pocket.

People are saying all the time: "How grasping and avaricious these priests are! Money, money, money, all the time; money for pews, for seats at Mass, for the plate collection, for envelopes collected, for the altar, for the vestments, why their greed is all money!" And then again: "If the priest wants a school, why can't he go to work and build it, and let the children all in free, like the public schools?" Or, why doesn't he fix up the church nice, like others do? Why don't he attend to the poor and sick themselves more comfortably than we do? My dear brethren in Christ, when will you wake up to the truth that there are few priests indeed that are millionaires, or even thousandaires, or that want to be, except for their work's sake? But even if the priest was a millionaire, he would not be obliged to put all his money into the Church work unless it had come from the people. He gives his time and his life to the service of the Church, but he is not obliged by his ordination to put all the money he has received by inheritance or like ways, into it, unless in order to give you an example. But really the rich priest is a rarity that is not worth talking about. The real state of the case is just this: there is an immense deal of work to be done for the Church and the poor right here and in every Catholic parish. The priest will do it; that is what he is here for; but he must have money to do it—money for this work, not to spend on his back or his table, God knows. And as God holds him to account for his time and his labor, so—yes, exactly so—he will hold you to account if you have prevented him from doing it by not giving him the means to work with.

We beg of you, then, for God's sake, and for your own sake, to put your shoulders to the wheel. For your own sake, don't go before the judgment seat of God with a beggarly account of pennies spent for Him and dollars by the ten and hundred on yourselves.—N. Y. Catholic Review.

A FEW PLAIN WORDS AND A PROPHECY.

By Rev. C. A. Vassallo, Summit, N. J.

If our separated brethren are satisfied with the common education in the schools which infidels, rationalists, deists, Turks, Chinese, socialists and anarchists cannot object to, since in them God and religion are not mentioned, we Catholics are not satisfied; and if others are proud of their schools, we also are proud of ours, and prefer to pay for the support of our parochial schools, where religion and science, like twin sisters, work together, while we have to support the others, also, by their tax for them. We do not wish to destroy their schools, though we have reason to complain of the injustice of being taxed for their support since we cannot in any direction. We have no fear for the result. When this will come to pass, the mantle of bigotry and prejudice shall be cast aside, and then the dissenting sects, being endangered, shall realize that education divorced from religion is a failure. I hope it will not be too late.—Catholic Review Report.

Written for the Catholic Record.

THE ARTIST'S IDEAL.

Deepens the twilight grey; the setting sun Its mantling rays flings o'er the vine-clad hills Of Galilee. Below, a silver sheet, The sparkling lake smiles out its last adieu To Zion's orb of day, ere flushed he sinks Behind the Western hills.

Exra, The artist boy, sad, pensive, sits; his brow With lines of thought is shaded— and his eyes, Dreamy and clear and gleaming, speak the soul That lies deep hidden in their wondrous depths.

The hours have come and gone since early dawn; With naught behind to mark their fleeting stars, Save a blurred and blotched canvas lying there.

Idea, grand and deep, each other chase Thro' his fevered brain, as humming bees Amid the summer flowers of rosy June, His boyish dream, thro' many a silent hour, Has been to paint, as mirrored in his soul, His one ideal of a human face.

But all attempts are worthless, blank and vain, In sudden mood he flings his brush aside.

But hark! quick-passing steps arrest his thoughts— Echoed and re-echoed from the highway, That hard and not grows in the moonlight moon, Knowing not the God's sheltering arms, Or the graceful Palm Tree's cooling shade, He starts, and gazes at the passing crowd, That hastes on with reverence and with awe,

In wake of One Who seems most meet to be The King and the King of Men. Behold, Like sunlight thro' the mist, there stands the Vision that seems both God and Man—

And Ezra's dream at length takes shape and form.

He rushes forth and follows with the crowd, Away by and with the city, with its din, The Saviour leads by thorny wayside paths, Steep up the winding pass to mountain-top; And there He teaches new and wondrous truths.

As healing balm, those words fell from His lips: "Blessed are the poor—their home is Heaven; Blessed are the meek—their's is the land; Blessed are they who weep—their's is the Kingdom of God."

Softly word falls on the listening throng— Soothing and sweet, unheard in Jewish law, The artist stood entranced and deep impressed, Lost in thought at all he saw and heard.

Dark night fell o'er that beautiful scene, The stars Stole forth with lustre clear to greet their God.

Soft and low on the evening air that voice Was heard, and fell like welcome summer dew

On slanting hearts of that unlettered crowd— Its tone as sweet as distant music's sound, It tided away amid the tranquil hills.

The Jews disperse, and slowly homeward bend Adown the mount their thoughtful, silent way.

All through the long and weary midnight watch The artist, troubled, at his easel sat, Tolling with pencil and with brush to sketch The Face he saw at eve on Holy Mount.

But morning broke, and yet his canvas lay Untouched, mute witness of man's impotence.

Conquered, baffled, yet all undismayed, He wended forth at eve—bright Hope his guide—

To contemplate once more the Lord's Ideal. Thro' many a night and by the Temple's shade, Idly he strolled and scanned each passer by, Hour after hour dragged slowly on—when lo! Amid a merry childish group is seen The Master, O! what hidden virtues 's there!

That gentle Face, with tender yearning love, Beams on the nurselings gathered at His feet.

His soothing hand rests on a boyish head, From whose bright eyes a timid glance steals up

And rests unobscured on the face of God; While Jesus, bathed with a heavenly smile, His hand in blessing raised and sweetly said:

"Sister the little ones to come to me, Nor say forbid—for Heaven's home is theirs."

And kissing each He blessed them one by one.

Again the artist tried: again he failed, His golden dreams but moaning each attempt

To give them form and life. Weary and restless

He journeyed far thro' Eastern sunny lands— Now drifting through the desert, bleak and lone,

Now resting 'neath the Palm Tree's grateful shade;

But ever, ever dreaming of that Face, One eye at length he saw Bohemia's roofs Glisten in the rays of setting sun,

That sank with all its glory in the West. Wearied, footsore, he passed the city gates

And wandered on by busy street and mart— Nor rested till within a courtyard square, Attracted by an anxious peering crowd, He stood. And then a vision met his gaze— Meet guardian of his lot and all his hopes.

Lo! 'twas the Face he once saw on the Mount;

The Master meek who gathered at His feet Those tender children, whom He loved and blessed.

With modest step and mien, He slow advanced, His head, august, above that eager throng.

Who strove to see Him as He passed within, A royal guest 'neath Simon's lowly roof. The spell-bound artist followed Jesus there, And, all unnoticed, gained the banquet-room.

Where humbly sat He, King among the poor.

But list! a gentle step is heard without, And through the open door a woman comes, Of matchless beauty and untold grace.

With quick, impatient step she hurries past, And at the Master's feet in reverence falls— A lost, unparadised soul before her God. The bitter tears come gushing o'er His face,

And gently bathes them, mingling spices rare.

She dries them with her long bright wavy hair,

That, rippling, fell like threads of shimmering gold.

And Simon, seeing Jesus' heart was touched, Indignant grew, that one so base as she

Should e'en so much as in His presence stand.

The Master saw what thoughts rose in his breast, And, turning to the Pharisee, he said: "Thou gavest me no water when I came My feet to bathe, or oil to anoint my head; See where her tears have flowed; her love is deep, Her sorrow deeper still." The sinner rose And, going forth, was witness from that hour. There, standing pensive, passive, and un-seen,

The artist saw and, wond'ring, tried to stamp Within his mind that tender smile of love That lighted up the Saviour's august face; But vain! Alas! in vain. All hope is fled. No power on earth could paint those looks

That beamed o'er Mary's prostrate form, and said: "For loving much has much been pardoned thee."

Agorious autumn eve. The air Is laden with the scent of ripened fruit. An open easement, latticed wide and low, Admits the gentle zephyr's cooling softness To waft a youthful artist's sad moans, Tossing him painfully upon his couch.

For hours he raves, and prays in accents wild, That he, but once again, may see that Face Which, erst unconquered, he saw one summer night

Haloed in smiles upon the mountain-top; Or when the dimpled children pressed Him round,

And words rang out, to memory ever dear: "Suffer the little ones to come to me, Nor say forbid—for Heaven's home is theirs."

Now wildly thro' the night he longing cries: "Oh, for one last look at Jesus' face— Oh, how meek; how lovely; oh, how sweet!" Comes with yearning on the still night air From fevered, parched lips. But see. The Master

Never yet was known to hear, unheeding, The earnest cry of bruised, aching hearts. He comes and stands beside the lowly couch. Young Ezra looks, and wide the longing eyes

With wonder gaze, yet doubting what they see— As if such bliss were more than he could bear;

The heart-strings snap, unable to contain The rapturous joy that filled its inmost depths.

The wasted face smiles sweetly as a babe's That languidly sleeps upon its mother's breast, And, with a last ecstatic look to Heaven's, The spirit passes fleeing to its God.

To gaze for ever in peace and love and joy Upon the Ideal—his Master's Face Divine.

Oh, souls, that seek a true and loved Ideal, Behold it here, where Faith may lift her lamp.

Heavenly joy shall fall o'er all that is, Revelling Christ in Nature's wondrous Book.

From thunder's roar and sunset's crimson glow;

From summer flower, the balmy breeze, and rain;

That welcome falls o'er parched hill and vale;

From whirling snow and wintry blast;

From throat of warbling bird—the Master's voice.

And bids all hearts to open to His love. Each moment comes on bright or shadowy wings,

And bears to us the grace and power to stamp

Upon our souls a likeness faint to Christ. To-day 'tis joy, with others bright and fair;

To-morrow grief, on truer deeper lines, Shall be the thine in which the patient toiler May trace His blessed image on our hearts.

KEENWOOD, Aug. 15, 1889. DELIA.

SABBATH REST.

RIDICULOUS POSITION OF PROTESTANT SECTS.

There are Sabbath associations and an American Sabbath Union, aiming to procure new statutes to enforce the observance of Sunday. At the instance of the Woman's Christian Temperance Union, Senator Blair has introduced a bill into Congress. It thus appears that not only Protestant organizations are endeavoring to prevent Sunday labor and noisy Sunday amusements, but also other Protestant associations devoted to temperance and the like.

The whole movement gives rise to some reflection. For the transfer of the Jewish law of the Sabbath rest on the last day of the week to the first day of the week there is not the slightest warrant in the New Testament. On the contrary as the first Council of Jerusalem did not make the observance of the Jewish Sabbath obligatory on Gentile converts, it is evident that the Apostles did not require the first Christians to observe it. The observance of Sunday has no warrant except the authority of the Catholic Church, and it is utterly inconsistent in men who deny the authority of the Catholic Church to attempt to force their fellow-Protestants to observe what has nothing but Catholic authority in its favor. Another curious point is the evidence the movement gives of the warring power of Protestant organizations over those who still loyally are denominated Protestants: "Protestants represented in the official membership of the American Sabbath Union, namely: The combined membership of the Methodist Episcopal Church, the Baptist Church, the Presbyterian churches (North and South), and the Reformed (Dutch) Church, all of which have officially appointed members of the American Sabbath Union, by whom the law is asked for (practically 6,000,000) 5,977,693.

Thus even taking the whole membership of several denominations, the advantage of the law can make out on their side only six millions out of the population of six millions; and they count Cardinal Gibbons' expressed wish for the Catholic sanctification of the Lord's day as the voice of 7,200,000 in favor of the law. In other words they admit that for all advocates in its favor outnumber Protestants by more than a million! We believe that no more than six million Protestants can be found in the country who believe in the inspiration of the Scriptures, in the dogma of the Holy Trinity, in the Incarnation and Redemption through Christ, and that actually Catholic believers in these fundamental doctrines of Christianity far outnumber Protestants.—Catholic News.

EXCEL THE WORDS BY USING THE SAFE AND RELIABLE ANTIHEMATIC FREEMAN'S WORM POWDERS.

ST. BONAVENTURE'S COLLEGE, ST. JOHN'S, N.F.L.

UNDER CHARGE OF THE CHRISTIAN BROTHERS.

From the Daily Colonist, Aug. 27.

St. Bonaventure's College, we say confidently, is about to take a new lease of life and enter upon a career of great usefulness under the charge of the Christian Brothers—an Order which here and elsewhere have made their mark as eminently successful educationalists. The transfer of the college to their care was made after mature consideration by the Catholic Board of Education; and from the Prospectus before us and from what we know of the success of the Christian Brothers in Ireland, we feel warranted in believing that St. Bonaventure's will soon outline the palmiest days of its past history. The college has had many difficulties with which to contend, some of which will be removed by having it placed under the control of the Christian Brothers. They can make the schools in St. Patrick's Hall, and the new schools in course of construction, at Riverhead, feeders to the college. As part of the programme which the Christian Brothers are planning several free scholarships in the College will be given to the boys most successful in their studies in St. Patrick's Hall. This we regard as a most important feature in the arrangements which are being made, for it will give the poor man's son, who has talents or gifts, an opportunity to educate them to the fullest extent; it will draw a number of clever boys yearly into the college, and it will give a constant stimulus to educational effort on the part of parents who have any honorable ambition to improve the condition of their children.

The College has been newly painted and renovated, and having spacious grounds in proximity to the Episcopal Residence and the Cathedral, it possesses all that can be desired in the way of beauty and healthfulness as an educational locality. The College will be under the patronage of His Lordship Most Rev. Dr. Power, who, we feel assured, will visit the students frequently and give them every encouragement. The commercial class will, for the present, be under the immediate charge of Rev. J. L. Slattery, whose splendid abilities and great zeal as a teacher in St. Patrick's are known to everyone in this colony. The classes of the advanced course will be conducted by Rev. Mr. Burke, who has had long experience and marked success in preparing boys for the London University. At the attendance at the College will increase, other professors will be added, and nothing that hard work, duty, self-sacrifice and great devotion can do, will be left undone by the Christian Brothers to make St. Bonaventure's College all that is required for the religious training and the commercial and classical education of the Catholic boys of this island. The reputation of the Irish Christian Brothers, as thorough masters of their profession, is not unknown in the Maritime Province, and in course of time children from Prince Edward Island, Nova Scotia and New Brunswick will be sent here to receive the educational advantages, as matriculants to the London University, which St. Bonaventure's will afford.

The labors of the Christian Brothers have been singularly blessed in other parts of the world. According to the latest statistics they now number 1,220 communities, scattered throughout all parts of the globe, with 1,679 schools, divided into 6,063 classes, with 307,287 pupils; besides many colleges and boarding schools. With such a record this Grand Order cannot fail to succeed in Newfoundland.

We need hardly say that we heartily wish that the measure of success which the Christian Brothers have already had may be filled to overflowing. The prospect of opening of St. Bonaventure's College, under its present management, and the near prospect of the opening of the schools at Riverhead are matters of sincere congratulation, not only to Catholics, but to the whole community, for all are interested that none of the youth of the Maritime Province should be lost to the Christian Brothers. They have helped in the proper spirit, if all who can assist by their means, by their good words, and by sending their children, will do so, the present educational movement will soon work out the regeneration of Newfoundland. It will, in less than a decade, banish the words: "illiter," "pauper" and "vagrant" from the Newfoundland vocabulary; and the Bishop of St. John's will have the consolation of being able to say, as Cardinal Manning said of his diocese, that there is not a single youth under his charge who is not receiving a sound religious education. The Prospectus, in full, will be found below.

PROSPECTUS.

St. Bonaventure's College, St. John's, Newfoundland, Under the Patronage of the Most Rev. Dr. Power.

St. Bonaventure's College is conducted by the Christian Brothers, who aim at giving the pupils a complete and thorough education—elementary, commercial and classical. At this college boys may, without leaving the country, advance from the elementary stage to the subjects prescribed for the matriculation and the arts and science examinations of the London University.

The chief object of the education system of the Christian Brothers being the religious instruction of their pupils, the moral and religious training of the students is most carefully attended to. No effort is spared to secure the exact and efficient training of all the pupils in the studies relating to eternal life.

The studies are divided into three courses:

1. The elementary course is intended for young boys, who will be kept apart from the rest of the students, in dormitory, class and refectory. A resident matron will give them all the care their tender years may require.

2. The commercial course is adapted to boys preparing for business or more advanced studies.

3. The advanced course comprises those studies necessary for students preparing for university examinations, for the professions or for the priesthood.

The collection of apparatus necessary for the study of natural sciences has been greatly enlarged, and no expense will be

spared to make it all that the requirements of the students may demand.

The scholastic year is divided into three terms:

- 1. Christmas to Easter.
2. Easter to Midsummer.
3. Midsummer to Christmas.

FEES FOR PUPILS:

Elementary Course \$4 per term.

Commercial Course 5 per term.

Advanced Course 6 per term.

FOR BOARDING:

Tuition, Board and Washing . . . \$160 per annum.

All fees payable in advance at the beginning of each term. Instrumental music and medical attendance extra.

Students, unless personally known to the Brothers, are required, before entering, to present a letter of recommendation from a clergyman and a certificate of health from a physician.

Each boarder shall provide himself with at least two suits of clothes and an overcoat, four day shirts, three night shirts, two sets of flannel, six collars, four pair of socks, three pair of boots, a pair of house shoes, two pair of pillow cases, two pair of sheets, two pair of gloves, six handkerchiefs, hair brush, tooth brush, comb, etc.

Three months' notice is required before the withdrawal of a pupil.

PROGRAMME OF STUDIES.

1. Elementary Course—3rd and 4th reading books, grammar, geography, writing, arithmetic, drawing, singing, etc.

2. Commercial Course—5th and 6th reading books, English grammar and composition, French, geography, history, writing, arithmetic, book keeping, Euclid, algebra, mensuration, shorthand, type-writing, drawing, singing, elocution, etc.

3. Advanced Course—The subjects of the commercial course, Greek and Latin classes, modern languages, nature, philosophy, chemistry, trigonometry, navigation, etc.

Pupils of the second and third divisions will be required to take up only such subjects as may be considered suitable for them.

Communications to be addressed to—

J. L. SLATTERY.

AN ANGLICAN ORDER OF FRIARS.

GRAVE PROPOSITION MADE BY THE CHURCH OF ENGLAND.

If imitation is indeed the sincerest form of flattery, the Catholic Church receives from none such a tribute of indirect, involuntary applause as she does from the Church of England, says the Catholic Times. It is now gravely proposed that Anglicans should borrow from us the idea of preaching friars who shall do nothing, but depend entirely upon the alms they may receive from day to day. Whether such an institution would be suited to the country and the times in which we live is another point; but we venture to doubt whether it is possible that the new Order, if ever it is established, will be able to live for six months under the constitution which has been proposed.

It is suggested that these Protestant friars shall never touch money, but beg their food and lodging from door to door.

They are to take three vows of poverty, chastity, and obedience; but the obedience is to be "substantiated to the rule," that is to each man's interpretation of the rule. The only government, apparently, which the friars are to recognize is the supervision of the Bishops; and when we remember that most of the Bishops of the Church of England are likely to refuse to have anything to do with the matter, this is not likely to be a very effective kind of rule.

Finally, the vows are to last—so long as each person may continue to be a member of the Order; that is, precisely so long as each man chooses! In short, the vows, like so many other things about this pseudo-Catholicism, are to be pre-tertentious absurd.

A New Departure.

From the ordinary business methods is made by the manufacturers of Dr. Fowler's Golden Medical Discovery, in guaranteeing this world-famed remedy to cure all diseases arising from derangements of the liver or stomach, as indigestion, or dyspepsia, biliousness or "liver complaint," or from impure blood, as boils, blotches, pimples, eruptions, scalp disease, salt rheum, scrofulous sores and all sweats, and kindred ailments. Money paid for "Discovery" promptly returned if, on fair trial, it don't cure.

Don't hawk, hawk, blow, spit, and disgust everybody with your offensive breath, but use Dr. Sage's Catarrh Remedy and end it.

FAGERS OUT.—None but those who have become fagged out, know what a depressed, miserable feeling it is. All strength is gone, and deponency has taken hold of the sufferers. They feel as though there is nothing to live for. There, however, is a remedy, and it comes in the shape of Pills which do wonders in restoring health and strength. Mandrake and Dandelion are two of the articles entering into the composition of Parolee's Pills.

Rely on This.

DEAR SIRS—I have used Dr. Fowler's Extract of Wild Strawberry for the last three years, and can say with confidence that it is a speedy cure for diarrhoea and all summer complaints. I can recommend it highly and I wish you every success.

Mrs. W. FOWLER, 12 Oxford St., Toronto.

A Good Regulation.

Disordered kidneys give rise to rheumatism, dropsy, pain in the back and nose, etc. besides many dangerous complaints affecting the kidneys themselves, as Bright's disease, uræmia, etc. Regulate the kidneys with Burdock Blood Bitters, the best diuretic and kidney remedy ever devised.

Thoroughly Tried.

Having given Dr. Fowler's Extract of Wild Strawberry a thorough trial, I do not hesitate to say that I believe it is the best remedy in existence for all summer complaints, diarrhoea, dysentery, colic, etc.

Mrs. R. S. WATER, Springfield, Ont.

A Corrupt System.

Bad blood may corrupt the entire system and cause scrofulous sores, swellings, ulcers, salt rheum, erysipelas, sore eyes and skin diseases, as shingles, tetty, etc. Burdock Blood Bitters purifies the blood and cleanses, tones and strengthens the entire system.



INFANTILE Skin & Scalp DISEASES cured by CUTICURA Remedies.

FOR CLEANSING, PURIFYING AND beautifying the skin of children and infants, and curing itching, discharging, itching, scaly and pimply diseases of the skin, scalp and head, with loss of hair, from infancy to old age, the CUTICURA REMEDIES are infallible.

CUTICURA, the great Skin Cure, and CUTICURA SOAP, an exquisite Skin Beautifier, externally, and CUTICURA RESOLVENT, the new Blood Purifier, internally, cure every form of skin and blood diseases, from pimples to scrofula.

CUTICURA, The Great Skin Cure, and CUTICURA SOAP, an exquisite Skin Beautifier, externally, and CUTICURA RESOLVENT, the new Blood Purifier, internally, cure every form of skin and blood diseases, from pimples to scrofula.

Prepared by the FOWLER, DRUG AND CHEMICAL CO., Lowell, Mass., U.S.A.

Send for How to Use Cuticura Remedies.

It cures the skin and scalp diseases, and is beautified by Cuticura Soap.

KIDNEY PAINS, Backache and Weakness cured by Cuticura Anti-Pain Plaster.

An instantaneous pain-subduing plaster. See

C. C. RICHARDS & CO., GENTS—I have used your MINARD'S LINIMENT successfully in a serious case of cramp in my family, in fact I consider it a remedy no home should be without.

J. F. CUNNINGHAM, Cape Island.

So Say All.—That MINARD'S LINIMENT is the standard liniment of the day, as it does just what it is represented to do.

OBJECTS OF THE NEW YORK CATHOLIC AGENCY.

The object of this Agency is to supply at the regular dealer's price, any kind of goods imported or manufactured in the United States.

The advantages and conveniences of this Agency are many, a few of which are:

1. It is situated in the heart of the wholesale trade of the metropolis, and is enabled to purchase in any quantity, at the lowest wholesale rates, thus getting its profits or commissions from the importers or manufacturers, and hence—

2nd. No extra commissions are charged its patrons on purchases made for them, and giving them besides

In the obituary notice of the late James McInnes, of Gorseville, which appeared in our issue of the 31st August, the word "neighbor," in the 22nd line from the end, should read "in peace". To our Day—a person cured of Deafness and noises in the head of 23 years, and standing by a simple remedy, will send a description of it free to any person who applies to NICHOLSON, 30 St. John Street, Montreal.



ROYAL BAKING POWDER Absolutely Pure.

This powder never sours. A marvel of purity, strength and wholesomeness. Never contains the ordinary alkali, and cannot be sold in competition with the multitude of low test weight alkali or phosphate powders. Sold only in cans. ROYAL BAKING POWDER CO., 100 West Street, New York.

AN ORGANIST. And thorough musician of twenty years' experience, educated in France and Germany, wishes a position in a large city. Can also teach French and German languages. Is a member of the C. M. B. A. Address "Organist," Catholic Record Office, London, Ont.

TEACHERS WANTED. HOLDING 2ND OR 3RD CLASS PROFESSIONAL CERTIFICATE of qualification to teach the West. Williams K. separate School for the rest of year 1889. School opens on Sept. 24th. Publications received until 7th inst. Applications are to state salary and give testimonials. Address JOHN DRYE, Box 18, PATERILL P.O.

SOMETHING NEW. So watch like this was ever offered. It is a perfect gem, and is made of the finest materials. It is a perfect gem, and is made of the finest materials. It is a perfect gem, and is made of the finest materials.

Electricity, Mollere Baths & Sulphur Saline Baths. CURE OF ALL NERVOUS DISEASES. J. G. WILSON, ELECTROPHYSICIAN, 210 Dundas Street, West.

"TALLY HO" LIVERY. 288 DUNDAS STREET. I have added another improvement to the above stable, in the shape of covered drive way, which now runs on my stable in Canada 30 feet in length. Boarding horses a specialty. My stable horses are quiet, fast, stylish. Horses and carriages sold. A large part of the city. Telephone 675. J. FULGIBER, Prop.

SALEMEN WANTED. To sell our excellent Nursery Stock. Steady employment and control of territory. Have done in places in Canada 30 Years. Liberal pay to the right man. Send for particulars.

CHASE BROTHERS CO. 406 Rm. Ont. NEW FALL SUITINGS AND OVERCOATINGS AT

PETHICK & McDONALD'S

Our new importations of Fall and Winter Trousers, Suitings, Overcoats, and many new novelties in Men's Furnishings are just received and opened up. We are showing this season a splendid Waterproof Coat with Cape at \$7.50.

PETHICK & McDONALD,

First Door North of the City Hall.

ONTARIO STAINED GLASS WORKS.

STAINED GLASS FOR CHURCHES, PUBLIC & PRIVATE BUILDING. Furnished in the best style and at prices low enough to bring it within the reach of all.

WORKS: 484 RICHMOND STREET. R. LEWIS.

LONDON MEDICAL DISPENSING CO. 383 Talbot Street, opp. Market.

PURE DRUGS, CHEMICALS, TOILET ARTICLES, SOAPS, PERFUMERY. DRUGGISTS' SUPPLIES.

Prescriptions carefully compounded and orders attended to with care and dispatch. Telephone No. 100. DR. BOURK, - - MANAGER.

WILSON BROS. Wholesale and Retail Dealers in GROCERIES, PROVISIONS, WINES AND LIQUORS,

388 RICHMOND STREET, LONDON, ONT.

A few doors south of Dundas St.

Catholics hold good sittings in the churches in Hartford and Middletown, Conn.; and the same is true to our own knowledge in Elizabeth, N. J.

NEWS NOTES.

General Boulanger has been suspended by the Government, from the Legion of Honor.

An explosion occurred on the 5th inst. at Maurice Wood Colliery, Melbourn, (Essex) by which thirty miners were entombed. It is believed that all are dead. Four bodies have been recovered.

The Chinese Government is seriously proposing to order all United States citizens to leave the Celestial Empire, as a measure of retaliation against the United States for shutting out Chinese immigrants from that country.

The Mormons claim a total population of 153,911 members of that branch of Mormonism which acknowledges Salt Lake City as its headquarters. These include 13 apostles, 70 patriarchs, 3,919 high priests, 11,805 elders, 2,069 priests, 11,610 deacons, 19,915 officers and members, and 49,303 children under eight years of age.

The general elections in France will be held on the 22nd inst. The Comte de Paris has issued a manifesto recommending his adherents to support the establishment of a good government, and he advises them to be friendly towards other parties which are fighting the same foe: this is intended to continue the coalition with the Imperialists and Boulangers in order to overthrow the present Republican Government. General Boulanger will stand as a candidate for Moutmartre, Paris.

LATEST CATHOLIC NEWS. Mgr McIntyre, Bishop of Charlotte, P. E. I., was recently granted an audience by the Holy Father.

Cardinal Gibbons, of Baltimore, is about to issue a book the object of which will be to win back to Christianity those who have yielded to Agnostic influences.

The convention of the Irish Catholic Benevolent Union was held in Kingston last week. The Kingston Branch of the association gave the visitors a complimentary excursion among the surrounding islands.

Eight hundred Archbishops, bishops, patriarchs, and other Spanish and American-Spanish dignitaries have petitioned the Pope to confer upon Christopher Columbus the title of venerable. The initiative has been taken by Count Rosellide Lorques.

The Right Reverend Collo C. Grant was consecrated as Bishop of Aberdeen recently in the cathedral of that city. It is more than twenty years since a similar rite took place there, which was when his predecessor, Bishop McDonald, was consecrated, and a large crowd assembled to assist on the solemn occasion. There were, besides Catholics of the city, many from various dioceses of Scotland.

Thirty thousand pilgrims besides over one thousand priests were present at the coronation of the new and beautiful Church of the Holy Rosary at Lourdes. The consecrating prelate was the Cardinal Archbishop of Paris, who was assisted by three other archbishops and nine bishops. A telegram was sent to the Holy Father Pope Leo XIII. by the Bishops, offering the An of Consecration as a pledge of the hopes of Holy Holiness in the intercession of Our Lady of the Rosary for the glory of the Church and its illustrious Head.

SISTERS IN HOSPITAL SERVICE. Mrs. Mary A. Livermore, who was prominently connected with the Sanitary Commission during the late war, and who subsequently gained notoriety by her advocacy of Woman's Rights, in a recently published book containing a narrative of experiences during the war, pays the following tribute to the labors of the Sisters:

"The Mound City Hospital was considered the best military hospital in the United States. The most thorough system was maintained in every department. There was an exact time and place for everything. Every person assigned to a particular department of work, and held responsible for its perfect performance. A Shaker-like cleanliness and sweetness of atmosphere pervaded the various wards, the sheet and pillows were of immaculate whiteness, and the patients and even ward masters, who were contented. The Sisters of the Holy Cross were employed as nurses, and by their skill, gentleness, and tenderness, were invaluable in the sick wards. Every patient gave hearty testimony to the kindness and skill of the Sisters. Mother Angela was the matron—the Superior of these Sisters—a gifted lady of rare cultivation and executive ability, with winning sweetness of manner. I had ever felt prejudice against these Sisters as nurses, my experience with them during the war would have dispelled it entirely. The world has known no nobler and no more heroic women than those found in the ranks of the Catholic sisters."

The following extract also serves to show the general esteem in which the Sisters were held by themselves and their devoted superiors. O'er, comfort, cleanliness, and good nursing, prevailed wherever they were employed:

"I found every where at this time the greatest prejudice against Protestant women nurses. Medical directors surgeons, and even ward masters, openly declared that they would not have them in the service, and that only the Sisters of the Catholic Church should receive appointment. I sought for the cause of this decision: 'Your Protestant nurses are always leading some male's nest or other,' said one of the surgeons, 'that they can't get alone. They all write for the papers and the news and its way into print, and directly we are in hot water, they are the Sisters never see anything they ought not to see, nor hear anything they ought not to hear, and they never write for themselves and the result is we get along very comfortably with them.'"

a singularity of opinion on the subject." The ally was received with shouts of laughter, even more heartily on the Tory benches than in other parts of the House. About fifty persons have been recently condemned to terms of imprisonment varying from three months down to the new Coercion crime of winking. Among those who were thus sentenced were six men and two girls at Carrick on Suir. The charge was that six months previously to their trial they had winked at the castle of a land grabber named Duggan. It was also stated that they had added to their crime by plucking the cloak of an old woman named Baldwin, but Mrs. Baldwin swore positively that her cloak had not been plucked, so the whole charge on which they were condemned was that of winking. On one of the trials of this kind, where the witnesses could not swear positively whether the winking was accidental or intentional, the accused were acquitted. The magistrate said: "I consider it a very suspicious case; but there is not sufficient evidence to convict. People should be very careful how they wink in these days." (Great laughter.) Mr. Healy suggested as a headline for coercion copy books: "WINK TO YOU THAT WINKETH IN THREE DAYS"

Not only has Mr. Conynbear's eye sight been injured under the humane treatment to which Mr. Balfour subjects political prisoners in Ireland, but he is now suffering from indigestion and skin disease, caused by the filthy conditions of Derry jail. Mr. Balfour, on being questioned in the house, stated that the disease is not serious, and that the physicians are treating it. In reference to Mr. Conynbear, it is interesting to know the manner in which the impartial tribunals of Ireland administer justice, independently of interference from Crown officials. Mr. Harrison was tried on the same charge and the same evidence, at the same time with Mr. Conynbear, but it was known beforehand that Mr. Harrison would be acquitted and Mr. Conynbear convicted. Mr. Conynbear himself having heard from a relative of the Attorney General that the Government had taken steps to bring about this result. The magistrates were instructed to acquit Mr. Harrison, and they acquitted him accordingly.

It has been arranged that Mr. Parnell will address the electors in a few English constituencies.

The Youngful Town Commissioners passed unanimously a resolution condemning in strong terms Balfour's treatment of Irish political prisoners, the cases of John Magee and Michael Sitt being particularly mentioned as having been particularly brutally sent from Derry Bastille, to go to their graves a few days afterwards.

The second of the resolutions on the subject was passed by Mr. Isaac Dalton, a Protestant.

Mr. Pitt, M. P. for Dundee, a Liberal and a supporter of Home Rule for Ireland, died in Switzerland on the 3rd inst.

Wm. O'Brien, who was removed on the 2nd to Galway jail, is seriously ill. He requested the attendance of his own physician, who was given a refusal, and a prison doctor was given in his case. The prison officials have telegraphed to the Prison Board that his condition is critical.

The controversy between the lord of the soil and the tenants upon the Kenmare estates has at last been settled amicably upon the basis of the cancellation of the leases now due.

Mr. Parnell, replying to a vote of thanks passed by the Welsh members to the Irish Nationalists for their votes on the Tithe Bill, has intimated to the secretary of the Welsh Parliamentary party that the Irish party was greatly pleased at the chance afforded them of opposing the case of the Welsh people, who had stood so loyally by Mr. Gladstone on the Home Rule question.

Mr. E. Dwyer Gray has received from Mr. Gladstone the following acknowledgment of a copy of his book on the treatment of political prisoners:

MY DEAR SIR—I thank you for your book. I have personally examined it, and I hope it will be widely useful. The case is no less than shocking to every sentiment of a free man who loves his freedom. The testimonials I have received from America have been incessant, and in the aggregate enormous; and it would not be possible for me to collect them. Yours faithfully, W. E. GLADSTONE

Yet Mr. Joseph Chamberlain had the hardihood to assert that in America there is no sympathy for Ireland in her struggle for liberty.

THE IRISH CAUSE IN AUSTRALIA. The Mail recently published a communication to the Times from its Sydney, N. S. W., correspondent in which it is stated that "the Irish delegates to Australia have not sustained the well established reputation of their countrymen for wit. But one of them, if he has not been funny himself, has at least been the cause of much merriment to others."

It is a remarkable fact, and it well illustrates the good will of the Mail towards Irishmen, that of all the proceedings of the Irish delegates in Australia, it cannot find room to publish anything more than a letter from a correspondent of the Irish journal which, a few weeks ago, in the world, has been a recently convicted of the most despicable conspiracy ever known, to blacken the character of the Irish Nationalists; yet nothing better could be expected from a journal which constantly maligns Catholics, from Jesuits down.

The date especially referred to above is Mr. Deasy, who brought a charge against the post office authorities that they had tampered with his letters, and that they had been opened. The Times correspondent says: "Nobody could believe that the English Government thought Mr. Deasy of sufficient importance to have his letters looked into, or

during the past year, and can assure our fellow members that the work of the Grand Secretary's office is, as usual, performed in a manner highly creditable to him and to the whole association. It is, however, to be regretted that several of our Branch Secretaries have neglected to forward to the Chairman of this Committee the report demanded by the Constitution. We would suggest to Branch Secretaries that an entry be made of each remittance to the Grand Secretary on a page ruled with columns corresponding with the annual report. Forms for which are forwarded to each office by Mr. Brown. As this is a very important matter it is to be hoped that in future branches will be prompt and accurate in forwarding these reports.

JAMES QUILLINAN, TH. S. O'NEILL, JOHN RONAN.

At a special meeting of Branch 27, C. M. B. A., Petrolia, held on Tuesday, 3rd inst., the following resolutions of condolence were adopted:

Whereas it has pleased Almighty God in His infinite wisdom to remove by that cruel messenger death Thomas, the beloved brother of our highly esteemed Financial Secretary Brother A. Kavanagh, be it therefore

Resolved, That we, the members of Branch 27, C. M. B. A., extend to our worthy Brother and friends our heartfelt sympathy in their sad bereavement; and be it further

Resolved, That a copy of these resolutions be forwarded to Brother Kavanagh and published in CATHOLIC RECORD and C. M. B. A. Monthly.

WM. THORP, Rec. Sec.

IRELAND'S STRUGGLE.

Mr. Balfour's statement, that "he fears there are priests in Clare who are no credit to their cloth," has stirred up universal indignation throughout the county. Several public bodies have passed spirited resolutions denouncing the insinuation as a vile slander, and it is expected that the example will be followed by all. Balfour's assertion was made while defending the insulting words of Lord Clarendon's bankrupt and dishonest agent, Turner, who, in a letter, spoke of "Dinan and his villainous priests." Rev. Father White, P. P. of Milwott-Milbay, has also published a letter in refutation of the two cowardly slanders. The "old Dinan" referred to is the Very Rev. Vice-Chancellor Dinan, universally revered throughout Ireland.

It now appears that the story that was thought worth being sent to America per Atlantic cable, that Lord Clarendon's agent, Turner, was shot, was a mere fabrication, invented for the purpose of throwing discredit on the Irish people. A similar story is told regarding Mr. Booth, a Clare landlord, who is said to have been shot in an open country while driving in a car under armed police protection. The police immediately pursued the would-be assassin, but there was no one to be seen.

Another influential English deputation is visiting Ireland to see for themselves the horrors attending Irish evictions. It comprises Hon. J. Sandford, M. P., Sir Wilfred Lawson, Mr. Schwann and a number of other Liberal members of Parliament and the wives of most of these gentlemen. A public reception was accorded to them in Linster Hall, Dublin, on the 3rd inst., under the presidency of the Lord Mayor of Dublin.

An abusive and Irish journal called the Union, being unable to keep itself in existence, even in Ulster, has been removed to London, England. This tells well for the progress of the National cause in the North.

James Somers, of Coolree, who was imprisoned six months for assisting to defend his brother's house against the crowbar brigade, was released on the 17th ult. He received from the people of the adjoining country an enthusiastic reception with bands and banners. A similar reception was accorded to three prisoners at Clonmel on their release.

Their crime was presenting the sale of cattle offered by an evicting landlord, Mr. Rice, J. P. They merely informed the people how the cattle were obtained, and there were no buyers.

The Belfast Water Commissioners have passed unanimously a vote of thanks to Mr. Sexton, M. P., for the efficient services he has rendered to the Belfast Water Stock, though all, or at least nearly all, the members are opposed to him in politics. This gives reason to hope that the era of bigotry is passing away in that city.

Police Sergeant Connolly at Newmarket Petty Sessions charged a farmer named Timothy Shine for assaulting him in the discharge of his duty. He was released on bail, and a charge of assault has been brought against the sergeant and a man named Murphy whom Shine heard plotting under a hedge against Shine's life. The conspirators, finding they were discovered, thereupon brought the trumped up charge of assault as a cloak to their intended crime.

Two men named Twohey and Howard were bound at Feakle Petty Sessions to give bail for good behaviour for twelve months on a charge of unlawful assembly. Their crime was cheering some tenants who resisted eviction on the McGrath estate.

At Ballygar five persons were fined from 2s. 6d. to 10s. for lighting barrels on the occasion of Mr. O'Brien's release from prison. Several tenants and shopkeepers on the Massarene estate are also being prosecuted for "intimidation," they having refused to sell goods to persons who had been planted on farms from which tenants had been evicted.

One thousand persons have been driven from their homes to satisfy Lord Clarendon's vindictiveness, and about thirty-five thousand more are at his mercy, unless they be delivered from the operation of the present tyrannical laws. Such are the facts of which Irish grievances are made up.

A good hit was made by Mr. Sexton while the Forgerie Commission was being discussed in the House of Commons. He said that "the Pigott letters are now admitted on all hands to have been forgeries." Mr. Healy interrupted with, "except by Lord Salisbury." Mr. Sexton then continued with comical solemnity: "Well; Lord Salisbury's intellectual pre-eminence entitles him to

C. M. B. A.

We would call the attention of our C. M. B. A. Branches and members to the fact that we make a very pretty silk C. M. B. A. badge, nicely trimmed with gold fringe, according to price, \$1.00, \$1.25, \$1.50, \$1.75, \$2.00, and \$2.50, and can be used by branches when attending funerals of deceased members, or as a demonstration of any kind, and it imparts to a body of men a neat appearance.

CATHOLIC ORGANIZATIONS IN CANADA. We respectfully solicit the patronage of the Catholic societies of the Dominion, "Religious, National and Benevolent," and would call their attention to the fact that we are the only Catholic firm in Canada who make a specialty of association supplies, such as

Banners, Flags, Banners, Badges in Silk, Collars, Buttons, Pins, Charms, Wood Cuts, Electrotypes, Engravings, Letter Heads, Menus, Medals, Minute Books.

Designs and prices furnished upon application to T. P. TANNERY, General Purchasing Agent and Manufacturer of Association Supplies, 205 St. Martin Street, Montreal. Established May, 1864.

Branch No. 4, London. Meets on the 2nd and 4th Thursday of every month, at 8 o'clock, at their hall, Albion Block, Richmond Street, Montreal. Officers: President, Wm. Corcoran, Rec. Sec.

C. M. B. A.

We regret exceedingly to hear that our Grand President has met with a painful accident. He was engaged at his home putting up a picture and was standing on a stool placed on a chair. The stool slipped and Mr. O'Connor fell with such force as to break his right arm. We trust our popular and efficient Grand President will, before many weeks, be able to resume his duties.

Members of the C. M. B. A. in Canada that have not yet received their Beneficiary Certificate should immediately send to the Grand Secretary a new application for a Beneficiary Certificate.

When a member is initiated, the Recording Secretary should, without delay, forward to the Grand Secretary said member's application for membership and membership report.

Assessments 10 and 11 have been issued; they call for the payment of 16 beneficiaries: 10 in New York State; 2 in Pennsylvania; 2 in Michigan, and 2 in Canada.

All members initiated prior to July 30th, 1889, are liable for both assessments; members initiated on or after 30th July, and prior to 15th August, are liable for No 11 assessment only. Members initiated on or after 15th August are not liable for either assessments.

The attention of Branch officers is called to section 12 of Beneficiary Fund Article, page 12 of constitution.

The Supreme Council is now paying the beneficiaries of our deceased members as soon as "proof of death," etc., is received at the Supreme Recorder's office; but to enable the Council to continue to make our Branches more prompt in remitting assessment money. There is no necessity to wait for a Branch meeting before remitting assessment money to the Grand Secretary or Supreme Recorder.

As soon as the Secretary of the Branch receives notice of an assessment, the "beneficiary report," and the "order on the treasurer" should be made out by the proper officers, and the requisite amount remitted.

Summary of the Financial Statement of the Grand Council of Canada for the Year Ending June 30th, 1889.

RECEIPTS.

To total amount received from July 1st, 1888, to July 1st, 1889, \$50024 86

By amount remitted Supreme Recorder's Office \$5671 69

By amount transferred to Reserve Fund 2935 26

\$59024 86 \$59024 86

RESERVE FUND STATEMENT.

To amount on hand July 1st, 1888, \$249 68

To amount received from July 1st, 1888, to July 1st, 1889, 2935 26

To amount from interest on July 1st, 1888, 143 37

By amount on Deposit in Bank of Toronto \$5569 31

\$5569 31 \$5569 31

GENERAL FUND STATEMENT.

To amount on hand July 1st, 1888, \$1573 88

To amount from the "50c. Additional" fund from July 1st, 1888, to July 1st, 1889, 542 60

To amount from Supplies from July 1st, 1888, to July 1st, 1889, 1094 15

To amount from Initiation Tax from July 1st, 1888, to July 1st, 1889, 299 50

To amount from Medical Examining Fees from July 1st, 1888, to July 1st, 1889, 1232 25

By Total amount of Expenditures from 1st July, 1888, to 1st July, 1889, \$5287 31

By amount in Treasurer's hands at this date, 184 57

\$5472 38 \$5472 38

MEMBERSHIP.

Total Number of Members in Good Standing, 4167

Total Number of Members in the 3200 Class, 3515