SEE OUR

GLOVES, UNDERCLOTHING, AND SOCKS.

THE BEST GOODS IN THE TRADE.

112 DUNDAS STREET NEAR TALBOT.

Catholic Record.

London, Sat., Nov. 19th, 1887.

"AGGRESSIVENESS."

While the Mail is parading before its readers every effort of the Catholics of the United States to establish Catholic schools, and representing such efforts as an "aggression" upon the rights of the Protestant public, it will be interesting to notice some of the aggressiveness of the other side.

A Miss Murphy applied for an appointment in the public school in Washburn District, Hennepin County, Minnesota. In reply, she received the following letter from the secretary of the school.

"The school board met last night and concluded to give you the school at \$350, provided you are not a Roman Catholic. There are prejudices in the district which would make it unpleasant for a teacher of that religion to be stationed here. It would make no difference to me, but the other members thought it wise not to have a Catholic as they think your name would indicate.

Miss Murphy is a Catholic: so of course she was not inclined to sacrifice her faith to the "prejudices of the district," and she was not appointed. Catholics pay taxes there, as everywhere, for the support of that school: yet they are thought aggressive if they wish to establish schools of their own.

On the other hand, as manifesting the results of godless education, an incident at the last encampment of the G. A. R. is worth recording. A member from Oregon moved to strike out the name of Jesus from the ritual. This may be a mere straw, but it indicates, notwithstanding, the direction of the wind.

SACERDOTAL BLESSINGS.

The Baptists of St. Louis, Missouri, at a meeting held on 17th Oct., condemned the "benediction" which it is usual for Protestant Ministers to impart after the sermon, and recommended its total abolition, as a relic of Rome. "The idea," they say, "is Romish and not Protestant," They add that "it is wholly prelatical and unauthorized, proceeding on the assumption that one man by raising his hands has power to impart a blessing to

It is very true that a clergy deriving their authority from popular appointment, as do the Protestant clergy, and professedly so the Baptists, Methodists, et hoc genus omne, have no right to impart a blessing, which belongs essentially to the supernatural order, and implies authority derived from God. It is, therefore, an absurdity for these to continue the practice. We presume it is one of the things which from old habits, formed before the birth of Protestantism, the various sectaries found it difficult to get rid of at once. But for a clergy which, like the Catholic priesthood, is of divine institution, for the purpose of blessing, the practice is very proper, and is confirmed by Holy Scripture as well as tradition. The Catholic priesthood are "called by God as Aaron was," for it is God "who gave some Apostles, and some Prophets, and other some Evangelists, and others some pastors and doctors, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." (Heb. v. 4, Eph. i, 11-

The Catholic Priesthood are the "dispensers of the mysteries of God," and Ministers of Christ" (1 Cor. iv, 1: 2 Cor. xi, 23,) appointed by Christ to do His work, whereas the sectarian clergy, solely of human origin, are merely hirelings of their respective congregations, appointed by them to make comments on the Scriptures and to lead in the singing. It is preposterous for them to have preserved so long the custom of imparting a benediction. Their presumption is as that of Core, (Korab,) Dathan and Abiron, who offered strange fire to the Lord. Their reproach against the Catholic priesthood is exactly the same which these rebels raised sgainst Moses and Aaron: "All the multitude consisteth of holy ones, and the Lord is among them: Why lift up yourselves above the people of the Lord," (Num, then that he was with those whom he in general, and especially the Irish wish to make the Catholic school law as the right of public meeting. They tore munity.

to establish another priesthood were impostors and usurpers.

But it is part of the true priesthood Melchisedech did to Abraham (Gen, xiv, 19) "blessing him that had the promises, and without all contradiction, that which is less is blessed by the better" (Heb.

vii, 6, 7)
The Methodists are also moving to abolish this benediction.

A NEW SECT.

The "Rev. John Salmon" has established a new sect at McMillan's Hall, Toronto. About a year ago he withdrew from Hazelton Avenue Congregational Church, because he differed from the congregation on the faith cure question, He declares that he has a special work given him by Almighty God, to preach divine healing as the result of prayer. To prove this he quotes (St. James v. 14:) "Is any sick among you? Let him call for the elders (priests) of the Church, and let them pray over him anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick, and the Lord shall raise

him up."
Mr. Salmon seems to think that the correct meaning of this text was unknown until he discovered it, but how is Protestantism to refute him, wherein each individual is made the ultimate in terpreter of holy Scripture?

HANGING OF THE ANARCHISTS.

The fate of the Chicago Anarchists is no longer a matter of speculation. On Friday, the 11th, August Spies, George Engel, Alfred R. Parsons, and Adolph Fischer suffered the extreme penalty of the law. Louis Lingg, the bomb maker, who was regarded as the most desperate of the lot, succeeded in committing suicide on the day previous to the execution, by means of a fulminating cap which he held in his mouth and lit with a candle which was burning in his cell. As soon as the explosion occurred, Deputy O'Neil rushed into the cell and found him lying on his back with large holes in his head from which the blood rushed in torrents. The tissues of the throat, neck and front of the head were torn away. His teeth, pieces of bone and flesh, with blood, were scattered all over the room. It was a

most ghastly sight. Samuel Fielding and Michael Schwab received commutation of their sentences. It is supposed that the Executive of the State had received evidence that these two were less guilty than the others.

On the morning of the execution, the relatives of the condemned men were notified by letter that they could take possession of the bodies after the execution, and make arrangements for their of the four the death warrant. They list ened coolly and being pinioned marched to the scaffold with firmistep. When the white caps were placed upon them, the ropes being already round their necks, Spies hissed out: "There will come a time when our silence will be more powerful than the voices they are strangling to death." Engel cried out wildly: "Hurrah for Anarchy." Fischer repeated the same expression and added: "This is the happiest moment of my life." Parsons, wh was the only American among the condemned men, asked: "May I be allowed to speak?" Then he repeated "Will you let me speak, Sheriff Matson?" And after a pause he exclaimed: "Let the voice of the people be heard." That moment the traps were opened and 'he four men were seen dangling, the ropes gradually tighten. ing about their necks. When they were dead the bodies were placed in their coffins, and their friends received them.

Every opportunity was given and care taken at the trial and since, to guard against any injustice being inflicted on the unfortunate men. The public were certainly firm in the desire to have the law take its course, but there was no thirsting for blood. It was the determination to preserve the liberties of the people against murderous attacks on free institutions, that influenced the American people to be firm in this matter. Had they not been so, the accomplices in the crime of the executed men would have been encouraged to repeat it. Their crime was murder, but murder united with treason against the State, and the State was bound to punish it, not only for the sake of pun-

NICHOLAS WILSON & CO had chosen, and that they who wished Catholics. It is to be remarked that the unworkable as possible, on the plea that down the railings of the park. At 4:20 tify themselves with Anarchy, and none of those who were found guilty of the of Christ to impart blessings, even as crime were either Irish or Catholic. Parsons, we have already remarked, was an American, the others were Germans, but not Catholic Germans. They were of that infidel class which finds so much satisfaction in abusing all religion: while it is a noteworthy fact that almost all the policemen who were killed in defence of law and order were both Irishmen and Catholics. The names are sufficient to show this, The six who were killed by the explosion of the bomb were Matthias Degan, George Miller, Timothy Flavin, Thomas Redden, John L. Barrett, Michael Sheehan.

BR. BURNS' LECTURE.

Delighted beyond expression were those who, on Monday evening, attended the lecture of the Rev. Dr. Burns, of Hamilton, on "The Irish Question." There were among the audience many who for the first time in their lives were made aware of the true condition of affairs as between the oppressed and the oppressors in that unhappy country. No man, we feel assured, ever stood on a platform in London who treated so fully and so fairly the different phases of this long lasting struggle between a noble people and a heartless gang of titled tyrants. And not only has this last-named class succeeded but too well in their brutal course in regard to Irishmen, but they have spent money with a lavish hand to bribe both press and cable to keep the outside world in ignorance of the horrible nature of their crimes. Even in this Canada of ours may be found a few newspapers prompted by the meanest and most mercenary motives, ready to say an unkind word about Irishmen and Home Rule as occasion may offer.

We hope Rev. Dr. Burns will soon again favor a London audience with another safe in stating he will have one of the largest audiences that ever gathered in the Opera House. He is just the man of whom every son of Erin should feel proud-a true, brave, fearless, eloquent champion of Ireland's rights. We feel gratified to be able to say of him that he is a fellowcountryman. A synopsis of his lecture, taken from the Advertiser, will be found in another part of the RECORD.

DEATH OF JUDGE O'CONNOR.

Our readers will learn with deep regret the sudden death of Judge John O'Connor, in Cobourg, on the 3rd inst. He had been on his circuit until he reached Cobourg, and he held Court there on Monday and Tuesday before his death, when he was taken suddenly ill of hemorrhage, under which he continued to sink until his death on Thursday at At 11 30 the sheriff read to each noon. The late Judge was born in Boston from the County of Kerry the previous year. In 1828 the family moved to Maid stone, in the County of Essex, Oatario and there the late Judge spent the years of his youth, and grew up to manhood. When he was about 20 years of age, and while felling a tree, his leg was broken and crushed by a limb in its fall, from which he extricated himself with great difficulty. After this he began the study of law, in which profession he rose to eminence. He was afterwards elected Reeve of Windsor, and Warden of Essex He entered Parliament, being elected for the County of Essex in 1867, and with some intermission retained a seat in Parliament till his elevation to the Bench. In the abinet he held the offices of President of the Council, Secretary of State and Postmaster-General. In 1884 he was appointed to the Bench, whereon he fulfilled his duties with great ability, and a firm adherence to the principles of right and justice. He was universally respected by his personal friends, and by the Judiciary and the Bar. Requiescat in pace.

THE ASSOCIATION OF SCHOOL TRUSTEES.

An Association calling itself "The Provincial Association of High and Public School Trustees," but in reality repre senting forty or fifty school sections, by a vote of thirty-six to ten, passed a resolution in Toronto that all rate-payers should be primarily placed by the assessors on the public school assessment roll, ishing the crime which was past, and could unless they express the wish to not be recalled, but also as a deterrent to be placed on the separate school The object of this is to list. It is not out of place here to recall the rob the Separate Schools of all memory of the injustice of some of the Catholic rate payers' rates, if by negli-Know-Nothing press, which took occasion gence they omit to make the declaration from the Anarchist riots to endeavor to that they are Separate School supporters. turn popular indignation against foreigners These people, following the Mad's lead,

posed to be Public School supporters. We claim as a right every facility for Catholic religious education that is given to Protestant or Godless education, and two hundred citizens and forty policemen therefore protest against any attention being paid to these self-constituted entatives of the Protestant schools. in their effort to rob the Separate schools. By the present law we are placed nearly on an equality with the Public Schools: and though sometimes it will happen that a person is placed on

the wrong roll, this works one way as well as the other. Whatever wrong happens, which is very seldom, under the present law, should not be corrected by inflicting positive wrong on Sep arate School supporters; and with diffi culty would we credit that the Protes tants of the Province would wish to inflict &, notwithstanding the vote of an Association which is in no sense representative.

EDITORIAL NOTES.

MR. CHAMBERLAIN having arrived in New York, was interviewed by the inevitable reporter. He expressed his good hopes that a satisfactory solution of the Fisheries' problem will be arrived at, but declined to state on what basis he expects the agreement to be reached. This will, of course, depend upon circumstances which cannot be foreseen at pre sent. He also declined to speak on questions of home politics, as his mission to America is diplomatic,

Oward to the refusal of Messrs. O'Brien and Mandeville to wear the prison garb, the merciful Government have resolved to starve them into submission, so they have been put upon bread and water diet. Eight thousand sympathisers assembled in front of Tullamore jail, on Monday evening, 6th inst., accompanied by bands of music playing "God save Ireland." lecture on the same subject, and we feel Mr. O'Brien appeared at one of the windows and waved his handkerchief enthus iastically.

AT & meeting of Dublin City Corpora tion, on motion of Mr. Thomas Sexton, M. P. the council adjourned without transetting any business, out of respect to Mr. O'Brien. Mr. Sexton said he was horrified at the reports of the barbarous treatment of Mr. O'Brien in Tullamore jail. The Government had failed in their endeavors to break Mr. O'Brien's spirit, so they were determined to take his life.

MR. MOOREHEAD, a Catholic magistrate, was refused permission to see Mr. O'Brien on the 7th inst., but as the Governor learned afterwards that a magistrate has a legal right to hold intercourse with a prisoner, he sent for Mr. Moorehead and informed him that the desired interview would be granted in his presence. Mr. Moorehead reports that the bad atmosphere of the cell, in conlikely to have a fatal effect on a consumptive person. The breaking down of Mr. O'Brien's constitution, he thinks, is only a question of time.

THE Catholic World for December will contain several articles in prose and verse which have evidently been inspired by the approaching Papal Jubilee. Among them the most interesting will be generally conceded to be rather Hecker's paper, which is at once characteristically American and profoundly Catholic and Roman.

E Advisory Committee of Plymouth
the have chosen Rev. Chas. A.
of Wolverhampton, England, to
sed Henry Ward Beecher. But

Rev. James A. McCallen will deliver a
lecture on the 19.h Dec., under the
auspices of the St. Patrick's T. A. and
B. Society. His subject will be, The Lights
and Shades of Human Character, THE Advisory Committee of Plymouth Church have chosen Rev. Chas. A. Berry of Wolverhampton, England, to under the Alien Labor Act, a foreigner is not permitted to land under contract to labor in the United States. Hence it is supposed that he will be met with a lawsuit similar to that brought against the newly elected pastor of Trinity Church, New York. There seems to be no other course open under the law than that they "be sent back to the nations to which they belong, and from whence they came," such being the wording of

THE DEAD Anarchists were buried at Chicago on Sunday, the funeral being attended by an immense concourse of people. The coffins were covered with floral offerings. All the central detail police officers were on duty, but everything passed off peaceable. Red colors were frequently displayed, among others by two local assemblies of female Knights of Labor who wore red and scarlet in their hats, crimson at their throats, and long streamers of the same color.

On SUNDAY last an immense crowd headed by bands of music and banners, assembled on Trafalgar Square to assert

sons. Four thousand policemen endeavored to disperse them, but were power ess to do so. Many fierce fights took place, were injured. Fifty peresons were arrested, and two policemen were stabled with knives. The Socialist Burns, and Mr. Graham were arrested, the latter after being severely clubbed by the

Special to the CATHOLIC RECORD. MONTREAL CORRESPONDENCE.

The fiftieth anniversary of the arrival of the first members of the order of the Caristian schools was celebrated on the years ago, four in number. One of the years ago, four in number. One of the pioneers is still alive, and resides in this city. Brother Adalbertus, the venerable and esteemed Brother, is now in the 73rd year of his age. He is widely known and held in high esteem by all known and held in high esteem by an classes of our city. The day was observed as a grand holiday by the pupils attending the schools of the order. Rev. Brother Adalbertus was presented with several beautifully worded addresses and several beautifully worded addresses and was the recipient of choice bouquets and other presents, and subsequently a banquet was held in his honor. The order has made great progress, and their labours have been most successful. They have under their charge the following schools: St. Lawrence's school, 12 classes, nearly 900 pupils; St. Ann's school, directed by the whole souled, beloved Bro. Arnold, 8 classes, over 600 pupils; St. James' school. 8 classes, 700 pupils. St. James' school, 8 classes, over 600 pupils; St. James' school, 8 classes, 700 pupils; St. Joseph's school, 12 classes, over 800 pupils, and the Archbishop's Commercial Academy, Brother Denis director, with

nearly 200 pupils.

Steps are being taken to commemorate steps are own transfer to commindate the 50th anniversary of the rebellion of 1837-38. The intentions are to have a solemn requiem mass in the Church of Notre Dame on the 22ad, in the afternoon to visit the cemetery of Cote des Neiges, when the veterans will place floral offerings on the graves of their departed comrades.

floral offerings on the graves of their departed comrades.

A grand temperance demonstration will be held at St. Patrick's Church on the evening of the first Sunday of Advent, the occasion being the quarterly demonstration of the Irish Catholic Temperance Societies will take part, and also the Temperance Society of Notre Dame, St. Peter's Temperance Society and the Catholic Young Men's Society. The sermon on the occasion will be preached by a well-known local clergyman.

At the semi-annual meeting of the Young Irishman's Literary and Benefit Association, the following were elected office-bearers, Mr. M. Foran, president; Mr. W. J. Murphy and Mr. John F. Campbell, vice-presidents; Mr. M. Ferguson, treasurer; Mr. J. E. Rowan, rec. sec., Mr. J. McMahon, cor. sec.; Mr. J. Foster, collecting treasurer; Mr. W. McGrath, assistant treasurer; Messrs. E. Chartier and D. Cahill, librarians; Mr. M. Hughe, matshall. The society has been very prosperous during the year; the mem-bership is on the increase. Im provements are to be made in the hall and several lectures and entertainments for the winter season are being arranged

The Catholic Young Men's Society is in a very progressive state. The weekly literary meetings have been resumed, and are largely attended and much interest shown by the members. The rev. director of the society, Rev. James Calla-ghan, of St. Patrick's, is untiring in his efforts towards the advancement of the society, and to his zeal and energy is due the success which has so far attended

that organization.

The St. Ann's parish bazaar was a very great success. Nearly \$4,000 was realized by the undertaking. The ladies of the parish are to be congratulated on the result of their efforts. The Union St. Joseph during the year paid out \$2,311 some thousand the state of the

An anniversary mass for the repose of the soul of the late Rev. Simon P. Lonthe soul of the late Kev. Simon P. Lon-ergan, was celebrated at St. Mary's par-ish Church on the 11th. The deceased was formerly pastor of St. Mary's and was held in very great esteem by the parish-ioners and citizens generally. He was an earnest and untiring friend of the cause f temperance, and much of the succe which has attended the promotion of temperance is due to his energy.

Rev. Father Desmazures delivered a

lecture in the Seminary Hall on the 10th, before a very large and distinguished audience. His subject was ancient monu-ments. The lecture was a great histori-

cal and literary treat.

A retreat for men is being held this A recreat for men is being heat this week at St. Ann's Church. The services are held morning and evening. The attendance is exceedingly large. The sermons are preached by the Rev. Father Strubbe, © SS R.

Strubbe, C. SS. R.

A new pulpit is in course of construc-tion for St. Mary's Parish Church. The design is from the studio of Prof. Hebert our well known sculptor. Other architec. tural improvements are also contemplathis already very handsome

nearing completion. It will be ready for occupation about May next. It will be four stories in height, and is built in conformity with the rest of the spacious and handsome building of that community.

about May next. It will be four stories in height, and is built in conformity with the rest of the spacious and handsome building of that community.

THE EARLY BRITISH CHURCH.

To the Editor of the Catholic Record. On last Wednesday's issue of the Free Press there appeared a letter from Rev. H. D. Steele, Memorial Church, in correc-tion of a report published in that paper the day previous, of Rev. Mr. Stelecture on the early British church. n the early British church. No one doubts the existence of Christianity in Great Britain in the second and third historic fact I am in perfect accord with the rev. gentleman. But I totally disagree with his remarks in the subse

disagree with his remarks in the subsequent paragraph wherein he states authoritatively that:

"The subsequent overpowering influence of the Papacy had the effect of driving back the early Caristians in to the fastnesses of Wales, Caledonia and Ireland, and of breaking up what might now be called the Protestant religious establishment at Ions."

establishment at Iona."
Rev. Mr. Steele quotes no authority for so positive a statement and in the absence of such, must be supposed to have imagined what he would fancy ought to be the correct thing, the "over-powering influence of the Papacy" must be a terrible engine of destruction in the hands of unscrupulous men, quite equal to Cromwell's ruthless and bloody edict of driving innocent people to Connaught

The fact is, however, that the Papacy The fact is, however, that the Papacy had nothing whatsoever to do with driving back the early British Christians into Wales or any other country. They were driven into the confines and mountains of Wales, at least one hundred and forty years previous to the arrival of St. Augustine with his forty monks, French and Italian—sent by Pope Gregory to evangelize the Pagan English, The latter had invaded Britain in the year 454. They were armed and in the year 454. They were armed and well organized bands of fighting men from different parts of France and Germany. There were among them Angles, Jutes and Saxons, who were all Pagans. These took possession of the finest and most fertile parts of Britain. They formed the famous Heptarchy and drove the early Christians, as Rev. H. D. Steele says, into the fastnesses of Wales. I doubt very much if any of them ever reached Caledonia or Ireland. But, by what stretch of bigoted fancy can the Rev. Mr. Steele confound and confuse history to such an extent as to charge Christian Rome with deeds perpetrated Christian Kome with deeds perpetrated by Pagan English? St. Augustine ar-rived in Kent in the year 596, and found the whole country inhabited by Pagans, with the exception of the fastnesses and the mountains of Wales, whither the early Christians had been driven by

their English Pagan conquerors.

After the conversion of the powerful king of Kent, Ethelbert, and innumerable others of his subjects, St. Augustine desired very much to meet some of the dignitaries of the early Christians, and dignitaries of the early Christians, and hold a conference with them with a view to correcting some abuses which, since their isolation from the Holy See, had crept in amongst them. The meeting was held at Ausric, so called in Bede's time, (Austin's Oak) on the confines of Wales. The truth and corrections of the legals's propositions were rectness of the legate's propositions were all admitted. But the prejudices of the British against their English conquerors were so inveterate, that no agreement was reached; and St. Augustine foretold in reached; and St. Augustine foretoid in severe and menacing tones, that if they would not join with him in opening the way of Truth to a Gentile people, these same Gentiles would one day fall upon them and punish them with the judg-A few are after the ment of death. A few years after the death of the Holy Apostle, this predic-tion was verified. For Ethelfrid, King of Northumbria, defeated the Cimbrians in a great battle, and seeing a large number, some say 1,200 others 2,000 of Brit-ish monks praying for the success of an monks praying for the success of their countrymen, the king, who was yet a Pagan, cried out: If they pray against us, they fight against us with their hos-tile imprecations, so rushing upon them with his whole army he slew them all

and spared none,
Equally absurd is the statement by
the Rev. H. D. Steele, that the Papacy had any hand in breaking up the Pro-testant Religious Establishment of Iona. That far famed sanctuary of Catholic That far famed sanctuary of Catholic piety and learning was first pillaged by the Danes in 801, according to the Annals of the Four Masters (Vol. 1, p. 411). HeColuim-Cille, Iona, was plundered by foreigners and great numbers of the faity and clergy were massacred by them, namely sixty-eight. Age of Christ 801.

It was broken up in the second place by orders of the Scotch Purtan Parliament in 1560, abolishing all religious houses—and a few years later was torn to pieces altogether by the fury of the

nouses—and a lew years later was too pieces altogether by the fury of the Calvinists, at the preaching of John Knox. Iona was said to possess at one time most venerable monuments of art, among others 300 stone crosses richly engraved and sculptured, such as may yet be seen in some parts of Ireland. But they were all smashed and destroyed by Knox's Iconoclastic followers. Thus it is that history is distorted for the delectation of ignorance and fanaticism— and people were made to believe that the overpowering "influence of the Papacy had the effect of breaking up the Papacy had the effect of breaking up the religious—aye, indeed, the Protestant Religious Establishment at Iona,"
It must have been a very queer sort of Protestant Establishment, where the

of Protestant Establishment, where the Monks rose at 4 a. m. to read matins—where every monk practised celibacy—where mass was celebrated—prayers offered up for the dead—in fact where all the rigorous rules of St. Benedict were observed most strictly with regard to abstinence, fasting and prayer—St. Columba knew well—perhaps a little better

OBLATES OF MARY.

IN THE BLEAK NORTHWEST WITH THE SAVAGES.

CHAPTER XVIII.

The example of Father Lacombe was to be followed, in many notable items, by his brother Oblate, the learned and de voted Father Petitot. To the labors of this Father we owe most important addi-tions to the infant literature of British in the far north-west, as we

shall see in its proper place.

Exrly in April, 1864, we find Father Petitot at Fort Rae, engaged in the work of evangelising the tribe of the Dogribbed Indians. The Indians of this tribe ribbed Indians. The Indians of this tribe had all, without exception, been admitted to the grace of Holy Baptism by the Oblate missionaries. Father Petitot derived great consolation from the faith and fervour exhibited by them during his stay among them. He heaftates not to compare their true Christian plety to that of the early Christians. He writes:

"I was deeply moved at the compunction they manifested in accusing themselves of very venial faults, and also by the simple, child-like fervor with which they addressed their prayers aloud to Go i. I never heard prayers so earnest or touch-

I never heard prayers so earnest or touching, uttered by anybody. I had the haping, uttered by anybody. I had the happiness of preparing a young Indian for death shortly after my arrival. Before breathing his last he made a sign to me with his hand to signify that God was calling him to heaven. In seeing this poor youth as he lay dying on the bare ground in a miserable tent, with the cold wind playing around him, I was filled with a sentiment of entire confidence in the playing around him, I was filled with a sentiment of entire confidence in the Divine mercy in his regard. 'No,' I said, 'it is not possible that God will be a severe judge for this poor savage. Those eyes that are now about to close, cannot open again without seeing heaven. He is now covered with rags, and plunged in deep skin roof of his miserable that he deer skin roof of his miserable tent, he lifts his eyes to heaven, and calls God by the name of Father, will He come to him as an angry Judge? Oh no, to that poor savage He will be all mercy."

On the 6th of May, about the time when Father Petitot's mission to the Dog. ribbed Indians closed, he was visited at Fort Rae Indians closed, he was visited at Fort Ree by a deputation from the tribe of the Trak-welotine, composed of the chief, Satle-Nakraysa, and eleven young Indians, none of whom with the exception of the chief, were yet Christians. Their object was to induce Father Petitot to visit their tribe. Among other things, he said: "Our old people are dying without baptlem. None of the women or children of our tribe have been as yet, washed in the water of have been as yet, washed in the water of God. Nobody has been married before the church." Father Petitot did not require much further persuasion to induce him to comply with the request of the good chief, Nakraysa. It should be remarked, that some of the men of the Trakwelotine tribe had been instructed and baptized by missionaries, whom they met when selling their furs at certain posts of the company. It had come to Father Petitot's knowledge that some medicine men, or sorcerers, knowing the desire of the Indians of that tribe to see a priest presented that they were misst. priest, pretended that they were priests, and drew many into their snares. Knowing this to be the case, Father Petitot felt that he ought not to lose any time in accepting the invitation which he had

On the 9th of May he commenced his journey, in company with the twelve In-dians who had come to seek for him. On the fourth day after their departure pro-visions began to run short. That day Father Petitot received only a few ounces of dried mest. The next day his only food was a small piece of a candle. They pitched their tents that evening on the borders of the late Kamitzse, which is strength about 64 degree of the late Kamitzse, which is borders of the late Kamitzse, which is situated about 61 degrees north latitude. They lay supperless that night on the cold ground beside the frezen lake. The next morning they resumed their journey without breaking their fast. "Have patience," his guides said to him, before midday we shall have plenty of the flesh of the moosedear to eat for we shall meet before them leer to eat, for we shall meet before then with a large encampment of 'our tribe,' at the foot of yonder mountain." At the hour they named they resched the mountain to which they had pointed, but its base was silent and solltary, and no sign of living man could be found there. They, however, discovered signs that bespoke the presence night to them of the remains of adaptated Indian. On a gentle slope of presence night to them of the remains of a departed Indian. On a gentle slope of the mountain's base, which ran out into the lake, they saw a cross encircled by a palisade, within which was the grave of

panions had been expecting to meet at the foot of the mountain spoken of. Hungry, foot-sore and exhausted, they sat on the shores of the lake, looking with prolonged and searching glance into the little bays that expanded on every side, to discover, if possible, some traces of the missing tribe. But their search was in vain. Their dogs were dying of hunger, For several days the poor brutes had noth ing to live on but some morsels of burnt parchment. After a rest of a couple of hours they resumed their journey, with-out knowing what direction was best for

ture from their encampment of the tribe which Father Petitot and his Indian com-

them to take. They arrived at a long portage, through a thick wood, at the end of which they came in view of another lake, named Tarakatie. It was the twelfth important lake which Father Petitot discovered since he left Fort Rae. But no sign or sound of human life had become as yet visible or audible.

At last, as they were going to explore a distant bay in the last named lake, the keen glance of the Indians discovered in the snow the foot prints of a moore deer. At a short distance in advance, human foot prints also became visible. The Indians at the same time scented in the air the smoke of a near encampment. Imme-He was the first to demonstrate the practibility of a roadway across the great desert lying between Saskatchewan and Fort Gury. He undertook to explore that then unknown region. He started with an escort of three or four Indians from St. Ann's, Maniton Lake, and pursued his way for twelve hundred miles across countless rivers, and through swamps and forests and boundless prairies, until he reached Fort Garry. His object in undertaking this journey was to find out a direct way for the forwarding of supplies to the missione of the distant north. The caravans of the Hudson Bay company now follow in that route; but it should be remembered that it was the cartwheels of the humble missionary that first left a tack upon that great highway to the north.

Petitot discovered since he left for Rase. But no sign or sound of human life had become as yet visible or audible.

At last, as they were going to explore a distant bay in the last named lake, the keen glance of the lindians discovered in the snow the foot-prints of a moose-deer. At a short distance in advance, human the smoke of a near encampment. Immediately they commenced shouting with joy and firing shots in the air. Presently they were answered by a discharge of guns in the distance, and in a short time they found themselves in the midst of a crowd of Indians. Father Petitot was filled with liveliest sentiments of gratitude to God death by hunger in the desert. He knelt and offered on the spot fervent prayers of thankegiving before entering into communication with the Indians whom he and his party had thus providentially met. The munication with the Indians whom he and his party had thus providentially met. The main body of the tribe were collected at a short distance, on a small island in the lake. On Father Petitot reaching the island, he was quickly surrounded by a wondering crowd, searcely any of whom had ever seen a white man till then. We shall allow him to describe, in his own words, the scene that followed the events we have been relating, and also to give us the narrative of his labors on that occasion:

"The whole population was collected on a little islet in the lake. Long files of Indians came down from the rocks. Little children were the first to gather around me. When I reached the little island I was literally besieged by the throng; every body

me. When I reached the little island I was literally besieged by the throng; everybody tried to shake hands with me. 'Marci, Marci,'—welcome, welcome—rang from every lip. I was deeply touched at such a reception. These poor savages had never seen a priest or a white man before. They examined me from head to foot, wondered at my beard and spectacles, but were chiefly attracted by my cross. I made a sign that I wished to speak to them, and immediately a corpulent old man, with long white hair, the great chieftain of the tribe whose name was Sanaind; ordered every body to sit down. When they were seated, I said to them, "Knowing that my children of the forest wished to see their Father, in order to receive from him the water of God, the blessed water of baptism, and to become Christians, I hastened to come among them, not regarding the distance or the difficulties of my journey. But that having come, I excepted to find on their next conflict to see their find on their next conflict to see their conflictions of the distance or the difficulties of my journey. But that having come, I excepted to find on their next conflictions. pourney. But that having come, I expected to find on their part docility to my words, the complete cessation of all practices of 'Inkranse,—sorcery—and fidelity to the commandments of God.' They answered by repeated cries of 'Tanan, Tanan,' to express their satisfaction with all I had said.

all I had said.
"Though many thought of gratifying their curiosity by scrutinizing my exterior person, nobody thought of satisfying the cravings of my hunger, which now had become insupportable. I was forced to speak of my extreme need of food to the old chieftain. He took the become insupportable. I was forced to speak of my extreme need of food to the old chieftain. He took the matter very coolly, and informed me that the whole tribe, even the children, were then two days without food themselves, but that they expected that the young men, who had gone to fish and hunt, would return the next day with plenty of provisions the result of the control of the case of the portion of the vast frezen over the chief portion of the vast frezen over they had to traverse, yet there was they expected that the young men, who had gone to fish and hunt, would return the next day with plenty of provisions the provision of the vast frezen cover the chief portion of the vast frezen cover they had to traverse, yet there was they had to traverse yet the chief portion of the vast frezen to the provent was they had to traverse yet here. the next day with plenty of provisions for everybody. This discouraging answer only whetted my appetite the more. I had tasted nothing since I had eaten a piece of candle two days previously.
"Having spoken with me for about themselves

two hours, they bethought themselves of the necessity of preparing their en-campment. I had met them on their Presently they were coming to meet me.
Presently they were all astir getting ready to go to the place of encampment. Each one went to his own sledge and yoked his dogs. The little children were placed in one went to his own steage and yoked his dogs. The little children were placed in empty cauldrons or sacks, which were firmly tied to the sledges. The old men and women, and the children able to walk, as well as the able-bodied men, put on their great snow shoes, and the whole tribe set out in marching and the midst of tribes that were not and the whole tribe set out in marching order. It was the first time I had wit nessed a like spectacle, and it had a special charm for me. Far as the eye could reach along the frozen lake, stretched out a The women advanced, bearing heavy burdens on their shoulders, the men carried gaily their muskets and tambours, and at either side of this singular procession the children and the young men bounded along joyously, some guiding the sledges, others amusing themselves in using their bows and arrows, which they always carried with them. I had to do like the rest, and put on my snow snoes and yoke my sledge. Having reached the place of encampment, everybody set about raising his own hut. I sat wearied and forgotten in their midst. I was too much fatigued to construct my hut. At last a chieftain to construct my hut. At last a chieftain perceived my embarrassment, and gave orders to two young men to raise a hut for me, which was constructed of sufficient size to serve also as a chapel. That same day I opened the exercises of the mission, and baptized two Indians who were on the point of death. That evening I broke my long fast by eating a morsel of a beaver's tail and a few shrede of dry fish. The next day we had an abundance of food in the camp, owing to the passage of large herds of deer on their way to the seashore.

"On the Feast of Pentecost I sang high mase, which was preceded by a sermon in Montaignais. After the mass I baptized sixty children in three different batches. an Indian Christian. The fragments of a camp that had been hastily raised lay scattered around the spot. The Indians At the end of the ceremony I suffered from complete extinction of voice, being exhausted by the fasting, and by the several discourses I had to deliver. The following days I baptized ninety seven scattered around the spot. The Indians bave a horror of remaining encamped nigh to any place where one of their tribe has been buried. The presence of the little cemetery accounted for the deparchildren, in all 157. This important duty accomplished, I gave myself up entirely to the instruction of adults. For this object I brought them together in groups of fifteen at a time, by ringing a little bell, and got them to repeat several times the answers of the little catechism, in their own language, together with the Lord's prayer and the Hail Mary. Such was their desire to become instructed in the truths of our holy religion, that day and night I used to hear them repeat over to themselves the instructions which I had given them. At the end of fifteen days the greater number of these poor Indians were as well instructed in the chief truths of the Christian religion as many Chris-

tians living in older missions. I judged them to be sufficiently instructed to receive holy baptism, which they earnestly asked for, and of which they showed themselves worthy by their good conduct. I had to hear the confessions of this multitude, and to pass several days seated in my poor tent, into which the rain and snow entered, with my feet in wet mud and my limbs half frezen. But my sufferings seemed to cost me nothing, I felt so happy in laboring for the good of these poor people."

Father Petitot thought it prudent not to celebrate the holy sacrifice of the mass in presence of the whole camp, but solely in presence of those who were already

not give up their wild ridiculous chant, until, striking my hands together, I commanded silence, and ordered them to disperse immediately. All the Indiana prepared to obey me, when suddenly the most fanatical of the sorcerers sprang for ward, with a countenance purple with rage, and darting upon meglances flaming with anger, cried out, as one possessed with an evil spirit: 'Who are you to come here to trouble us? You do not see God, as you acknowledge yourself, but I see also here to trouble us? You do not see God, as you acknowledge yourself, but I speak to Him face to face. You render no service to us, for you refuse to baptize us. Go your way and leave us.' I answered, 'I take you at your word, I will go away to-morrow, but I will leave you in the hands of God, whom no one insults unpunished '¿ I then withdrew from the assembly. The crowd, terrified by these few words, quickly dispersed, leaving the four sorcerers alone. I had not been long in my tent, when I was visited by great numbers, who came to express their great numbers, who came to express their regret at what had happened. The three chieftains of the tribs came to me one after another, to urge me not to leave them, and to assure me that everybody disavowed the words spoken to me by the chiefsorceror Ekwi takfwe."

Spring time had now set in. The warm rays of the sun began sensibly to affect the solidity of the ice upon the lakes. Further delay in their position would be full of danger to all the tribe. The camp was quickly broken up, and everybdy, including Father Petitot, set out upon the caused them to hasten their pace to sake their journey's end. Sledges could not be used in consequence of the dangerous tate of the ice. Father Petitot had to carry all bis effects upon his shoulders, over danger-ous lakes and across rugged mountains At last they reached the lake, by whose shores the tribe had, the previous year, at the approach of winter, stowed away their canoes, which they now came to search of. It was there Father Petitot brought his mission to the tribe of the Trakwelotine to a close, by the erection of a cross, twenty feet in height, which the Indians themselves had constructed. With

only indifferent, but also hostile to Christianity, his life was frequently exposed to very great dangers. On one occasion, when approaching a great rapid on the Mackenzie river, the crew of his bark, who were twenty-one in number, and all pagans of the Peaux de Lievre tribe, formed a conspiracy to murder him. They resolved to throw him into the rapid. They were not aware that he understood their language, they consequently spoke freely to one another of their design. freely to one another of their design. Their superstitious disposition had been worked upon by cartain sorcerers, who made them believe that their maladies and other misfortunes arose from the presence of the priests. They resolved to kill, first Father Petitot; and afterwards Father Saguin and Brother Kearney. Father Petitot writes:
"I was acquainted with their plot, when

I saw them preparing to lay hands upon me. Before they had time to do so, I openly declared to them that I was fully I openly declared to them that I was fully aware of what they were about, and that they might, if they thought fit, take my life, as under such circumstances I was not afraid to die, and that I would willingly offer up the sacrifice of myself in their behalf. 'Act now,' I said, 'if you think proper, I will not defend myself.' This sudden display of energy on my part quite disconcerted them. They were profuse in their denials of any evil intentions, and in protestations of respect towards me. But protestations of respect towards me. But they said to one another. 'It is now more than ever necessary that he should die, for he knows our secret. To save our lives from the white men we must kill him. It is needless to say I did not close my eves that night. Our bark was left to follow the current, with one steersman to guide it. Four were told off to watch an opportunity of killing me. All were not equally cruel; some manifested play for me, but they were too afraid of the others, to make much show of their good will. One, however, had the courage to say, Your project makes me sick, my head aches in thinking of it. I will have noth-

ing to do with it.'
"I prayed during the whole night, and begged of God, through the intercession of our Blessed Lady, to prevent so great a crime being accomplished. I counted my Rosary beads all the while. At the same time I prepared myself as well as I could for death and felt joyful—oh yes, very

joyful at the prospect of dying a martyr's death. Alas! I was not worthy of it. My would-be murderers put off the execution of their plan until they should find me asleep. Their courage to strike me failed them, as they saw I was awake. A gentle word or a smile on my part sufficed again and again during the night to hold them back, when they were about to lift their hands against me.

The day rose, and then they resolved to cast me overboard into the next rapid. They had already arranged about the division of my clothes and effects. Their courage again failed them, and I arrived unbarmed at the sanctuary of our Lady of Good Hope, my Protectress."

Father Petitot was, in September, 1872, at Good Hope. At the request of Montainer.

to celebrate the holy sacrifice of the mass in presence of the whole camp, but solely in presence of those who were already sufficiently instructed to be able to assist at it with proper reverence. This pro woked the jealousy of those who were not permitted to be present at mass. In the camp there were four sorcerers—medicinemen—who availed themselves of the irritation thus caused to raise a storm of opposition to Father Petitot amongst a certain portion of the tribe.

They succeeded in assembling the majority of the tribe on a hill overhapging their camp. There they erected a "Chosineh," or Sorcery Lodge, within which they were permitted to renew the practice of jugglery, which the tribe had promised to renounce on the arrival of Father Petitot. He says:

"Being informed of the facts by one of my neophytes, I hurried to the spot where the sorcerers quatted on their heels, swaying their bodies wildly to and fro like idiots. On seeing me they appeared to be disconcerted, and half afraid to continue their proceedings. Nevertheless they did not give up their wild ridiculous ctant, until, striking my hands together, I commanded silence, and ordered them and of I arrived oursele sgain failed them, and I arrived oursele salution of the trate sanctury of our Lady of Ocod Hope. At the exquest of Mon the Prayer Manual into the Paux de Lievre language. A young Indian of the tribe, who was then a Catechumen, named Camillus, rendered him great active language. A young Indian of Camillus, and eagerly was a little Indian boy named Tadigale, fourteen years of age. He walked nine hundred mites during that journey, in his great snow shoes. He visited on his way several camps of the Peaux de Lievres Indians. He traversed whilst on that missionary expedition, one hundred and sixty frozen lakes, and crossed over thirteen great rivers. He approached the barren grounds that border the Polar Sea, and arrived closs to the banks of the Auderson river, which falls into the Bay of Liverpool.

On the fifth day after his departure from Fort Good Hope, he and his little companion were crossing a large frozen lake, surrounded by immense barren steppes. As they passed under the brow of a high promontory, they suddenly found them

As they passed under the brow of a high promontory, they suddenly found themselves confronted by a pack of seven white wolves, of immense size. These monsters, who were raging with hunger, howled fiercely, and formed themselves into a semi circle around the travellers, as if to cut off their chance of escape. They then made three hunds forward to read then made three bounds forward toward then made three bounds forward towards their intended victims. Father Petitot and his companion had no weapon of defence ready at hand, everything was tightly packed up on the sledge. To undo the baggage and secure a pair of hatchets was Father Petitot's immediate object. He and his companion retained their selfpossession, and kept their eyes steadily and boldly fixed upon the ravenous mon sters, which still held back, but yet seemed seers, which still field back, but yet seemed ready to make the final spring upon their prey. Coolly and quickly Father Petitot undid his well laced baggage, and secured hatchets, and then put his sledge in order for a sudden advance. The dogs, which at first had taken the wolves for deer, were at first had taken the wolves for deer, were going to rueh upon them, now discovering their mistake, sought to take flight, and had to be held firmly by the Indian boy, to be prevented from doing so. The sledge being in readiness, Father Petitot and his companion mounted it. Free reins were given to the dogs, and the frail equipage shot with the rapidity of an arrow straight through the group of wolves, who opened a passage for it, four standing on one side and three on the other. They received some sharp cuts of Father Petitot's whip as he passed un harmed in their midst. Their horrible howling, no doubt caused by regret at the escape of their intended prey, continued

escape of their intended prey, continued to be heard for a considerable distance,
A great portion of the vast regions traversed by Father Petitot during that journey had never been trodden by foot of a white man before. It was with ineffable reclings of devotion and thankfulness that he offered for the first time the holy sacrifice of our Lord's body and blood, amidst those lonely steppes that touched the northern frontiers of the earth, and

murder him, had become penitent of their crime. For two years he kept them under probation, during which time he fre-quently instructed and exhorted them. They repeatedly expressed their regret and horror at the crime they had agreed to commit, and their determination for the future to lead a christian life, and to give themselves, without reserve to the service of God. At the close of their period of probation, Father Petitot admitted them to Holy Baptism. He states, that during the journey last named, he received hospitality for three days in the hut of one of these men.

TO BE CONTINUED.

Do It. Reader, send your address to us and learn how to make a considerable sum of money pleasantly and honorably. Industrious people of both sexes, young or old, make \$5 a day and upwards, and at the same time live at home with there families. Many are making several hundred dollars per month. The work is not hard to do, and no special ability is required. Grand success awaits every worker. Capital nonneeded; we start you free. Every person who reads this who wishes rapidly t a large sum of money, should write at once; a sure thing. Address Stinson & Co., Portland, Maine.

M. A. St. Mars, St. Boniface, Manitoba, writes: "Dr. Thomas' Ecleviric Oil is a public benefit. It has done wonders here, and has cured myself of a bad cold in one day. Can be relied upon to remove pain, heal sores of various kinds, and benefit any inflamed portion of the body to which it is applied.

it is applied. Ten Years' of Torture. Mrs. Thomas Acres, of Huntley, Ont was for ten years a sufferer from liver complaint, which doctors' medicine did not relieve. After using four bottles of Burdock Blood Bitters she was entirely cured, and states that she is like a new woman again.

James H. Gilmour, of T. Gilmour & Co., Molesale Groers, Brockville, says—I have used famarac Elixir for a severe cold and cough, which it immediately relieved and cured.

THE OXFORD MOVEMENT.

FATHER ANDERDON'S LECTURES. London Universe, Oct. 22.

On Saturday night in the Drysdale Hall,
Marlborough Orescent, Newcastle, the
Rev. W. H. Anderdon, S. J., M. A.,
lectured on the "Oxford Movement." Mr.
Fee, President of the Catholic Young
Men's Society, was in the chair.
Father Anderdon said he had intended
to speak upon some passages in his own

Father Anderdon said he had intended to speak upon some passages in his own life, but as that lecture would perhaps have produced more amusement than instruction, he readily put it aside, and he was sure they would be glad to hear something about the Oxford movement. The externals of the place had a very powerful influence in directing the movement and the minds ic general of those who took part in it. Many things accounted for a movement like this being more likely to originate at Oxford than at Cambridge. But the externals of the place and the course of studies tended directly in a retrograde direction, as far as the course of time went, and of GOING UP THE STREAM OF TIME

rather than down in a world constantly moving onwards. In order to show the approximate causes of the movement it would be as well to introduce the audience to certain names. These were John Keble, who was the beginning, and to a certain extent the leading spirit of it; John Henry Newman, Richard H. Froude, the elder brother of the well known writer of history or what was supposed to be his elder brother of the well known writer of history, or what was supposed to be history; Edward Bouverie Pusey, who lived and died out of the Church after all; then bis own uncle's name, Henry Eiward Manning. Manning was never exactly reckoned amongst the movers in this movement; at least, not at first. He joined it afterwards, as it were incidentally, or by what is called a flank movement, and was no doubt imbued by his Oatholic principles, by the study of the fathers equally with the others. But his life at Oxford was rather later in point of date, and was of rather shorter duration. After leaving Oxford he had charge of a country parish. He took no step down country parish. He took no step down wards, and always very slowly but very steadily advanced towards the truth, and when it was fully made known to him he made no delay in accepting it. These men formed the front rank of those in the movement. After them would come such as Oakeley, Ward, and
HIS FRIEND FATHER FREDERICK WILLIAM

These were the dramatis personæ. Keble was known very extensively by a beautiful book of poems for every Sunday and festival of the year, called "The Christian Year." He would not recommend the study of the book. It was not a Catholic book, but was a book with very Catholic tendencies. Keble advanced so near to the very threshold of their holy faith that the marvel was that he had not the final grace marver was that he had not the final grace to step over the border. He lived and died, like his friend Puesey, outside; but in the meantime, he had been the means of drawing countless minds inside, because of the exceeding beauty and unconscious Catholic tendency of his writings. Catholic tendency of his writings. lic emancipation was passed in 1829 The eingular thing about the whole Oxford movement was that there was no visible or outward connection between the Cath olic emancipation and the movement in Oxford. The two things were absolutely independent, and all the more providen-tial and remarkable was it that the movement should have sprung up out of the soil in the midst of Oxford, and at a time when the Catholic movement had not yet begun to be felt. This fact was strengthened by this other singular fact, that most of those connected with the movement derived pathing whetever for any Catholic was strengthened. derived nothing whatever from any Cath-olic they knew. That which produced the movement-that which was THE MATCH THAT LIT THE TRAIN

was this, the Government of Lord Standard the northern frontiers of the earth, and proclaimed the Name of Jesus to races that had never heard that august name pronounced till then.

We are happy here to be able to state, on the authority of Father Petitot, that the four Indians who had been told off to murder him, had become penitent of their live. England itself was under such as the four indians who had been told off to murder him, had become penitent of their live. England itself was under such as the four indians who had become penitent of their live. England itself was under such as the Government of Lord Standard Spencer, of the Spencer, of the Called Spencer, of the Called Spencer, of the convenient of the consolidation of certain Sees in Wales. Wales, with the tenacity of the under all disadvantages, but, unlike Irection to other people was, "Will you do me the favor to pray for the conversion of Eugland." He could not omit to mention the wonderful sermons which Newman, who was then a Fellow of Oriel College and Vicar of St. Mary's, Oxford, used to preach to those who came to listen to him on Sunday afternoons. was this, the Government of Lord Stan. alive, England itself was under such a strain of persecution that she was unable to help Wales, and hence the Principality became Protestant. In a certain dark moment John Wesley came, and put them, as it were, into one sack, and made them Wesleyans The dioceses of Wales therefore contained about as many Welsh members of the congregation as those in Ireland did Irishmen, and they knew what that was (aughter). The cathedrals were empty, the Bishops had einecures, and nebody had anything to do; and the Government thought it was time to consoli-datesome of these Sees, and therefore pro-posed the consolidation of the dioceses of Bangor and St. Asaph. This was the match that fired the train. These learned men at Oxford began to say, "This is not what we have understood by Church: you, the Government, have no power to come in and touch the things of God; keep to the things of Cæsar. Therefore, hold your hard and hand and

DON'T VENTURE TO TOUCH THIS." John Keble's voice it was that was raised in a sermon which he preached before the University of Oxford, which was called "National Apostacy," in which he showed that if England ever came to such a state that the Government should lay her fingers on things sacred, that would be the ingers on things sacred, that would be the nation's apostacy. This roused the whole country, and the Oxford movement flamed into life in a moment. Pussy, who gave his name to the movement to a certain his name to the movement to a certain extent, had not yet appeared; and at the time Newman began to ventilate his studies, Pussy was engaged purely with German and Hebrew study. Newman was a man who must needs rise to the top of everything he took in hand, in consequence of the gifts that were given him. If he (the lecturer) were to try to define Newman's special gifts, he would say Newman's was a mind of the most marvelious logical precision, subtlety, and refinement of thought, united with a disposition of extraordinary self-denial and with a grasp of the English language which he supposed had been possessed by few. He it was who from the first wrote the most stirring and most energetic and time Newman began to ventilate his the most stirring and most energetic and effective of the Oxford tracts. The tracts PROF. Low's MAGIC SULPHUR SOAP,—
Healing, soothing and cleansing for all
eruptive diseases of the skin. Delightful
for tollet use.

Healing, soothing and cleansing for all
expounding these new views. The views
with which the tracts started were very
much these: That "minister," if it meant

anything to the purpose, meant priest: that if the word "priest" meant anything to the purpose, it meant a man deriving his influence, not from mere secular position, not from any accidental learning or other qualities, but from the fact that he had come down in an unbroken line of succession from the Apostles, and that his position and authority were spiritual from first to last. Hence these men began to teach the apostolical succession.

THIS WAS QUITE A NOVEL VIEW.

The Bishop had been considerably affected by the fact that they were governed by temporal Lords, and had seats in the House of Lords, and more particular cauliflower wigs that had been disused in modern times (laughter). There were two views. One was the secular view, the view of the Established Church—"our holy Established Church"—and the rest; whereas

THE OXFORD MEN SAID, "OH, HOLY AS but holy because apostolic, holy because

but holy because apostolic, holy because spiritual, holy because at one with the ancient days, holy because at one with the spirit and doctrine—as we hope at least"—said they, "at one with those who immediately succeeded the Apostles, and whose Scriptures and writings have come down to us," The tracts astonished the whole country, and roused Eugland from end to end. They gave the name to the movement, and henceforth these men were called the tractarian party. If his hearers were now to read these tracts were called the tractarian party. If his hearers were now to read these tracts they would be astonished how little of the way they went, how timid, and how tentative they were, more like people putting out their hands to feel the way on a dark night than anything else. The only wonder was that they should have aroused so great a flame. But it was a new departure; it was like the first movement of a glacier slipping from the mountain side. People saw what was coming far more clearly, in many instances, than the tract writers themselves, who hung on and said there was nothing further from their thoughts than to leave their Church, and that THEY ONLY WANTED TO BRING THE

CHURCH BACK TO THE STANDARD in which it existed in the minds of the Reformers. By-and-by they began to study these Reformers, and the more closely they studied them, however, the less they liked them, and the mere they studied the holy writings of the ancient writers of the Catholic Church, the more they found themselves in barmony with they found themselves in harmony with these men. So gradually, and by degrees, and fearing the ultimate consequences of what they could not resist, they lessoned their hold upon that which they were their hold upon that which they were holding before, and were grasping and reaching forward to that which they knew but faintly and timidly in outline before them. Dr. Ward out forward a little book called "Hints on Questions for Self Examination," and people then really for the first time began to examine their consciences. They looked into their prayer book, and found not only that the confession of sin was recommended to all before Communion if they found themselves troubled with any weighty matter on their troubled with any weighty matter on their consciences, but in their offices for the visiting of the sick, the sick man had to be moved by the minister to make a confession of his sine, and then had to receive absolution in the Catholic form. These things were left in the prayer book, because the prayer book was from first to because the prayer book was from first to last a compromise between two schools of opinion. Until he (Father Anderdon) went to Oxford he believed he never consciously opened his lips to a Catholic. So that the Catholic Church externally had no influence whatever on the move-ment, but there was one man who moved through the authorities of the Church and made a great movement in the same direc-tion in which these learned men at Oxford were leading themselves. That

THE LATE SAINTED FATHER IGNATIUS

listen to him on Sunday afternoons.

There was hardly a word in them that
might not have been said by a Catholic, might not have been said by a Catholic, except that he spoke tentatively and like a man feeling his way, while a Catholic would speak with the full assurance of faith. These were sermons to mould any mind, and countless must have been th minds they moulded, and all in one direcminds they moulded, and all in one direction. Tract ninety, the most celebrated of all, was written by Newman to show that somehow or other, by this term or that distinction, or by weakening one clause or bringing another clause into greater prominence, they might by an effort subscribe to the Articles (laughter.) That would not do, and the Bishop of Oxford—a thorough gentleman, always dignified, always courteous—came in and said, "This is going too far. I cannot allow this, and therefore the Tracts must cease." Suppose a Bishop to say that cease." Suppose a Bishop to say that with reference to any favorite practice amongst the High Church party in the present day. Suppose the Bishop said, "Don't do this." What would have been the answer at the time he was speaking of? Instant submission. The Tracts were put aside, and not a pen raised. What would happen to-day? A Bishop says, "YOU REALLY MUST REMOVE THOSE CAN-

"YOU REALLY MUST REMOVE THOSE CANDLES FROM THE ALTAR.

It is not a dark day. I don't like the candles." Of course, there is courteous submission to His Lordship. The Bishop gets into his carriage and drives away. "Light up the candles!" (laughter). The Bishop says, "Your Communion table appears to be too much like an altar. There is a red antependium. Please to have it "removed." The Bishop drives off in his carriage. "Bring out that green in his carriage. "Bring out that green embroidered antependium. The Bishop does not like the red one." In the day of the Oxford movement there was nothing of the playing with vestments and milinery and haberdashery. The only thing done in a Catholic direction was to get into the pulpit a surplus and preach the sermon. It was thought to be a somesermon. It was thought to be a some-thing at least one degree away from the Geneva gown and bands. He claimed for the Oxford movement a spirit of great the Oxford movement a spirit of great humility, of great docility, of personal asceticism, of personal penitence, and of submission to authority. What would be THE FINAL RESULT OF ALL THIS? No doubt in the majority of instances

that influence which had its birth Oxford had in a great measure died dow again. The present Oxford was not to Oxford of his remembrance. It seems to him to be now a place divided between what was called no nonless Constitution. what was called muscular Christianity the one side and open sgnosticism on the other. A portion was devoted to rowin and various athletic amusements, and the other controls and the other controls and the other controls and the other controls are controls. more thoughtful portion was following reat agnostic leaders, seeing great beautin some portions of the Catholic faith, b by no means making any active person submission. This was a subject important ant and interesting in itself, and he wou therefore claim from his Catholic audien now and then the prayer that minds whi were on the move might find the door their true home, and that those who hadopted at least a portion of Catho principles might live to be crowned their result.

BISHOP MACDONELL.

I. By W. J. Macdonell, Toronto.

Reprinted, by consent from the Weekly Cat-lic keenew
Of the public men of Upper Cana-some sixty years ago, few, if any, w-better known or more highly esteen than was the Right Rev. Alexander M-dorell, first Bishon of Kingston.

donell, first Bishop of Kingston.

As this distinguished prelate occupies more than ordinary position in the Brit Dominions, a brief memoir of him may prove uninteresting to the readers of t

This venerable gentleman was be 17th July, 1762, in Glen Urquhart, on orders of Loch Ness, Invernesshire, Sond. Being destined for the Church, land. Being destined for the Church, was, at an early age, sent to the Scott College in Paris, and subsequently to Scottish College in Valladoid in Spi where he was ordained priest on 16th Fruary, 1787. During his stay in Paris the writer heard from his own lips, students were brought from their per ful retreat by some revolutionary ent siasts, and forced to dance around a lerty Pole. Young Macdonell, who always an ardent Royalist, was very mehocked at such outrageous proceedit He bound a handkerchief around his knand feigning lameness, managed to each and feigning lameness, managed to esc the threatened indignity. On leav Valladolid, he returned to Scotland, was stationed as a missionary priest in Brace of Lochaber, where he remain

four or five years.

A few years prior to 1790, a system converting small farms into sheep we thereby dispossessing small tenants, introduced into the Highlands of S land; in consequence a large proportion tenants throughout the Highlands vejected from their farms, and reduce the greatest distress; the restrictions of emigration acts preventing them femigrating to the colonies. In May, 1 Mr. Macdonell, understanding that m laborers were wanting in the manu-tories of Glasgow and its neighborh travelled to Glasgow and waited upor manufacturers, in the hope of procu-employment for the disposessed H landers. On being informed that greater portion of these people were C olics, the manufacturers promised e protection and encouragement to su would come down to their works. as the excitement caused in 1780 by George Gordon and his misguided lowers, when the Catholic Chapel and priest's house in Glasgow were burne a riotous mob, had not yet subsided manufacturers feared that some an ance might be offered to the Cat laborers. When Mr. Macdonell s that a clergyman should accompany men to afford them the consolatio their religion, he was assured that encouragement possible would be give such clergyman, but as the penal against Catholic priests were still istence, protection could not be incor guaranteed to him. Mr. Macdo however, declared his willingness accompany the Highlanders, and ris 700 or 800 laborers came down from Highlands, and gave full satisfaction

their employers during the two years remained in their service.

On the few occasions previous tarrival of Mr. Macdonell, when a officiated in Glasgow, he was oblighted by the province with the control of the service with the service w have his meeting up two or three p steirs, and to station at the door a s Irishman or Highlander, armed w Irishman or Highlander, armed we bludgeon to overswe intruders who attempt to disturb the service. By Macdonell, acting on the advice Porteous (one of the most influ Presbyterian clergymen of the city nephew, by marriage, to Sir John opened his chapel to the street, as not close the door during the seahout the year 1794, French revol ary principles began to make rapigress among men of all denomin employed in the manufactories, whe troubles in France, Holland and parts of the continent having carstagnation in the export of British of all kinds, a general failure among the street of the street of British of all kinds, a general failure among the street of the street of British of all kinds, a general failure among the street of the street of British of all kinds, a general failure among the street of the street of British of all kinds, a general failure among the street of the street of British of all kinds, a general failure among the street of the street of the street of British of all kinds, a general failure among the street of the street of British of all kinds, a general failure among the street of the street of British of all kinds, a general failure among the street of the street of British of all kinds, a general failure among the street of the stre of all kinds, a general failure amore cotton manufacturers of Glasgow we consequence; they were compelled miss the greater part of their oper Catholics as well as others. The thus thrown out of employment, obliged by necessity, to enlist in the erous military organizations then formed for the defence of the co Finding that the Catholics under Finding that the Catholics, und charge, were obliged to enlist in bodies, and compelled, according then universal practice, to declare selves Protestants, Mr. Macdone ceived the idea of embodying the one corps, as a Catholic regiment. this view a meeting of Catholics we at Fort Augustus in 1794, and address to the King drawn up, offe raise a Catholic corps under commy young Macdonell, of Glengarry; a tion was sent to London, and the was most graciously received King, a letter of service being is raise the First Glengarry Fencible ment as a Catholic corps, the first re-such since the Reformation. M donell, though contrary to the triefing law, was gazetted Chaplain. or five regiments which had been in Scotland having refused to exter services to England, and havin mutinied when ordered to mare

Glengarry Fencibles, by the persua their Chaplain, offered to exten services to any part of Great Br Ireland, or even to the islands of and Guernsey. This offer was very emigrants to Upper Canada, by way of the United States, that the odium of

best could, in the years 1803 and 4 He may be said to have almost literally

smuggled them away, so many and so

been a baby, and carried me ashore.

This "fine strapping young fellow" was the writer's uncle, John Macdonell, in

who are nowned "North Wester,"
who died some forty years sgo at his
residence, Point Fortune, on the Ottawa.
"There were giants in those days." Mr.
Macdonell, the chaplain, was a man of

nerculean stature—six feet four inches in height and stout in proportion. What, then, must uncle John have been? Of

this same uncle, the Bishop in after days told the writer the following anec

dote. Early one spring morning, when the ice was breaking up, Colonel John Macdonell ran into his son's room and

cried out, "John, you are a pretty fellow to be lying abed at this time of

day, while a poor man is being carried down the river on a cake of ice." Up jumped John, ran down to the river, and "unaccoutred to the river of the

as he was," plunged in, rescued the man from almost inevitable destruction and returned triumphant to the paternal domi

cile. Many years ago, during the bishop

residence in Kungston, then a great hothed of Orangeism, he was one 12th of July, with his Vicar General, "Mc. William,"

called out to assist in quelling a riot; his

splendid figure was conspicuous. One worthy disciple of King William, in

state of great excitement, pressed through the crowd, avowing his intention to have "a lit at that big anti-christ." The bishop

ooked at him, and in his calm, deliberate

marner jerked out, "It would be the dearest blow that ever you struck." King

William collapsed instanter.

To return for a moment to uncle
John and his North-West experience.

Writing to his brother William, in 1815, at the instance of Lord Selkirk, who was

and put up at sunset the same day at a place called Le Grand Bois, after having

counted 7,360 carcasses of buffalo dead, i e,

No wonder that buffalos are no

Glengarry, which remained his h

possessions. He was consequently oblige

Ottawa and St. Lawrence, t

might, perhaps, have been avoided.

In March, 1803, Mr. Macdonell obtained America; the entire country, from the

multiplied around him were placed in

One

that influence which had its birth in able to the government, as it formed a Oxford had in a great measure died down precedent for all Fencible corps raised after again. The present Oxford was not the Oxford of his remembrance. It seemed to him to be now a place divided between what was called mu-cular Christianity on the one side and open agnosticism on the other. A portion was devoted to rowing and various athletic amusements, and the more thoughtful portion was following great agnostic leaders, seeing great beauty in some portions of the Catholic faith, but oy no means making any active persona submission. This was a subject import ant and interesting in itself, and he would therefore claim from his Catholic audience now and then the prayer that minds which were on the move might find the door of their true home, and that those who had adopted at least a portion of Catholic principles might live to be crowned by their result.

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Of the public men of Upper Canada, some sixty years ago, few, if any, were better known or more highly esteemed than was the Right Rev. Alexander Mac-dowll fort Bishon of Kinston.

donell, first Bishop of Kingston.

As this distinguished prelate occupied a more than ordinary position in the British Dominions, a brief memoir of him may not prove uninteresting to the readers of the Catholic Record.

This venerable gentleman was born 17th July, 1762, in Glen Urquhart, on the borders of Loch Ness, Invenesshire, Scot-land. Being destined for the Church, he was, at an early age, sent to the Scottish College in Paris, and subsequently to the Scottish College in Valladoid in Spain, where he was ordained priest on 16th February, 1787. During his stay in Paris, as the writer heard from his own lips, the students were brought from their peaceful retreat by some revolutionary enthusiasts, and forced to dance around a Liberty Pole. Young Macdonell, who was always an ardent Royalist, was very much shocked at such outrageous proceedings. He bound a handkerchief around his knee, and feigning lameness, managed to escape the threatened indignity. On leaving Valladolid, he returned to Scotland, and was stationed as a missionary priest in the Brace of Lochaber, where he remained

four or five years.

A few years prior to 1790, a system of converting small farms into sheep walks, thereby dispossessing small tenants, was introduced into the Highlands of Scot. land; in consequence a large proportion of tenants throughout the Highlands were ejected from their farms, and reduced to the greatest distress; the restrictions of the emigration acts preventing them from emigrating to the colonies. In May, 1792, Mr. Macdonell, understanding that many laborers were wanting in the manufactories of Glasgow and its neighborhood travelled to Glasgow and waited upon the manufacturers, in the hope of procuring employment for the disposessed High landers. On being informed that the greater portion of these people were Cath-olies, the menufacturers promised every protection and encouragement to such would come down to their works. But as the excitement caused in 1780 by Lord George Gordon and his misguided fol lowers, when the Catholic Chapel and the lowers, when the Catholic Chapet and the priest's house in Glasgow were burned by a riotous mob, had not yet subsided, the manufacturers feared that some annoy ance might be offered to the Catholic laborers. When Mr. Macdonell stated that a clergyman should accompany these men to afford them the consolations of their religion, he was assured that every encouragement possible would be given to encouragement possible would be given to such clergyman, but as the penal laws against Catholic priests were still in ex-istence, protection could not be insured or guaranteed to him. Mr. Macdonell, however, declared his willingness to accompany the Highlanders, and risk the 700 or 800 laborers came down from the Highlands, and gave full satisfaction to their employers during the two years they remained in their service.

remained in their service.

On the few occasions previous to the arrival of Mr. Macdonell, when a priest officiated in Glasgow, he was obliged to have his meeting up two or three pair of steirs, and to station at the door a sturdy Irishman or Highlander, armed with a bladden to occase introders who might bludgeon to overawe intruders who might attempt to disturb the service. But Mr. Macdonell, acting on the advice of Dr. Porteous (one of the most influential Presbyterian clergymen of the city and a nephew, by marriage, to Sir John Moore) opened his chapel to the street, and did not clear the not close the door during the service. About the year 1794, French revolutionary principles began to make rapid progress among men of all denominations employed in the manufactories, while the troubles in France, Holland and other parts of the continent having caused a stagnation in the export of British goods of all kinds, a general failure among the cotton manufacturers of Glasgow was the consequence; they were compelled to dishe greater part of their operatives, Catholics as well as others. The men, thus thrown out of employment, were obliged by necessity, to enlist in the num obliged by necessity, to enlist in the num-erous military organizations then being formed for the defence of the country. Finding that the Cathotics, under his charge, were obliged to enlist in these bodies, and compelled, according to the then universal practice, to declare them-selves Protestants, Mr. Macdonell con-esived the idea of embodsing them into ceived the idea of embodying them into one corps, as a Catholic regiment. With this view a meeting of Catholics was held at Fort Augustus in 1794, and a loyal address to the King drawn up, offering to raise a Catholic corps under command of young Macdonell, of Glengarry; a deputa-tion was sent to London, and the address was most graciously received by the King, a letter of service being issued to the First Glengarry Fencible Regi ment as a Catholic corps, the first raised as since the Reformation. Mr. Mac denell, though contrary to the then ex-isting law, was gazetted Chaplain. Four or five regiments which had been raised in Scotland having refused to extend their services to England, and having even mutinied when ordered to march, the Giengarry Fencibles, by the persuacion of their Chaplain, offered to extend their services to any part of Great Britain or Irelaid, or even to the islands of Jersey and Guernsey. This offer was very accept.

hat period.

Accordingly, in the summer of 1795, the regiment was ordered to the Isle of Guern-sey, then threatened with invasion by the French; it continued there until the breaking out of the Irish troubles in 1798, when it was ordered to Ireland. The good con duct of the men combined with the activ-ity derived from their mountainous origin, induced the Government to employ the Glengarry regiment in the most dis-turbed parts of the country—the counties of Wexford and Wicklow, and in the hills and morasses of Connemara, where many lawless characters had taken refuge, and who, issuing from their fastnesses during the night, harrassed the peaceable inhabit-ants and burned their houses and out outldings. Mr. Macdonell in his characte buildings. Mr. Macdonell in his character of chaplain, prevented the excesses a generally committed by the soldiers of other regiments, especially by those of the Native Yeomanry Corps, and which rendered them the terror and detestation of the insurgent inhabitants. Mr. Macdonell found many of the Catholic chapels in the counties of Wicklow, Carlow and Wexford the horses of Gord turned into stables for the horses of ford, turned into stables for the horses of the yeomanry. These he caused to be cleansed and restored to their original sacred purpose, performed Divine service in them himself, and invited the clergy and congregations to attend, most of whom had been driven into the mountains and bogs to escape the cruelty of the yeomarry and of such of the regular troops as were under the command of prejudiced or merciless officers; the poor inhabitants re-turned with joy to their chapels and homes as soon as assurance of protection was afforded them from quarters and by persons who had no interest to deceive

During the peace of 1802, the Glen garry regiment was disbanded, and its members again reduced to great straits because the Scottish manufacturing trad had been so circum-cribed by the late sanguinary war that the Highlanders could sangunary war that the Highanders coin not find an asplum or employment in their own country, and Mr. Macdonell began to entertain the hope that he might establish for them a claim upon the Government co far at least as to obtain for them grants of land in Upper Canada, where many of their friends were settled where many of their friends were settled on lands given as rewards for services rendered during the American Revolutionary War.

II. The first emigration from the High-lands of Scotland to North America took place in the year 1772, from estates of Lord Macdonald in the Isle of Skye, and of Lord Seaforth, from Kintail and Loch Broom. These emigrants were all Pro-testants. They went to South Carolina In 1773, John Macdonald of Glenaladale, wishing to free the tenants of Macdonald, of Clanronald, from the hard usage they experienced from their landlord, sold his property and took a ship load of them to Prince Edward, then called St. John's Island, in the Gulf of St. Lawrence. This island was taken by the English in 1758and first colonised by them about 1770 Lord Selkirk, of Red River renown, in his nord Science, of Red River renown, in his "observations" on emigration from the Highlands, published at Edinburgh in 1806, gives an account of a settlement formed by him in the same island, in 1803. This colony, after undergoing the vicestudes incident to such adventures, was ultimately placed when presented was ultimately placed upon permanen basis, as can be seen by its condition a the present day. The emigrants of 1773 however, did not meet much encourage ment. As a consequence, many of them removed to Nova Scotia, where they remained until the breaking out of the American Revolutionary war in 1774 All who were capable of taking arms then joined the Royal Standard, some under captain Macdonald and others under Major Small. Another body of Highland. party of Highlanders emigrated from Glengarry and Knoidart, and settled in Schoharie county, on the Mohawk river, in the then British Province of New York
The writer's grandfather, Colonel John
Macdonald, of Scottos, or Scothouse, Glengarry, being as he says, of a roving disposition, and tond of adventure, was induced to join this expedition. Mr. induced to join this expedition. Mr. Shaw, in his history of Moray, states that the "Macdonells of Glengarry, never, that I know, reformed. The gentlemen of that have their sons educated in the Scotch colleges abroad, especially at Douay, and they return home either avowed or concealed Papists." Colonel Macdonell was born in 1728, and in 1740 was sent to Rome, probably to be educated for the church. His father and grandfather, also had been educated in that city. It was a maxim of the Bishop that "a Macdonell should be either a priest or a soldier." None of the writer's paternal ancestors seem to have had any vocation to the ecclesiastical life. Many of them chose the profession of arms. Colonel Macdonell followed that course, and his religion being a bar to its practice in his native country, he entered the service of Spain and was also offered a general's commission in the Austrian ervice. He was familiarly known to old residents of Upper Canada as "Spanish John." He died at Cornwall in April,

tery at St. Andrew's.

His autobiography down to the time of his departure from Scotland abounds in strange adventures in foreign parts. At the instance of his old friend and fellowcountrymen, Dr. John Strachan, first Pro testant bishop of Toronto, it was pub lished in April, 1825, in the Canadian Magazine, Montreal. Colonel Macdoneil was a great friend of Sir William Johnson, and to show his appreciation of that famous character, named the writer's father, who was the first of the family born on American soil, William Johnson Macdonell An anecdote of Sir William

1810, and was buried in the family ceme-

Johnson may bear repetition: He had just received from friends in the old country a brand new uniform resplendent with scarlet and gold. This brilliant affair took the faucy of an Indian chief, a man of great influence among his contemporaries, who went to Sir William and thus accosted him: "Sir William, I dreamt last night that you gave me that fine suit you wore yester-day." Among the Indians a hint like this

character to be ignorant of its meaning. the Sign Manual for a grant of land for He accordingly parted with the uniform A few days afterwards, meeting his ludiau friend, he accosted him in turn: "Chief, I dreamed last night that you gave me all I dreamed last night that you gave me all the land from so and so, to so and so," describing a tract of great extent and value in the neighborhood. The chief was dumfoundered:—After a moment's pause, "Sir William," said he, "if you dreamed it, you must have it, but I shall give up dreamed as you dream to a trong as your decay to stong give up dreaming, as you dream too strong On the breaking out of the onary war, these Highlanders, for me' On the breaking out of the Revolutionary war, these Highlanders, nuheeding the threats and coaxing of the Americans, who wished to detain them, and actually imprisoned many of their influential men, fought their way, under the command of Sir John Johnson, son of Sir William, to the banks of the St. Lawdirectly assisting emigration from the Highlands might be avoided, there being at that time a Provincial law which grabted two hundred acres of land to rence. They endured great hardships, living chiefly on the flesh of their borses and dogs, or on such roots as could be found in the forest. On reaching Canada they were formed into a corps, under Sir John Johnson, and were called the "Royal Emigrants."

every loyal subject entering Upper Can-ada from the United States with the intention to settle in the Province. Mr. Macdonell declined this advice, and, At the conclusion of the war, as a re regardless of opposition, found his way to Upper Canada with his followers as he cognition of their services, and in com-pensation for their losses, lands were granted them in Upper Canada, and they settled, some in the Niagara District, some on the Bay of Quinte, and some on the shores of the St. Lawrence, in the section now known as the counties of Glengary and Stormont, the former being so-called in honor of the immigrants from Glengarry in Scotland. The first band of Highlanders who arrived in Upper Canada had followed an Irish priest canada hat followed an Insulpries and McKenna. In 1776 M Montgolfier, Vicar General at Montreal, and seventh Superior of the Seminary of St. Sulpice, (died 1791.) spoke of them in these terms: "That missionary, Father McKenna, has been charged to accompany a new colony of Highlanders, about 300 in number, who, they say, are going to settle in Upper Canada, where they hope to enjoy the Catholic religion without molestation. They have already arrived at Orange, and intend to fix altogether in the same place with their missionary, who alone understands their language. I have given him the ordinary powers for ministering to his ambulating parish." The next priest in that section seems to have been the Rey. Alexander MacDonell, ordained in 1768, missionary at "New Johnson, Upper Canada" in 1796—died at Montreal, 9th July, 1803, aged 61 years. The writer has a duodecimo book in two The writer has a duodecimo book in two parts, containing respectively 60 and 75 pages printed at Quebec, by Wm. Brown, MDCCLXXVIII, (1778), and "published with permission of my Lord John Oliver Briand, Bishop of Quebec." The first part is entitled "The Sincere Cathelic's Companion." and contains prayers for mass confusion communion etc. The mass, confession, communion, etc. The second part is "An Abstract of the Douay Catechism." Inside of the cover, (sheep Cateenism." Inside of the cover, (surep-boards,) is the following inscription, "The property of Wm J. MacDonell," (the writer's father) "given to him by the Rsv. Mr Alex MacDonell, in Cornwall, on the thirty first day of August, one thousand seven hundred and ninety four.—Canada." This Rev. Mr. Alex McDonell is no doubt the priest who died at Montreal in 1803 The name is very prominent in 1803.
The name is very prominent in the annals of the church in Upper Canada. The Abbe Targusy, in his "Reportoire General du Cierge Canadien, Quebec 1868," gives a list of twenty Macdonells and Mac donalds who were on the mission in various parts of the province, from 1768 to 1866, and does not include all; one especially notable individual, the Very Rev. William Peter Macdonald, Vicar General of Kingston, of whom more hereafter, being completely overlooked. Knowing that many of his countrymen nad settled in Upper Canada, Mr. Alex Macdonell, the subject of this sketch, went to London about the year 1802 to lay before the Premier, the Right Hon major Small. Another body of Highlanders, and the whole corps was denominated the 4th regiment. In 1773, at the invitation of the celebrated Sir William Johnson, diality, complimented him on the braven of the celebrated sir William Johnson, and learly of his country was and diality. assured him that nothing would give him greater pleasure than to afford substan tial proof of the good will of his Majesty'

> necessity of quitting their native land to seek in a distant country subsistence for themselves and their families, nemselves and their families, Mc Addington wished, however, to induce Mr. Macdonell to take his people to the Island of Trinidad, then recently ceded by Spain to England. Mr. Macdonell was a family of the state of donell was offered eighty acres of land for every head of a family, as much money as would suffice to place four slaves on every farm, a physician and a school-master for the new colony, and for a period of three years as much wine for the use of the colonists as he and the doctor should consider necessary for the preservation of their health. Moreover, for himself and a few special friends, such salries as would make them indepedent, Mr. Macdonel', however, felt com-

government towards them, inasmuch as of all his Majesty's subjects, the High-

landers were always the readiest to come forward to their country's call, and the

only class from whom a complaint had never been heard. Mr. Addington further assured Mr. Macdoneli that

nothing gave him deeper cause of regret than to see such brave and loyal subjects

forced by adverse circumstances to the

pelled to decline all these tempting propositions. He assured Mr. Adding ton that having devoted his life hitherto to the good of his fellow-creatures he could not think of inducing them to emigrate to an unhealthy tropical climate. Consequently be renewed his solicitation for the bestowal of lands in Upper Cangrate to an unhealthy tr ada.

The only objection Mr. Addington could make to this request was that the British Government had such a slender hold on the Province of Upper Canada that he did not think himself warranted to encourage the king's loval subjects to

emigrate to that colony. Mr. Macionell, on the contrary, assured Mr. Addington that the emigration of Highlanders to Upper Canada would form the strongest sible tie between that colony and the parent state. He also suggested the advantage that would accrue to Great in our Canadian woods and swamps. By Britain by organizing the disbanded fencibles into a military emigration to the British Provinces of North America, and granting them lands after a limited that sphere and social position to which period of service. Had this cognetion been adopted, much subsequent trouble might, perhaps, have been avoided.

that sphere and sold bost positive distribution of the "black robes" Toe morals of they were justly entitled. At this time of the children of the wilderness were might, perhaps, have been avoided.

Atlantic to the Pacific coast, formed but every officer and soldier of the Glengarry one diocese under the jarisdiction of the Bishop of Quebec. The small oligarchy formed of men holding offices from the Regiment whom he should introduce into Upper Canada. On this fact becoming known, the Highland proprietors took alarm, and endeavored by various means to prevent their people from emigrating. crown, and irresponsible to the people, but who ruled Lower Canada in the days of which we write, seriously attempted to suppress both the language and religion The regulations of the Emigration Ac poor men, after selling their effects and repairing with their families to the ports
of emurkation, were not permitted to
emigrate. Such effect did the fears and
threats of the Highland lairds produce the el In 1806 Mgr. Joseph Octave Plessis.

emigrate. Such effect did the fears and threats of the Highland lairds produce upon the flome Ministry, that even Lord Hobart, Colonial Secretary of State, urged Mr. Mscdonell to conduct his and capacity, and took the reins of the secretary of State, and capacity, and took the reins of the secretary of State, and capacity, and took the reins of the secretary of the secretary and took the reins of the secretary of State, and took the reins of the secretary of th ecclesiastical government with a firm hand, as a man who had long been accustomed to exercise authority. He saw at a glance the wants of his immense dio-cese, and undertook to provide for them without delay. One of his first thoughts was to divide the diocese, that the vine-yard might be more efficiently cultivated. In announcing the death of his predecessor to the Cardinal Prefect of the Propagands, Mgr. Plessis expressed a hope that the Court of Rome would soon come to an understanding with the Court of St. James for the erection of a Metropolitan and some bishoprics in British North America. Meantime he petitioned the Holy See to caution, and, leaving the affairs of his diocese in the hands of Mgr. Panet, his treal, one in Upper Canada, and a third coadjutor, sailed from Quebec on the 3rd vexatious were the restrictions placed upon their departure. Mr. Macdenell landed at Quebec in 1803, and was immediately appointed to the mission of St.
Raphael, Upper Canada. There were
then no wharves on the river front at
Quebec; the ship lay out in the stream,
and Mr. Macdonell was considering the in Nova Scotia best way of getting ashore, when, to quote his own words to the writer, "a fine strapping young fellow waded out to the ship, took me in his arms as if I had been a below and carried me ashore."

joined to the disturbed state of Europe, and the war which sprung up between England and the United States, delayed the accomplishment of Bishop Plessis' desire to divide his diccese; but he had, through the Government of the Mother country, obtained the recognition of a share of those rights of which the oliginals of the state of those rights of which the oliginals of the state archy composing the Executive Council of Lower Canada had attempted to deprive the Church. On the declaration of war by the United States against England, in 1811, and the invasion of Canada by American troops, Mr. Mac donell prevailed upon his countrymen to form the 2nd Glengarry Fencible Regi-ment, which, with two militar regiments, raised also in the eastern part of the province, contributed much to the preserva tion of Upper Canada. By the activity and bravery of these men, the enemies' frontier posts of Ogdensburg, St. Regis and French Milis were taken, with their artillery, ammunition, and other military stores.

In 1816 Mr. Macdonell returned to England, and waited upon Mr. Addington, then Viscount Sidmouth, who introduced him to Earl Bathurst, then Colonial Secre-Part of his mission was to induc tary. Part of his mission was favor the measure proposed by the Bishop of Quebec for the division of that diocese, in which undertaking he succeeded to a certain

extent. In July, 1817, the Holy See separated Nova Scotia from the Diocese of Quebec and erected that Province into an Apos tolical Vicariate. At the same time Lord Castlereagh induced the Court of Rome to erect two other Apostolical Vicariates, one formed of Upper Canada and the other of New Brunswick, Prince Edward Island and the Magdalen Islands. Mr.

Island and the Magdalen Islands. Mr. Macdonell returned to Canada in 1817.

In 1816 Bishop Plessis paid his first episcopal visit to Upper Canada. The province had but few villages, separated by almost interminable lorests. Here and there were some groups of Catholics, the most considerable being at St. Ruphael's (Mr. Macdonell's homestead in Classocause) at Kuration and at Sandwich. at the instance of Lord Scikirk, who was striving to procure Catholic emigrants for his R-d River settlement, uncle John says: "To give you an idea of the num-ber of buffslos which occasionally frequent these parts, I may say that in May, 1795. I got on board of my canoe at sunrise, left the forks of the river Qui'Appelle, Glengarry,) at Kingston and at Savdwich. Kingston then contained 75 Catholics Kingston then contained 75 Camolics families, of whom 55 were Canadian and 20 Scotch and Irish. Sandwich had a Catholic population of 1,500 souls. The old parish of St. Peter on the Thames, (Riviere-a-la Tranche,) of which the drowned and mired, in the river and on its banks: such a melancholy sight seldom occurs, for in the twelve years spent in that country, I witnessed it but once." things of the past."

It has been well said that the life of the St. Claire flats, contained, with the settlement at Malden, about 450 souls. These two establi-hments were then on the confines of civilization. Beyond them Washington was the history of his country; with equal truth may it be said that washington was the history of his country; with equal truth may it be said that the life of Bishop Macdonell, from the epoch at which we have now arrived, is the history of the Church in Upper Can commenced the great solitude of the West known as the "Upper Country" or "North West," where many Canadians were employed in the service of the Hudson ada Upon his arrival he presented his credentials to Lieut. General Hunter, the then Lieut. Governor of the Province, and Bay and other fur trading companies As the venerable Dr. Scadding, the his torian of Toronto, pleasantly tells us, the obtained the land stipulated for his friends according to the order of the Sign Manual Nor' West had great attractions for the wayward youth of little York. "When-He took up his residence in the county of ever anything went counter to quarters for some twenty five years. He notions, running away to the Nor' West quarters for some twenty-new years. Its soon discovered that very few of the emigrants who had previously arrived in the country and had settled on lands allotted them, had procured legal tenures for their notions, running away to the Nor. West was always proposed; but what the pro-cess really involved, or where the Nor. West precisely was, were things vaguely realized. A sort of savage land of Cock aigne; a region of perfect freedom among the Indians was imagined, and to visit to repair to York, where, after much trouble, patent deeds for 160,000 acres of land for his new clients were obtained, it lakes Huron and Superior were to be traversed." Bishop Plessis had long desired to place a bishop in this immense and, after some further delay, patents for the lands of his own followers were also district, but before doing so it was judged necessary to send missionaries to prepare the way. In 1816 Lord Selkirk, then living at Montreal, wrote as follows to Bishop Plessis: "I have been informed the lands of his own followers were also secured. Mr. Macdonell's next object was the building of churches and establishing of schools, for which purpose he subsequently obtained grants of money from the Home Government, but these grants were not permanent On his arrival in Upper Canada, he found when the Catholic character in the whole by Mr Miles Macdonell, the old governor of Red River," (the writer's uncle) that last autumn he begged you to send a missionary into that country, to give only three Catholic churches in the whole Province, two wooden and one stone, and spiritual assistance to a great num only two clergymen, one a Frenchman, utterly ignorant of the English language, anadians, who are established there, dand lead a wandering life, after the fashion of the Indians, and who have contracted with Indian girls connections the other an Irishman, who left the country soon afterward. For more than thirty years Mr. Macdonell's life was devoted to contrary to law. I am persuaded that the missions of Upper Canada. He tra velled from the Province line at Coteau du Lac to Lake Superior, through a country zealous and intelligent ecclesiastic would operate an infinite benefit among these people, who have almost lost all religious without woods or bridges, often carrying sentiments. I shall be happy to co-oper ate all in my power in such a good work. his vestments on his back, sometimes on horseback, sometimes on foot or in the Accordingly in May, 1818, Messrs Joseph rough waggons then used, and sometimes Norbert Provencher and Severe Nicolas in ludian bark canoes, traversing the great Dumoulin left as missionaries for the inland lakes and navigating the rivers Red River. Sir John Sherbrooke, Gov. Ottawa and St. Lawrence, to preach the Word of God and administer the rites of ernor of Lower Canada, forwarded a let ter of recommendation on their behalf to all public functionaries and local the church to the widely scattered Catholics, many of whom were Irish immigrants authorities. God was pleased to bless the work of these apostolic men; their who had braved the difficulties of settling little Christian community increased his zeal, his prudence, his perseverance rapidly; half-breed families arrived from and good sense, these settlers as they

banks of the Red River. M. Provencher was in 1822 consecrated Bishop of Juliopolis, and the nucleus has now become the flourishing archdiocese of St. Boniface.
About the year 1839, Coadjutor Bishop

Gaulin visited a section of the North West. He made a glowing and pathetic which we write, seriously attempted to suppress both the language and religion of the French settlers, and to govern the colony irrespective of the will of the people, as expressed by their representa-Indians, in whose behalf he advised the appointment of a regionary Bishop. Bishop MacDoneli was much affected by its perusal and turning to the writer said:
"Mr. William, if you were to read Bishop Gaulin's account, you would quit the world and become a Missionary among the Lairney. Indians." Bishop Gaulin's narrative appeared eventually in the annals of the Indians." Propagation of the Faith.

Not having teen informed of the suc-cess which had attended Mr. Macdonell's cess which had attended Mr. Macdonell's efforts in favor of Upper Canada and New Brunswick, Bishop Plessis, at the earnest solicitation of his clergy, concluded to visit England and Rome. A voyage to Europe was then a very serious enterprise; like a journey from London to York, in the days of Queen Anne, no prudent man undertook it without first arranging all his spriftual and temporal arranging all his spiritual and temporal concerns. Bishop Plessis took every prein Nova Scotia, his intention being to recommend as Coadjutor for Upper Canada Mr. Macdoneil, who had already been placed among the number of his Vicars General.

Local difficulties, the particulars of which would be too lengthy to give in a brief sketch, as this is supposed to be, joined to the disturbed state of Earope, and the war which sprung up between England and the United States, delayed the accomplishment of Bishop Plessis' desire to divide his diocese; but he had, deverament of the Mother his intention being to July, 1819. Soon after arriving in Lon objections to the new divisions which he
wished to make. He accordingly called
upon Lord Bathurst, Colonial Secretary, and explained the state of affairs, which was by no means pleasing to that minister. As told the writer by Bishop Gaulin, Bishop Macdonell's coadjutor and successor, the minister's words were to the following effect:-"If the Pope chooses to appoint you Archbishop we can't help it, but if you accept the title we also must appoint an Archbishop who must have a certain number of suffragans, who must receive a certain state allowance; all this is too expensive; you had better, therefore, allow the title to remain in abeyance till some more convenient time." On erriving at Rome in 1820, Bishop Plessis asked permission to lay aside the title of Archbishop until the English Government withdrew their opposition. Pius VII. allowed the Bishop to choose his own time for its assumption; and it accordingly remained dormant till 1844, when it was revived by Mgr. Signay, and has to this day been borne unchallenged by his successors in the See of Quebec.

TO BE CONTINUED.

THE HEROINES OF THE CHURCH.

The painful pictures of suffering and death, printed in the daily papers, are re-lieved by the heroism of both nuns and priests. A Catholic priest, speaking of the heroes and heroines of the Church, very truly remarks that you will not find them among queens of fashion. Neither them among queens of fashion. Neither have they places in the assemblies where women are clamorous about rights and wrongs. The homes of elegant ease and idleness are not their dwelling, and the bewildering eloquence of human passion is to them a foreign tongue. They are not among the throng who seek a "mis-sion" and "a field of labor." God chose their mission and called them to it, and at the sound of His dear voice they rose up gladly saying, "Lord, what wilt Thou have me do?"

Come with us to the plague-stricken cities of our land. The strong spirit of desolation is there; the rich have flad from coolen church still stands in the midst of the St. Claire flats, contained, with the sttlement at Malden, about 450 souls. These two establishments were then on the tainted atmosphere; the streets echoing with the din of traffic and populous with an ever shifting crowd are silent and deserted. Death is ruler, and all things bear the impress of his zeal.

The priests are there—they are always there in the thick of danger. But they there in the thick of danger. But they are only a handful already overtaxed, hastening from one death-bed to another, preparing the frightened, trembling soul to go to judgment. plague searches them out also and strikes

them down at their post.

Who will aid them in their ministrations of mercy? Oh! thank God! the Sisters of Charity have heard the wall of the stricken cities; and the Sisters of Mercy, and the "valiant daughters of St. Dominic," and have hastened to their relief. Oh, what a terrible task is theirs! The dead and the dying ones are all around them—men and women, children and tender babies. The pestilence spreads and their work multiplies; but they do not falter.

And some of them are young and fair, and have left happy homes and loving kindred, and fame, and rank, and fortun for this dreadful life of risk and priva-

But hush! one of them has fallen a victim to her charity—and another, and yet another—and now but a few are left. But still thank God, for new voices are singing His praise in heaven. And shed tears for them; but rather rejoice, as ye place upon their graves the virgin's lily-garland and the martyr's crown of

Woman as a Martyr.

History records the sufferings of countess martyrs, and we read of them with wonder and sympathy. But there are wonder and sympathy. But there are living to day in our midst thousands of other martyrs who have far stronger claims upon our consideration-women who are sufferers from those ailments peculiar to their sex, our wives, daughters and sisters, perhaps, whose lives are an unremitting round of suffering. "Is there no relief?" they cry. Yes, there is; Dr. Pierce's Favorite Prescription will remove that "dragging-down" feeling, remove that "dragging-down" feeling, will banish that backache, will restore every function to its normal condition.

To all sufferers from female complaints the solitudes of the remote West, and fixed their residence before the cabins of the "black robes" The morals of and their name is Legion-we the "Prescription" at once; i worth far more than its weight in gold to colony was gradually formed upon the you.

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THE CATHOLIC RECORD! RICH MOND LONDON, ONTARIO.

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Catholic Record.

London, Sat., Nov. 19th, 1887. THE EARLY BRITISH CHURCH.

A very brief report of a lecture delivered in the Memorial church school room on Monday evening, 7th inst., by Rev. H. D. Steele of Goderich, appears in the Free Press of the 8th inst., and corrections are made by the lecturer in the same journal of the 9th, The subject was "the Early British Church." The lecturer said that

"For at least two or three centuries previous to the Saxon invasion, and therefore long previous to the mission sent by the Bishop of Rome at the end of the sixth century, there was a pure Christian Church in existence in England, founded by the Apostles and their immediate successors, and that the new comers even went so far as to propose to the early British Christians certain terms on which they might unite with Augustine and his missionary Monks.—which terms, however, were firmly rejected. The subsequent overpowering influence of the Papacy had the effect of driving back the early Christians into the fastnesses of Wales, Cale-"For at least two or three centuries tians into the fastnesses of Wales, Cale-donia, and Ireland, and of breaking up what might now be called the Protestant religious establishment at Ions, and the last we hear in history of those ancient worshippers of God, (the Culdees,) was, if my memory serves me, in the year of our Lord 1297."

Elsewhere, in his lecture, Rev. Mr. Steele said that "not until the reign of John was the supremacy of Rome acknowledged in the British Church," and that "the English Church had in almost all its existence combatted the errors and attempted despotism of Rome.'

He acknowledges, however, that "Augustine and his forty monks were sent over from Rome, A. D. 596, to convert the heathen Saxons."

The perversions of history contained in the above statements prove the utter unreliability of Mr. Steele: and indeed they add to the pile of evidence already accumulated that the pretensions of modern Anglicanism to identify with the early church, whether in England or elsewhere, are but a farce.

King John reigned from 1199 to 1216. The only circumstance which occurred during the reign of John which could be twisted into meaning that the Pope's supremacy was then for the first time established, was the act by which John resigned his kingdom to the Pope and ing of the chalice "after the communion became the Pope's vassal; taking an oath of fidelity to the latter. This occurred on the 15th May, 1213, John being before that time in open rebellion with the Pope and the Church. This, therefore, must be the date before which, according to Mr. Steele, the Pope's authority was first recognized in England, before Which all the "errors and despotism of Rome" were combatted by "the English church;" and as Mr. Steele says that purgatory and transubstantiation were among these errors, we must look in vain king would continue to love God, and to for them, and for the doctrine of the Pope's supremacy, before that date. If we find these doctrines, or any of them taught previously in England, as the doctrine of the church, all Mr. Steele's theories are scattered to the four winds.

The very circumstances under which King John's quarrel with the Pope took place are a sufficient refutation of Mr. Steele. As early as 1203 John received from Pope Innocent III, a letter admonishing him to turn from the evil path he was then pursuing, and to do penance, to which John promised to accede, The occasion of this authoritative and fatherly admonition was his adulterous second marriage while his actual wife was living.

During the same year, however, John, always faithless, set at nought the authority of the Pope, and oppressed the Church, and this was the occasion of further demands from the Pope that the election of bishops should not be interfered with by the temporal power. The election of Stephen Langton, a Cardinal, to the See of Canterbury in 1208, was ratified by the Pope, after the rejection of Reginald: and though John refused at first to acknowledge Cardinal Langtop, his authority was recognized by the Church. The king's persecution of the clergy was the cause of the interdict under which England was laid, which afterwards culminated in the excommunication of John. Does not all this Church : we desire to submit to Blessed

prove that the supremacy of the Pope was fully recognized by the Church, even if it were disputed by the civil power?

Hence, in 1212, Stephen, the Cardina Archbishop of Canterbury, and the it will suffice to say that the whole line of Bishops of London and Ely, went to Rome saintly Bishops who presided over the to lay before the Pope'as account John's crimes, upon which the Pope ronounced against him the sentence o leposition. It was then, in 1213, that the Pope's legate, Pandulph, came to Eogland o arrange with John terms of peace with the Church. John was still unwilling to accept Stephen Langton as Archbishop of Canterbury, and said, "I wish to prove to the Pope my love and reverence. Let Stephen renounce the Archiepiscopacy, and I accept in advance the choice the Pope will make, and will provide another see for the rejected prelate." Pandulph rejected John's offers, and reminded him of the consequences that would ensue to himself if he remained obstinate. He would be denounced as a rebel to the Church. His subjects would renounce their allegiance, and would accept the ruler whom the Pope would name."

Do these circumstances leave the slightest room to maintain that the authority of the Pope was yet a thing prove, on the contrary, that the Suprenacy of the Pope was so completely recognized that not even the authority of the king could weaken it in the estimation of either the clergy or the

Be it remembered that the question is to depose the king. The question is, olely, whether his religious supremacy was acknowledged in England. This is what the Rev. Mr. Steele denies; but no one who honestly reflects upon the cirthat they prove most decidedly that Mr. Steele's statement is a gross misrepre- to Calvinism and High Churchism." entation, or worse.

We will add here, however, that though it does not precisely pertain to the matter under discussion, that the course of the Pope was the natural consequence of the position he then occupied, as the recognized arbiter between the nations which at that time composed the great European Christian Common. wealth; and at all events the acknowl edged wickedness and tyranny of John was such as to make his rule intolerable No one, better than the Supreme Head of the Church, could state when the tyranny of kings is such, that subjects are, by natural and divine law, freed from the obligations of allegiance.

Further proof of the Pope's supremacy, as a fact existing without dispute, and recognized as long established, and not as something new, is to be found in the first canon of the Council of London, which prescribes the manner in which mass is to be offered, and threatens suspension against priests who disobey, "saving in all the privilege and honor of the holy Roman Church." This formula of submission and respect is added to all the canons of the council. The second canon attests belief in transubstantiation, one of the doctrines which Mr. Steele professes to be errors which were always combatted by the English Church. It gives directions for the respectful cleans-

of the blood" at mass. But the testimonies to the authority of the Pope do not begin with the reign of King John. They are to be found constantly in English writers, from the days of Augustine down. We shall content ourselves with a few extracts which prove

When Henry II, was reproved by Pope Alexander III, in 1159, with admirable dignity and benignity, Gilbert, Bishop of London, assured him, in reply that "the regard his holy mother, the Roman Church, with his usual reverence, "and that he accepted the correction administered to him with gratitude, temperance, and modesty, and he promises obedience to blessed Peter and you,' Anselm, in the eleventh century insisted that William Rufus should accept the authority of Pope Urban II, as the true Apostolic successor, before he would himself accept the See of Canterbury, adding: "To him you must render the homage and respect due to him and you must cause others to do the same.' Afterwards, the same holy Prelate, pre siding over a council of the Bishops, declared that he and they alike must "consult the supreme Pastor the Prince of all Bishops, the successor of St. Peter, and the inheritor of his divine privilege.' This is recorded by his biographer and companion Eadmer, who says elsewhere that "Anselm was always ready to obey the commands of the Apostolic See."

Venerable Bede, who wrote in the eighth century, relates that St. Gregory the Great wrote to St. Augustine: "It is the usage for the Apostolic See to give commands to ordained Bishops." This letter

was written A. D. 601, Our last quotation shall be from the eminent English Saint, Boniface, who in 745 wrote to the Archbishop of Canterbury: "We wish to preserve to the last, hour of our life our subjection to the Roman

Peter and his vicar, and to adhere canonically to all the precepts of St. Peter, that we may be counted among the sheep en-

We might continue our quotations; but saintly Bishops who presided over the Church both in England and in Ireland have, in Councils, in; their_letters and other works, proclaimed every doctrine which the Catholic Church proclaims today, and Anglicanism denies. Mr. Steele's assertions show either deliberate falsifica tion, or the most imbecile ignerance of the subject he deals with.

As we have treated this portion of the subject at considerable length, we will leave for a future issue the explanation of the differences which occurred between St. Augustine and the British Bishops. It will be seen that they no more help Mr. Steele's case than the line of Bishops from St. Augustine to the so called Reformation.

RELIGIOUS EDUCATION.

The Mail is positively frantic on the subject of Catholic Education. "Why do Catholics insist upon having Catholic schools? Or if they want religion in the schools at all, why are they not content unknown in England? Do they not in the United States with the kind of religion dished up for them by the Evangelical Alliance of New York? And in Canada, why do they persist in having schools where they will be free to inculcate their own tenets? They ought to be satisfied with just so much religious instruction as will be agreed upon by Mr. not here whether the Pope had the right La Sueur, and the Rev. Messn. Laing, Sutherland, Henderson and so on, after airing their views on the amount of reli lous knowledge that it is desirable or possible to impart, without exciting the dissatisfaction of the various schools of cumstances will refuse to acknowledge religious thought which exist in Ontario, from decided Infidelity and Unitarianism

> We decline the terms. But do we not exaggerate" the impu dence of the Mail in thus representing the position that journal takes? Let us see, In the Mail of Nov. 7th there appears an editorial based upon an article from the New York Times, and the action of the Evangelical Alliance of New York in reference to the relations of Catholics to the public schools, in which it is assumed that whatever position Protestants take is correct. The same journal made the same contention a few days before, stiting that Protestants are unanimous in reisting the Catholic position in regard to sciools, and by inference suggesting that so tley ought

Let us now see what is the position of the Evangelical Alliance and the New York Times on the subject.

The Times says : "In view of the conlemnation of the godless schools by those authorities, (of the Catholic Church,) their constant efforts to establish schools of their own, and to prevent theadherents of the Church from allowing their children to go to those of the public, and their insidious and open attacks on the whole system, it is a little peculiar, not to say imprudent, for the Catholics to show so much anxiety to get those of their own faith into the Public schools as teachers and into the official boards which control them. It is the well known attitude of that Church on the subject which gave significance to the controversy over the appointment of Dr. McNamara as a Trustee in the Ninth Ward, and the threats of political death made against Commissioner Sprague for opposing that appointment shows an animus quite characteristic of the foreign and Roman Catholic hostil. ity to this peculiarly American Institution. Whenever and wherever this fight is made the American people should be ready to

meet it." Clear away the verbiage from allithis, and what is found to be the meaning of the Times, endorsed by the Mail? Simply that in the city of New York, Catholics should have no representation on the School Board: a city in which Catholics form an actual majority of the population! But there is a plea set up that Catholics have their own parochia schools. There are, undoubtedly, parochial schools to which very many of the Catholics of the city send their children But, be it remembered, these parochis are purely private schools with which neither State nor City Corporation ha anything whatever to do. They are sustained solely by the voluntary contributions of the Catholic people. How, then, can the existence of such schools lessen the public rights of the Catholics as citizens, in reference to the Public Schools for which they are taxed, equally with Protestants and others ? The Time and the Mail simply exhibit the most insensate and fanatic bigotry by the position they take. "No taxation without representation" is a motto which has always commended itself to the good sense of the people of the United States and Canada. If, then, the Catholic people of New York city and state, or of any other State, are to be taxed for the support of Public Schools, on what principle of justice can they be refused the representation which their numbers justify? The only way in which this can

doubt this course would be pleasing to propose the means of securing this they bigots of the stamp of the Evangelical Alliance and the Mail; but it is an alternative that will scarcely be adopted Know-Nothingism would do this if it could, but the Know-Nothing element do not rule the United States, nor are they likely to do so.

It is no secret that the United States Catholics desire to have the school system o modified that they may enjoy the penefit of religious education for their children, without being obliged to pay an extra tax for it. whereas they are at present obliged by the laws to support the public schools, whether they make use of them or not. They have submitted to the unjust law; but as long as they are taxed as at present, they must and will have their voice in the control of the public chools. At all events, it is only in certain places, chiefly the cities and large towns, where Catholic parochial schools exist at present, Nothing would be fairer than to aid such schools in the same way in which public schools are supported by law, just as Catholic Separate Schools are aided in Ontario, and Protestant Schools in Quebec : but as long as this justice is denied, all the efforts of the Evangelical Alliance will not, and ought not to, prevent Catholics from exercising their rights as citizens to control the schools as far as their votes and influence extend.

Against this, it is said. "It is not the State's duty to afford Religious Education." We reply, that neither in Canada nor in the United States do Catholics ask the State to supply Religious E lucation. We are willing to do this ourselves: but we have a right to expect that imposition of an extra tax shall not be the punishment for imparting a religious education. Equity and ustice demand this; yet under the United States laws the injustice is per petrated. Is it any wonder that Catholics should wish, and should agitate to have themselves placed in a better position?

The Times raises the cry that the Catholics are foreigners. Certainly to compose more than eight millions of Catholics who are in the United States there are many of Irish, German, French Canadian, and other foreign birth; but the foreigners are not all Catholics, and even we find a new movement on foot to encourage the naturaliza tion of Englishmen. The nation owes much of its prosperity to the fact that it threw open its doors to immigraand invited the guests who came to participate in all the privileges of American citizenship, and such names as are found on th roll of honor, whether in business or in the army, prove that the country profited by the influx. None are more honored in their respective localities than the names of a Eugene Kelly in New York, a Campau in Detroit, while in the army such names as Generals Sheridan, Rosencranz, and Meagher, plainly indicate the origin of their bearers. But after all. those of foreign birth are not so very much more numerous among Catholics than among Protestants. By far the great majority of Catholics are native porn, of foreign descent, it is true: but the whole population of the country are

of foreign descent also. We have thus far argued the question Catholics regard religious instruction. But we have said that it is the object of the Mail and its following to impose on us the mongrel sort of religious instruction that will suit themselves, after they make up their minds how much religious instruction they can agree upon. Here is the proof. In the Mail of Aug. 12, we

"It ought not to be difficult, seeing that we are blessed or cursed with Separate Schools, for the various Protes-tant bodies in Ontario to agree upon a tant bodies in Untario to agree upon a deficite programme of religious unsec-tarian instruction. If it is to be done, however, it must be done quickly, for there is no denying that the jealousies and bickerings which have arisen over this question in the past have predis-posed not a few sincere Christians to try the experiment of secularization, simply as a means of restoring peace."

Hence, we see that if there are some 'sincere Christians," that is to say, from the Mail's point of view, some earnes Protestants, who are willing to do without religious instruction, it is because ardently as they desire it, they cannot agree on the character of the instruc tion to be given.

Again : "We believe with Dr. Sutherland that the banishment of religious teaching would be a calamity." Dr. Laing specifies the character of the religious instruction he looks for :

"The systematic and intelligent study of the Bible as a text-book, believing as I do that it is the best book for giving children religious instruction, Dr. Sutherland set this forth the other day with clearness and force." Letter in

The Doctor continues, explaining that this Biblical instruction must form part of the regular course, during school hours The Ministerial Association at a meet

ing held on Monday, 7th inst., resolved that "the question of religious instruction in our Public Schools is one of be done is by disfranchising at once all | national interest and vital importance." the Catholics in the United States. No But as they were not fully prepared to

appointed a committee which, taking i for granted that religious instruction is required, should report on two points :

"For what reason do we desire, and pon what grounds do we ask that re-

instruction would be at once compatible with the requirements of Public Schools in this land, and acceptable by all who desire that such instruction should be given in said Schools."

The Catholics do not want any tinkering of a compromise religious teaching. e want Catholic Schools, with Catholic doctrine and morals, and while supporting schools of this kind, we wish not to be taxed for any other. The Protestants may do as they please as far as themselves are concerned; but for ourselves, we are determined to have the same religious freedom to give religious instruction in the manner in which we have made up our minds to have it.

PASTORAL LETTER OF THE BISHOP OF KINGSTON Providential Expulsion of Catholic

AMES VINCENT CLEARY, S. T. D. by the Grace of God and favor of the Holy Apostolic See, Bishop of Kingston, to the Faithful of the City of Kingston

Children from the Public Schools.

DEARLY BELOVED IN CHRIST :

The Bishop of a diocese and the flock atrusted to his care are one in Christ, bound into unity of spirit and organic life by the action of the Holy Ghost, who "abides with the Church forever," (John xiv c. 16 v.,) and distributes its offices (1 Cor. 12 c.) and supplies His graces abundantly to all, the rulers and he ruled, that in them may be ever the ruled, that in them may be ever fulfilled the prophecy and prayer of the Redeemer uttered on the night of His passion; "that they may be all one, as thou Father, in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me." (John xvii). The little ones of the flock are the dearest to the heart of the send restrict the the heart of the good pastor. If the world despises them, or seeks to injure them or allure them into dangerous pastures, the zeal of the shepherd, who would imitate the example of the Prince of pastors, is instantly aroused in their benalf, and at every risk of his own peace and safety he will extend to them his special protection. Each one of them has been purchased at the price of the blood of the Son of God; and for each, as for all, the Bishop must give an account before the tribunal of the Supreme Judge, The loss of the least of these little ones would be a loss to the fold; and when danger threatens them, the whole fold is disturbed, and the hearts of all, the shepherd and the flock, are stirred by a common sympathy for them—of grief for their peril, and yearning for their reacue, and joy for their return to safety and peace. Wherefore we invite you to repeat with Us to day the inspired Canticle of Zuchary, the elect father of Christ's precurant, and by the Christ's precursor, sung by that aged patriarch on the Archangel's announce-ment to him that the hour of Israel's fatal blight of centuries had at length come: "Blessed be the Eord God of Israel, because he hath visited and wrought the redemption of His people . . . salvation from our enemies and from the hand of all that hate us."

PREDICTED RESULTS HAVE BEEN ATTAINED

For in the fulness of our heart's glad-ness and gratitude to the God of mer-

cies, We announce to you the helpless little children of Our guardianship of the most bigoted ene-mies of their faith and their Church, mies of their fatth and their Gauren, with imminent peril of their soul's salvation, have, by an extraordinary interposition of Divine Providence, been delivered "from the hand of them that hate us" and restored to the salutary care of their spiritual mother, the mystic spouse of Christ. The Neronian decrea, whereby the Public decree, whereby the Public School Board, or rather the eight trustees who voted for its shom they had previously welcomed to their schools, and disgrace them in their own estimation and in the eyes of society throughout the whole course of their lives by branding them as "expelled," was directed indeed against a particular section only of Catholics, so far as the external sense of its terms would seem to indicate. But, reading it according to its spirit, and having regard to the preternatural malignity of the words elected and obstinately maintained by selected and obstinately maintained by the Board at the instigation of the legal luminary who rules their counsels; likewise to the declarations boastingly made, that this cruel vengeance upon the Catholic children was meant for a spiteful challenge to their Bishop, it is evident that the whole weight of insult and religious hate fell upon each and every Catholic pupil in the schools, upon all who bear the Catholic name and owe their allegiance to the Bishop as owe their allegiance to the Bishop as their divinely-appointed pastor and father and guardian of their souls' wel-fare. The adamantine bond of Catholic treatment of one member of the family is an offence against all, more especially when it is proclaimed to be an attack upon the father. Therefore did We in Our former Pastoral Letter unhesitationals and in the father. our former Pastoral Letter unhesitatingly deliver to you this prediction:—
"The Public School Board, who adopted the revolting ukase, have been foiled of their iniquitous purpose by the Holy Spirit, who rules the destines of the Cath-Spirit, who rules the destines of the Cauchalle olic Church, and have been made the unwitting and unwilling instruments of our poor children's protection against the irreligious and demoralizing influence of a system of education dominated by men who were

Christian in its violence, and so shockingly uncharitable to their fellow-citizens." 'And we explained to you the reason of our prediction, as follows—"Thank God, the decemvirate, or the majority of them, have at last drawn the line beyond which no Catholic parent, even the most venal or most indifferent, can ever pass argin. The adoption of a can ever pass again. The adoption of a rule of Catholic exclusion from the common schools of the city, were it couched mon schools of the city, were it couched in terms wholly inoffensive, would suffice to prevent the most mean-spirited of them from soliciting re-admission for his child; but now the unexampled ferocity of the order for "expulsion," the phrensied spirit of hate and revenge that spoke from within the proposer of the resolution and reverberated through the resolution and reverberated through the Board room, "Yes, 'expelled' was the proper word, shall serve for a perpet-ual warning to them and those who shall come after them, to give ear to the precepts and admonitions of the Church of God and abhor the very thought of risk-ing the faith and salvation of their offspring by withdrawing them from the holy influence of religion, and placing them under the care of men notorious for their hostility to the Catholic name." And so it has come to pass. Parents and children, who hitherto have been connected with the Public Schools, gathered around Us with alacrity this week on Our return from Visitation of the missions, and pro-fessed their loyal obedience and ready submission to the Church, that is, to the Bishop, whom "the Holy Ghost has set to rule the Church of God

(Acts xx,) and on whom the command is laid to "watch as having to render an as laid to "watch as having to render an account of their souls" (Heb. xiii.)
The Catholic pupils, children of Catholic parents, resident in Kingston city or its township, and hitherto attending the Public Schools, have all, without a single exception, been transferred this week to the Separate Schools. The Catholic pupils, born of mixed marriage, and having Catholic fathers, resident in Kingston city or its township, and hitherto ston city or its township, and hitherto attending the Public Schools, have like-wise been transferred, one and all, from wise been transferred, one and all, from the Public to the Separate Schools this week. Several children, some of them Catholics, and some Protestants, whose fathers are Protestants, resi-dent in Kingston, and who have hitherto been attending Public Schools, have also been happily trans-ferred to our Saparate Schools. Others ferred to our Separate Scho of this class will probably be transferred to the Separate Schools at or before the expiration of this term Certainly their Catholic mothers will fiulfil their duty

which He has purchased with His blood" in this diocese of Kingston

in this respect to their Catholic offspring, unless they be coerced contrariwise. This is a blessed result. It is the fulfil-ment of the law of faith delivered by the were written, and expressed by St. Ignatius, an intimate disciple of St. John the Evangelist, and successor of St. Peter in the See of Antioch, in these pithy words, the see of Anticon, in these bitsy words, "whoever belong to God and Jesus Christ, these are with the Bishop." (Epistle to the Philadelphians).

ORIGIN OF THE QUARREL.

A year or more ago, when all was peace between us and the authorities of the Public Schools, a statement was made in the daily papers in the name of the Public School Inspector of this city that "an unusually large number of Roman Cathounusually large number of Roman Catholics" were applying for admission to the Public Schools that year. On the following Sunday, the Rector of St. Mary's Cathedral called the attention of the congregation to this statement, and declared that it could not possibly be true, because "not for years had the Separate Schools been so largely or so generally attended as since the opening of that year," and "in fact the number of pupils attending the schools at that time was yery nearly one hundred above the was very nearly one hundred above the attendance of the previous year." A copy of the Canadian Freman containing this denial of the Inspector's statement was forwarded by mail to him, and the proof of his assertion was heavily marked in the margin. He did not dare to accept the challenge, By Our direction the Clergy made diligent enquiry in every quarter of the city, but failed to discover the multitude of Catholic children referred to by the Inspector. For prudential reasons We remained silent

and awaited practical developments. The foregoing statement of the Inspector was made in the month of September, MS66. About five months latter, Mr. Kidd, nothing daunted by the official contradiction of what must be called his injurious accurations against the Catholic. injurious accusations against the Catholicity of St. Mary's Catholic congregation, made bold to speak as follows at the meeting of the School Board on the 9th of February, 1887:—
"Mr. Kidd said that quite a number of Catholic wights of the Catholics wished to take advantage of the Public Schools, and that several parents had applied to the City Clerk to have had applied to the City Clerk to have their names placed on the assessment-roll as Public School supporters, but they stated that their request could not be com-plied with. They were willing to pay the Public School tax, but could not get their names on the roll." (Kingston "Daily News" 11th of February, 1887.) It was a relief to Us to get something definite a relief to Us to get something definite out of the Inspector's mouth, that could be verified or proved false by unambigu-ous testimony. Previously he had ventured to announce indefinite numbers of Catholic pupils actually in attendance at the Public Schools. Now he draws back a little, and confines his declaration about immense numbers to mere applicants for admission to the Public Schools. We accordingly proposed the following question in written form to the highly honorable and universally respected City Clerk:—

To M. Flanigan, Esq., City Clerk.
Is it true that "quite a number of Catholics," wishing to take advantage of the Public Schools, applied to you, on or before the 9th day of last February, to have their names placed on the assess ment-roll as Public School supporters, and that you told them that their request could not be complied with?

+JAMES VINCENT CLEARY,

Bishop of Kingston.

Answer:—I have no recollection that education dominated by men who were not ashamed to approve a decree so unjust to helpless little children, so unpossessed no power to alter the assessing roll, without authority from the Coure Revision. I would, however, have a them instructions how to proceed in suance of their purpose, but have no lection of having been asked to do so M. FLANAG. Mr. W. S. Gordon, City Commissions likewise interrogated whether cations of that kind had been machim by "quite a number" of Catland his answer precisely correspond that of the City Clerk.

THE USE MADE OF THE INSPECTOR'S SURVEY.

The Public School Board were engaged in costly improvement of institutions, and the statement of Inspector, doubtless believed by he true, regarding the unusual i of Catholic pupils, was eagerly ventions. of Catholic pupils, was eagerly vent through the city. The journals set the number of Catholics in the Schools at "fifty or sixty." Perhaj Inspector had been misled by rumors of this kind. At all ever statements suited admirably to th gencies of the time as a special in ment to Protestant ratepayers to cile themselves to the heavy bill

penses.

The rule adopted by the insisting on payment of a m fine by every Catholic pupil parents were not Public supporters, looked like a affirmation of the Inspector's sto if that class of Catholic pupils we presumed to be very numerous, it if that class of Catholic pupils we bresumed to be very numerous, it be hardly worth while for the Bo adopt this new method of increasing resources by the levy of a small im 50c. per month from them, which reduced to 25c. for the children diers. Accordingly We deemed time to settle the question of numerical time to settle the question of numerical times to settle the session of the Reference to the assessment-rolls. Reference to the assessment rolls supply Us with exact information there might have been children in schools whose parents' names appear as rate-payers, but who pronthly tax of 50c. There mighave been, as there were, some who had come to reside in K who had come to reside in K after the assessment had been o registered, and others who, havin assessed as Public School supporthe beginning of the year, had quently transferred their c to the Separate Schools might also have been, as were, children of mixed marriage Protestants and regular attend the Protestant Churches, whose the Protestant Churches, whose would be called a Catholic on the School assessment roll. And, there might have been, as ther some pupils, children of soldiers in or about Fort Henry, in the tr m or about Fort Henry, in the to f Pittsburg, whose names would on the school roll, undistin from the residents of K whilst their parents' names not be found on either assessment-rolls. Nothing the parents' assessment to the total the school of the schoo assessment-rolls. Nothing tremained for Us but to adopt effective and strictly legal me ascertaining the number of reall lic children of really Catholic residents of Kingston, in attend the Public Schools. We according Our four assistant priests to take the names of all the pupils from each school-roll, a the termination of regular sch the termination of regular schot oinquire of them who their parand where they reside. At time We placed in the hands priest a printed copy of the Re of the Department of Education which is the following:

**REGULATIONS REGARDING THE RICHARD AND PRAYER IN THE RICHARD AND PRAYER

THE BIBLE AND PRAYER IN PUBLIC AND HIGH SCHOOL
. "The clergy of any d tion or their authorized repressiball have the right to give re struction to the pupils of church, in each so church, in each school nouse, once a week, after the hour of the school in the afternoon." With pleasure We bear testim courteous demeanor of all and

the school teachers. We regrability to say the same of the number of whom, on the priests' visit being hastened to the school to him in the discharge of his duty those men misbehaved in grossl fashion by frequently interrupt worrying the young and timid whose gentle remonstrance appeal to his rights under the R of the Department of Eluca copy of which he produced) w the legsl bravo's answer:—"T an electioneering sheet; we don ledge it." Such are the good such the reverence for the "highe and such also the amount of le ledge respecting the Public Sthat qualify the Trustees for dir controlling the education thirds of the youth of King take the liberty to inform the that the Regulation (No. 7.) of orable the Minister of Education cular concerning the right of of every denomination to as names of the children of their congregations attending the Schools and then assemble the regular hours of school them into a class for religious has been a standing order sin 1859, adopted and from time published and persistently of Dr. Ryerson and the Council Instruction. It may be see and more precisely define General Regulations of the issued in 1874, as follows :-WEEKLY RELIGIOUS INSTRUCT CLERGY (F BACH PERSU No. 4, "In order to correct hension, and define more rights and duties of Trustee

parties in regard to religious in connection with the Pub it is decided by the Counc. Instruction that the clergy suasion, or their authorized tives, shall have the right ious instruction to the pur own church, in each scho least once a week, after the o'clock in the afternoon. . . be lawful for the Trustees ar of any denomination to agre hour of the day at which a possessed no power to alter the assessment roll, without authority from the Court of Revision. I would, however, have given

Revision. I would, however, have given them instructions how to proceed in pur suance of their purpose, but have no recollection of having been asked to do so.

M. FLANAGAN.

Mr. W. S. Gordon, City Commissioner, was likewise interrogated whether applications of that kind had been made to him by "quite a number" of Catholics, and his answer precisely corresponded with that of the City Clerk.

THE USE MADE OF THE INSPECTOR'S STATEMENT.

MENT. The Public School Board were then engaged in costly improvement of their institutions, and the statement of the Inspector, doubtless believed by him to be true, regarding the unusual influx be true, regarding the unusual influx of Catholic pupils, was eagerly ventilated through the city. The journals set down the number of Catholics in the Public Schools at "fifty or sixty." Perhaps the Inspector had been misled by public rumors of this kind. At all events his statements suited admirably to the existence of the time as a excellation of the existence of the time as a excellation of the existence of the time as a excellation of the existence of the time as a excellation of the existence of the time as a excellation of the existence of the time as a excellation of the existence of the time as a excellation of the existence of the time as a excellation of the existence of the existenc gencies of the time as a special inducement to Protestant ratepayers to reconcile themselves to the heavy bill of ex

Penses.

The rule adopted by the Board insisting on payment of a monthly fine by every Catholic pupil whose parents were not Public School supporters, looked like a virtual affirmation of the Inspector's story, for, if that class of Catholic pupils were not presumed to be very numerous, it would presumed to be very numerous, it would be hardly worth while for the Board to adopt this new method of increasing their resources by the levy of a small impost of 50c, per month from them, which they reduced to 25c. for the children of soldiers. Accordingly We deemed it high time to eatth the question of numbers. time to settle the question of numbers.
The task involved many difficulties.
Reference to the assessment rolls did not
supply Us with exact information, since
there might have been children in those supply Us with exact information, since there might have been children in those schools whose parents' names do not appear as rate payers, but who pay the monthly tax of 50c. There might also have been, as there were, some persons who had come to reside in Kingston after the assessment had been officially different and said others who, having been registered, and others who, having been assessed as Public School supporters at the beginning of the year, had subsequently transferred their children to the Separate Schrols. There might also have been, as there were, children of mixed marriages, really protesters and regular attendants in Protestants and regular attendants in the Protestant Churches, whose father would be called a Catholic on the Public School assessment roll. And, finally, there might have been, as there were, some pupils, children of soldiers residing the township. on or about Fort Henry, in the township of Pittsburg, whose names would appear on the school roll, undistinguished from the residents of Kingston, whilst their parents' names would not be found on either of the assessment-rolls. Nothing therefore remained for Us but to adopt the one effective and strictly legal method of ascertaining the number of really Cathoout Fort Henry, in the township remained for the state of remained for the control of ascertaining the number of really Catholic children of really Catholic children of really Catholic parents, residents of Kingston, in attendance at the Public Schools. We accordingly sent Our four assistant priests to the several Public Schools on a certain day to take the names of all the Catholic pupils from each school-roll, and after the termination of regular school hours to inquire of them who their parents are and where they reside. At the same time We placed in the hands of each priest a printed copy of the Regulations of the Department of Education among which is the following:

**REGULATIONS REGARDING THE READING OF THE BIBLE AND PRAYER IN THE

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THE BIBLE AND PRAYER IN THE PUBLIC AND HIGH SCHOOLS.

"The clergy of any denomination or their authorized representatives, shall have the right to give religious in struction to the pupils of their own church, in each school house, at least once a week, after the hour of closing of

once a week, after the hour of closing of the school in the afternoon."

With pleasure We bear testimony to the courteous demeanor of all and every of the school teachers. We regret our inability to say the same of the Trustees, a number of whom, on notice of the priests' visit being given, hastened to the school to obstruct him in the discharge of his duty. One of those men misbehaved in grosely offensive fashion by frequently interrupting, carping, contradicting and in divers ways worrying the young and timid clergyman. worrying the young and timid clergyman gentle remonstrance and fina to his rights under the Regulations appeal to his rights under the Regulations of the Department of Elucation, (the copy of which he produced) was met by the legal bravo's answer:—"That's only the legal bravo's answer in the legal bravo's answer an electioneering sheet; wedon't acknow-ledge it." Such are the good manners, such the reverence for the "higher powers," such the reverence for the "higher powers," and such also the amount of legal knowledge respecting the Public Schools Act that qualify the Trustees for directing and controlling the education of two thirds of the youth of Kingston! We take the liberty to inform the Trustees that the Regulation (No. 7.) of the Honorable the Minister of Education's Circular concerning the right of clergymen orable the Minister of Educators of cular concerning the right of clergymen of every denomination to ascertain the names of the children of their respective congregations attending the Public Schools and then assemble them after the regular hours of school and form into a class for religious instruction them into a class for religious materiors, has been a standing order since the year 1859, adopted and from time to time re-published and persistently enforced by Dr. Ryerson and the Council of Public Instruction. It may be seen embodied and more precisely defined in the General Regulations of the Council ssued in 1874, as follows :-WEEKLY RELIGIOUS INSTRUCTION BY THE

CLERGY OF EACH PERSUASION.

No. 4, "In order to correct misapprehension, and define more clearly the rights and duties of Trustees and other parties in regard to religious instruction in connection with the Public Schools, in connection with the Public Schools, it is decided by the Council of Public Instruction that the clergy of any persuasion, or their authorized representatives, shall have the right to give religious instruction to the pupils of their own church, in each school house at least once a week, after the hour of four check in the afternoon. o'clock in the afternoon. It shall be lawful for the Trustees and clergyman of any denomination to agree upon any hour of the day at which a clergyman, or

his authorized representative, may give religious instruction to the pupils of his own church, provided it be not during the regular hours of the school."

In a letter addressed by Us to the public journals two months ago, in defence of the claim of this diocese to the foremest place of honor in the Pro-

defence of the claim of this diocese to the foremost place of honor in the Province for its zealous sustainment of Separate School education, We referred incidentally to the action of the Inspector and Trustees of the Public Schools in this city and pointed out how ridiculous they had rendered themselves by their newer rendered themselves by their unwar-ranted and senseless boasting. Our re-marks seem to have cut them to the quick; for it was to revenge themselves of us, (so they expressly avow) they projected their wicked resolution of defam jected their wicked resolution of defaming and degrading our poor little Catholic children by branding upon them for life the stigms of "expelled pupils." Intelligence of this infamous deed reached Us in a distant part of our diocese the day after its publication, and next morning We forwarded Our Pastoral Letter to Kingston, to be read for you at every mass on be read for you at every mass on Sunday, asking you to unite with Us in thanksgiving to God's good Providence for having converted the insane fury of the Public School Trustees into an agency of religion for the salvation of our little ones.

STATISTICS OF THE CASE.

In the interval between the publication of the Board's "expelling" resolution and the issue of our Pastoral Letter condemna-

the issue of our Pastoral Letter condemnatory of it, the following communication was made to our fellow citizens through the Kingston Daviy News, Oct. 22ad, 1887:

"It is estimated that the resolution passed by the School Board at its recent meeting, expelling the children of Separate School supporters will not affect over half a dozen pupils. It is estimated that there are about forty Roman Catholic children now attending the Public Schools, but the parents of all of them, except of about half a dozen, are supporters of the Common Schools." News, Saturday, Oct., 22ad, 1887.

Here We have the number "fifty or sixty," as announced on the 5th of last March, brought down to an "estimated forty" of our Catholic children in attendance at the Public Schools. Precision is

invaluable.

Before adducing Our table of statistics showing the position of Catholics in those schools before and after Our demunciation schools before and after Our de-unctation of the Trustees, We must premise that all available methods have been employed by Us for discovery of the true state of things, which, for the reasons already stated, it is difficult to ascertain. We have gone so far as to bid our rector of the cathedral, who is also the chairman of the separate school board, to communicate with Mr. Sarage the deservedly cate with Mr. Savage, the deservedly respected chairman of the justly discounted public school board, and supply him with the list which our examination of the two assessment rolls and our diligent inquiries throughout the city had led Us to believe correct, and to request a copy of the Trustees' list in return, for the sake of undisputed computation of the numbers of Catholic pupils in the Public Schools. By Our orders a copy of Our list was forwarded on the 28th October list was forwarded on the 28th October to Mr. Savage, and he wrote in reply that he "could not give the information requested, having no memoranda at hand, but will try to get it to morrow." We apprehended, indeed, that he should experience some obstruction in his efforts to procure the required decument, and were therefore not much locument, and were therefore not much disappointed on Our Rev. Rector's re-ceipt of a letter from him last evening, in ceipt of a letter from him last evening, in which he regretted his inability to furnish the list till after the meeting of the Board next Wednesday night. We, at all events, have done Our best to insure accuracy in Our statistical tables.

CATHOLIC PUPILS IN PUBLIC SCHOOLS ON 22ND OCT, 1887.

let. Children of parents, both Catholics. From Kingston city—1 family; 5 chil-

From the country, but within the area of municipal taxation—5 families; 10 chil-From the country outside Kingston City

nd Township—1 family; 3 children. Total—7 families—18 children. All those children, without exception, have been transferred from the Public to the Separate Schools since the publication of Our Pastoral Letter on the Public School Trustees resolution, October 23d.

resolution, October 23d.

The parents of the ten children who reside in the country, within the municipal limits (at the G. T. R. Depot), have always desired to educate their children in the Separate Schools. But they had no Separate School nearer to them than a mile and a half, whilst they had a Public School at their door. Their children, whose ages renge from four to ten years, were too young to make the long double journey every day and in four to ten years, were too young to make the long double journey every day and in every season of the year; and, moreover, it would be dangerous for such young chitdren to cross the unfenced K. & P. Railway track twice daily. The three children who reside in Pittsburg Township have no separate school nearer to them than two long miles. Accordingly the good and thoroughly loyal Catholic parents of those thirteen children have hitherto presumed on Our reasonable consent to their utilizing the public schools. But now the trus on Our reasonable consent to their utilizing the public schools. But now the true tees have rendered it absolutely impossible for any self respecting Catholic to commit his children to their care, and all have consequently been withdrawn from the public schools and placed in the far-away separate schools. Thanks be to God,

whose mercy draws good out of evil.

2nd. Catholic pupils, children of Catholi and. Cathone pupils, officient of canonic futhers and Protestant mothers, who attended the Public Schools up to Oct. 23rd, were 4, belong to three families. They likewise have been withdrawn from the Public, and sent to the Separate Schools, since th publication of our Pastoral Letter de-

publication of our Fastoral Letter denouncing the action of the trustees.

3rd. Catholic pupils, children of Protestant fathers and Catholic mothers, attending public schools up to Oct. 23rd, belong to 9 families and are 14 in number. Three those families have transferred their children, four in number, to the Separate Schools since the publication of our pastoral; the children of three others are distri-buted between the Separate and the Public schools; and the mothers of two of the remaining three families are most eager to transfer their children to the Separ-

eleven others, nowise affected by the decree, have transferred their children from the Public to the Separate Schools since the publication of Our former Pastoral on Oct. 23rd. Thanks be to God for His mercy to Our little ones.

We have good reason to hope that by God's mercy all the Protestant fathers of Our Catholic children will ere long consent to their being educated in accordance with the destription and distribution of the with the doctrine and discipline of the Catholics, they may be good, religious and virtuous Catholics, not half and half, nor neutralized, that is, neither Indifferentists nor Agnostics, of whom there are, unhapply for families and for soci ety, entirely too many at this side of the

THE BOARD'S CHAMPIONS It is satisfactory to observe that the Public School Board's edict of perpetual degradation issued against a half dozen innocent Catholic children, uncon-demned of crime and unaccused, has happily awakened no echo of approval in the city or in the Province public body, any decent journal, or any individual of recognized public merit or social influence. With regret, however, social influence. With regret, however, their social influence. With regret, however, the social influence and the social influence and the social influence and stated and the social influence. from nowhere. Common belief attributes the authorship of this communication to a warlike son of toil who enjoys fittingly the same patronymic and is familiarly known in the city. We have taken some pains to assure Ourself of the identity of the writer who has entered the arena in the character of a free lance and, without any provoca-tion whatever from Us, has thought proper to assail the Bishop of Kingston and the "Church of Rome" in language of coarse vituperation not unlike the insensate ravings of the No Popery ranters of

the 18th century.
PROFESSOR MARSHALL, OF QUEEN'S. PROFESSOR MARSHALL, OF QUEEN'S.
TO Our great surprise We have discovered that this gentleman is professor of Physics in Queen's University. His position entitles him to respect, and We shall not deny it to respect, and We shall not deny it of the design, and, by consequence, uncertainty of result. What hidden design of the design and the Cauch of R me." with gentlemen for whom we entertain the most kindly and respectful feelings.
the most kindly and respectful feelings.
It has been a pleasure to Us to
It has been a pleasure to Us to
the Public Schools of Kingston under
the Public Schools of Kingston under It has been a pleasure to Us to hold relations of amity and courteous interchange of friendly regard with the distinguished Principal and several of the able and erudite Professors of the University of which Kingston City justly boasts as her pride and her joy in the present and her hope for the future. God forbid that We, whose lengthy experience of academic discipline enables Us to recognize the latitude allowed to indivi recognize the latitude salowed to individual professors for indulgence of their personal whims in unofficial and private life, should be guilty of the rashness and injustice of charging against the College, injustice of charging against the College, its Principal or its professors generally, the edium of Mr. Marshall's misconduct. On the contrary, We take to Our heart with all confidence the public and sclemn pronouncement of the University in its corporate character, delivered to Eastern Ontario and to all mankind by its honored Principal in the efficial address to Contral contral in the efficial address to Contral contr Principal in the official address to Convocation read by him, in the name of the Chancellor, before the assembled Professors and graduates and the citizens of Kingston on the 22nd of last April :-QUEEN'S PRONOUNCEMENT VS. D. H. MAR-SHALL.

"We give the most explicit assurance that Catholic as well as Protestant students—"Tros Tyriusque"—have had and always shell have their religious belief scrupulously respected at all times. Not only so, we give the assurance, dear to every true parent, that our connection with an ancient historical church enables us to surround the University with religious us to surround the University with religious influences of unspeakable value in moulding character."

Wherefore, We may dismiss from Our mind the painful apprehensions which Prof. Marshall's bilious invectives were Prof. Marshall's billous invectives were calculated to inspire. We must not regard him as an index of the feeling of the University towards the Catholic youths who frequent its halls. The sentiments to which he has given utterance are, We doubt not, peculiarly his own.

One of them deserves special attention. "I fear," he says, that the Trustees have by their action repecial attention. "I fear," he says,
"that the Trustees have by their action
lessened the chances of these children
getting a good liberal education, free
from the dogmas of the Church of Rome.
For this reason I regret the action of the Trustees." This sentence, We must confess, startled Us not a little. We understood it at first, and we still interpret it, as an expression of regret that the School Board had by their luckless "resolution" forteited the chance of slowly and stealthily educating our Cath-olic children in their schools with that "liberalism" which is synonimous with "freedom" from the dogmas of the Church
of Rome. According to the accepted rules
of language it seems capable of no other
meaning. To be sure, Mr. Marshall has so arranged his phraseology as to save himself from the charge of open and direct advocacy of proselytism by means of Public School education in the city of Kingston. But, accustomed as the city of Kingston. But, accustomed as We are to scanning the utterances of men straitened between their bigotry and the laws of honor, We read his lines in their natural sequence and in the spirit of his autithesis of clauses. We cannot suppose Mr. Marshall, a Professor in Queen's University, to be as ignorant of the English language as the Trustees of the Public School, who in their silly apology addressed to the internal try to excuse themselves to the journals try to excuse themselves for ordering the "expulsion" of Catholic children because there was not among the whole ten of them sufficient knowledge of English to enable them to express their guilty intent in less criminal language. The learned Prof. must surely know the meaning of the word "liberal" when applied to children's elementary education "free from religious dogmas. Education is the development of the mind's faculties, "Liberal education" is a phrase denoting the formation of the mind in literature

ate schools, and hope to be allowed to do so before long.

The "expelling" decree of the Board was directed against two families only, and it was not enforced sgainst them on the 1st inst., the day fixed for its execution. Those two families, and with them eleven others, nowise affected by the elements of science, &c. If I tever be decree have transferred their children permissable to employ this definite phrase in reference to those initial studies, it must be in an expressly qualiffed sense, and the qualification must de-pend entirely on the context. Since Mr. Marshall, in referring to the elementary education received by children in the Public Schools, regrets that Catholic children shall no longer have their minds fashioned there by what he calls "liberal education." We must of necessity crutinize the context for the qualifica tion that will justify the use of the term "liberal," and directly we find it in the subjoined clause... "free from the dogmas of the Church of Rome." Oh! may Our good God save the Catholic children of Kingston from such "liberal" develop-ment of their intellectual faculties as will "free" them from the circumscription of God's revealed dogmas of soul saving truth, and leave them exposed to be "tossed to and fro, and carried about by every wind of doctrine, in the wickedness of men, in craftiness, by which they lie in wait to deceive. (Eph. iv.) There is also in Mi Marshall's sentence a distinct antiin the term "dogma;" and this is emphasized yet more by the suggestion that the attainment of the former implies "freedom" from the latter—"a good liberal education free from the dogmas of of the Church of Rome.

of the Church of Rome."

He seems, moreover, to have let out much more of his mind than he intended by referring to the "chances," which he regrets having been lessened, of the Catholic pupils acquiring, through the Public School lessons in reading, writing and arithmetic, that "liberal" expansiveness of thought which the "force" from the restrictexpansiveness of thought which would set them "free" from the restrict-ing bands of Christian "dogma"—the Orange administration? And how is the working of that hidden design lessened by the interposition of the Bishop coun-teracting the revealed plans of the Board? All this, We know, is in perfect harmony with the inveterate propensity of bigots of Mr. Marshall's type, who, without knowing what they are saying, inveigh against the dogmatic teaching of Christian antiquity dogmatic teaching of Christian antiquity is intellectual slavery. It is an old, old platform cry, repeated through the centuries from the days of the Platonizing converts of the first and second ages of Christianity down to our own. What matters it that he who repeats this persections. this parrot-cry, if he be an Anglican or Presbyterian, or anywise a believer in the heffable mysteries of the Trintty, the locarnation and the Atonement stands self condemned by the words of his own mouth? It is enough that he thinks he is striking at Catholicism, because it unflinchingly holds to the ancient creed, to"the faith once traditioned to the saints."

THE SCHOOL BOARD TRUSTEES AND MR.

MARSHALL.

The Trustees bave little cause for thankfulness to Mr. D. H. Marshall for his interpretation of their pious intentions or for his regrets at their unwisdom. Neither can they feel complimented by his censure upon their downright fatuity, "because they have unintentionally given Bishop Cleary a chance of writing" the Pastoral Letter which undid their whole "because they have unintentionally given Bishop Cleary a chance of writing" the Bishops knowing the fact and between their walpons of attack into an armoury of Catholic defence and Salvation of Our little ones.

THE SCHOOL BOARD TRUSTEES AND MR

As for Us personally, We can easily forgive Mr. Marshall for all the vile epithets he has been pleased to heap upon us in consideration of the high sounding panegyric with which he mentions our name in his couning sentence. sounding panegyric with which he mentions our name in his opening sentence:

—I could not help remarking to myself,

"Here is a Bishop to the Church of
Rome's own heart!" This is a meed of
praise far in excess of Our deserts. St.

Francis de Sales and St. Charles Borromeo would have been abashed by such romeo would have been abashed by such magnificent eulogy bestowed on them, did they believe their panegyrist's opinion worthy of any credit in the estimation of men. No more noble tribute could be paid to the holiest and wisest and most self-sacrificing of the Hierarchy than this:—"Here is a Bishop to the Church's own heart." We are profundly aborecistive.

foundly appreciative.

THE TRUSTEES AND THE TORONTO MAIL.

The only other champion of the Kingson Public School Board is the Toronto Mail."

DIGNUM PATELLA OPERCULUM Warfare against the Catholic Church Warfare against the Catholic Church, come whence it may, or how unworthy seever be the cause of the assailants, is welcomed by that journal as an occasion for pouring out its well filled vials of wrath against "the Lord's anointed," whom it is strictly forbidden to touch with unholy hand. (2 Kings 1 c 14 v. Ps. 104, 15 v.) Who in Ontario is not aware of the releast assailly represent from day to the violent assaults renewed from day to the violent assaults renewed from day to day in that paper for the last eighteen months, against the Church, her doctrines, her practices of piety, her civil rights, ac-companied always by daring misrepre-sentation of her Bishops, and calumnious reviling in almost every conceivable form? This is the journal that raised the war cry of "race and creed" hatred in the Provincial electoral campaign this time twelvemonths, and did not hesitate to proclaim that "Confederation must be in order to deprive Catholics of their legal and constitutional right of educating their

children religiously and, as far as possible, to render life unbearable to the Irish and French residents in Ontario. All honor to the Protestant electors of the Province, who being five-sixths of the entire con Mail being live-sixths of the entire con attuency, responded to the Mail and its desperate partizans by their silent and determined suffrage at the polling-booths on the third day after Christmas

that they do not want a war of races, and will not join in religious strife, nor will they "smash confederation into its original atoms" for the gratification of a band of literary anarchists. The appeal of our Public School Trustees to such a journal to take them under its protection and make some sort of a case in their behalf is a pitiable exhibition of their conscious guiltiness, rendered almost ludicrous by the editor's emphatic rebuke of their stupidity in having by their method of action "so ably seconded" the Bishop's policy. When the advocate slaps his client on the face in open court, his case is con fessedly gone. It could not be expected fessedly gone. It could not be expected of Us or any other Bishop to write in de fence of Our official acts in the pages of the Toronto Mail, nor indeed to hold controversy on any subject with its editor in-chief. He is therefore perfectly safe in the indulgence of his unnatural taste for vilification of the Church and consecrated dignitaries. We say "un that impels a man born of Irish Catholic parents in the heart of Connaught, the most Catholic of Ireland's Provinces, and reared up in boyhood according to the discipline of Catholic piety, and adopted by a Catholic Bishop as a candidate for the ministry of the altar, and transferred by Episcopal kindness to the College of Propaganda in Rome for test of his vocation and the nourishment of his mind and heart in the highest truths of wisdom and best lessons of virtue, to turn around, after his aban donment of the priestly candidature, and, for hireling's pay, strike his venomous darts into the bosom of the mother that reared him. We will content Ourself with reared him. We will content Curself with the following analysis of the three editorial articles written by that gentle-man on the subject of Oar defence of Oar little ones against the inbumanity of the Public School Board of Kingston: 1st. The one and only issue existing in the case between Us and the Public School Board, which We plainly and definitely stated in Our Pastoral Letter delivered to you this day fortnight, and which We repeat to-day by two quota-tions from that Pastoral in the second paragraph of this one, has not been pre-sented to the readers of the Mail formally or virtually, in any para-graph or sentence, nor is the remotest graph or sentence, nor is the remotest allusion made to it, throughout the three editorial articles published on the subject in that journal of the 25th, the 26th and 28th of October. False issues are raised to blind the eyes of unintelligent readers; but the complaint made by us against the Board, and studiously limited to a single point, is nowhere stated or anywise referred to. 2nd. It is untrue anywise referred to. 2nd. It's ultrude that in Kingston there are any children sent to the Public Schools because their parents, both being Catholic, 'know their children would re-ceive a better education in the Public Schools than in the Separate Schools."
(Mail, Oct. 25th). On the contrary, every such parent in Kingston has distinctly and with repeated assevera tion declared to Us their absolute and unqualified preference for the education imparted in the Separate Schools, and their regret at the impossibility of availing themselves of it for their children because of the distance of their residence from the Separate School, or some other imperative exigency. 3rd, It is untrue that the Bishop of Kingston has in the present conflict with the Public School Trustees or on any other occasion declared "Public Schools to be perilous institutions, and dangerous alike to both religion and morality," or that he ever said or hinted that "if a Roman Catholic parent contribute to the Public Schools or send his children thither, he is a wretch." (Mail, Oct. 25.) Neither We nor any of the Bishops have ever uttered such sentiments. On the contrary, there are thousands of our little ones in this diocese attending Public Schools with Our free consent; and throughout the Province of Ontario there are 50,000 of

> to take steps at once for the withdrawal of Catholic pupils from the
> gravest of all dangers. Happily for
> the Catholics of Ontario, the Public
> Schools attended by them are
> not generally, nor anywhere,
> like those of the city of Kingston, administered by men whose chief
> recommendation for Trusteeship is intensest Orange hatred of the faith and
> religion of the Catholic pupils, and
> whose cruelty of disposition towards
> them has been strikingly, and let Us
> add, providentially, manifested in the add, providentially, manifested in the ferocious edict of Wednesday night, Oct. 19th, marking them with the stigms of everlasting disgrace for no offence of their own, but simply for the gratification of spite against their Bishop, the Pastor of their souls. 4th. It is not true that We ever said or wrote a word directly or indirectly at variance with the proposition: "It is only just that those who contribute to the support of one class of schools should not be one class of schools should not be entitled to use freely the other (Mail Oct. 28); and consequently the following comment of the Editor in Chief is un warranted and unjust, viz:—"How any individual, to say nothing of a Bishop, can think it reasonable that the money should be taken by one School Board and the work for which that money is paid be done by another, it is impossible

Dearly beloved in Christ, this quarrel i not of our making. It has been forced upon Us by the cruel action of the Public School Trustees against the lambs of the School Pristees against the lambs of the fold, whom the Pastor of Pastors has charged Us in a special manner to protect against the wolf. We have the response of Our conscience that We have fulfilled Our duty, and Provincial electoral campaign this time well name of that God is pleased with Our work. He has blessed it with most happy results, such as We and you never had expected to witness in this city. Our children are safe, thanks be to His infinite mercy that rescued them "from the hand of them that hate us." Let us rejoice in humble thank-fulness to God who has drawn good out of evil, and pray always for the conversion of our enemies, recalling to mind the admonition of the Apostie St. Paul to the Romans:—Bless them that curse you: bless and curse not. Render to no man evil for evil. Provide things good, not only in the sight of God, but also in the sight of all men. If it be possible, as much as in you,

have peace with all men. Be not over-come by evil, but overcome evil by good." (Rom. 12 ch.)

The blessing of our Lord Jesus Christ be upon you all. Given at St. Mary's Cathedral, Kingston, this 13th day of November, the Feast of our Blessed Lady's Patronage, in the year of Our Lord 1887

+JAMES VINCENT CLEARY, S.T.D. Bishop of Kingston. THOMAS KELLY, Secretary.

PROFESSOR GOLDWIN SMITH AGAIN.

This crabbed exile has again been giving vent to his strong anti-Irish sentiments. He is generally recognised as a writer of elegant English, and as possessed of a clear though erratic mind. What he writes will therefore be very generally read. His most recent utterance on the Irish Question has furnished our esteemed friend as Andre Purposition. friend ex Judge Ryan with an occasion for supplying the antedote to Mr. Smith's poison in a small but powerful dose as he has done in the following letter which appeared in the last issue of the Week and which we gladly reproduce.

To the Editor of the Week.
SIR,—Your number of the 6th ult. Sin,—Four number of the 6th uit. furnishes further proof of Mr. Goldwin Smith's determined opposition to Ireland's nationality, and to Mr. Gladstone as its earnest advocate. Since the former gentleman recommended that the Irish people should be deported "to a Crown Colony to fit them for the exer-Irish cise of political power" (Nineteenth Century, June, 1883), his words as to the character and wants of that people have character and wants of that people have not been influential. They should not however be wholly ignored. Mr. Smith's pen is facile, and he will be read. Judging this, I desire to notice the kind of support he brings to Dr. Ingram against Mr. Gladstone on the question of the socalled Irish Union, which according to Lord Leftery. Payer has been a worn Lord Jeffrey, never has been a union, Mr. Gladstone seems to have disposed of Ingram's history of this union as Michael Staunton did of Montgomery Martin's work years ago, by showing that it was not history, but the merest partisan pleading. But how does Mr. Smith aid Dr. Ingram? The chief point in dispute is Pitt's conduct. Mr. Gladstone terms it "blackguardism," and gives proof. Mr. Smith would seem to deny the existence of a certain "con-spiracy" which involves the shame and hishonor of Pitt, and broadly states that the distinguished anti-Unionist writer of the day, Sir Jonah Barrington, did not believe in the "scandal." Now Sir Jonah's Rise and Fall of the Irish Nation, which I read forty years ago, is the most reliable record of the worthy Baronet's knowledge of the accused proceedings of the peroid. In that we read:—"The means by which the Union was carried were flagitious and treasonable that for the sanctioning of them Pitt should have

lost his head.' How far does this passage aid Mr. Smith in his desire to discredit Mr. Gladstone? Our great statesman has been provoked "after two generations have passed away," to produce further proof of the abominable conduct of the Irish Government, directed by the English Government, of 1800; but for the purposes of the argument of the present day it was really not needed. Henry Grattan, whom no one now disbelieves few ever did, hear Castlereagh declare -"Half a million or more, were expended some years ago to break an opposition the same or a greater sum, may be necessary now." 'This he said," continues Mr. Grattan, "in the most extensive sease of bribery and corruption; and the threat was proceeded with, the peerage sold, the caitiffs of corruption were everywhere : in the lobby, in the street, on the steps, and at the doors of every parliamentary leader, offering titles to some, offices to others, corrup-tion to all." If further evidence were necessary, Chief Justice Bushe could be cited as having spoken thus: "The basest corruption and artifice were exerted to promote it; all the worst pas-sions of the human heart entered into the service; the most depraved ingenuity of the human intellect was tortured to devise new contrivances of fraud. Is it to be wondered at that Lord Jeffrey once wrote (Edinburgh Review): "The Union in short must be made equal and complete on the part of Eugland, or it will be broken in pieces and thrown in her face by Ireland?"

MATTHEW RYAN, Winnipeg. Winnipeg Review.

A NEW CONVERT.

A METHODIST MINISTER BECOMES A ROMAN

Before the usual daily mass for the students at the Ottawa College on Saturday, a very interesting ceremony took place in the beautiful chapel of that institution. This was the profession of faith, absolution from ecclesiastical censures, conditional baptism and formal reception into the Catholic Church of Mr. Emile Brun, lately a minister of the Methodist Church. Mr. Brun is a Frenchman of Huguenot descent and education, and came to Canada nearly three years ago as a professor in the Wesleyan College in Montreal. He taught in that institution for nearly two years, when he went to New Orleans by medical advice. There he contracted malarial fever, and was com-pelled to return to Montreal. Having since his arrival in America become a minister, he was sent to the Mattawa dis trict to evangelize the French-Canadians, but his studies had in the meantime led him to a conviction of belief in the Roman Catholic Church, and he sought the advice of some of the priests in that section, in consequence of which he came to Ottawa and placed himself under the instruction of the Superior of the College, the Rev. of the Superior of the College, the field, the chapel being filled by the students, Mr. Brun, accompanied by his sponsor, knelt in the sanctuary, where, before Father Fayard, he made his solemn abjuration and profession of faith in the authority and doctrines of the Roman Catholic Church. The usual ceremony of baptism followed, and Father Fayard then cele-brated mass, during which the new convert made his first communion.—The Daily Oitizen.

Queen of the Holy Rosary.

BY MARCELLA A. FITZGERALD.

By toil oppressed, b. cares dismayed,
Dear M. ther do we seek thy aid.
Life's shadows fall around our way,
Be thou our guide from day to day.
From shares by laring tempters set.
From the who would thy love lorget;
From passion's fres, from false no.d's wiles
And foul deceit's delusive smiles,
From slander's shaft, from envy's dart—
The sins that pierce thy tender heart;
From love of self, the vanning pride
That tarras our lattering steps saide;
The heedlessness that flies thy care;
The wandering thoughts in times of prayer.
From loath-ome sloth's corroding rust,
From shaft faces that efface
The impress of Goo'd holy grace;
Ask of thy Soa to set us free,
Queen of the Holy Rosary.

The road is rough and rude and long. BY MARCELLA A. FITZGERALD

Chuesn of the Holy Rosary.

The road is rough and rude and long,
The foeman's cohorts flerce and strong;
Like feeble children, to I we stand,
Kind Mother stretch a neiping hand,
And lead us by thy shining chain;
Thougn every step be trod in pain.
The Ave on each bead shall be
A vow of dea hiess love to thee;
Thought so the Joys that tartilled thee here,
Will come our fainting heart to cheer,
Thy sorrows in Christ's Passion chide
The soul that flee the Crucified,
Answers His cail: "Return, Return;"
New strengthened by thy love to sing
The glorious triumphs of our King,
The coming of the Paraclete.
Thy glad Assumption, Mother sweet;
The crowa thy meek obedience won,
Queen of the kingdom of thy Son.
List to our prayers, we call on thee,
Queen of the Holy Rosary.

NEWS FROM IRELAND.

The London Echo draws attention to the enormous outlay in judicial salaries in Ireland compared with Eugland and Scotland. This is a subject which has frequently been raised by the Irish members in Parliament, but a charge of "Obstruction," was all they got for their pains. The figures quoted by the Echo cannot fail to make an impression. It shows that with five times the population, and more than five times the legal business, England has judicial work done for £175,000 a year, while £72,000 is expended on the same department in Ireland. Adding the cost of the County Court Judges and Police Magistrates in England, the total cost is £295,000, while in Ireland the amount is £104 000. The Echo, of course, is too staunch a Unionist to enquire into the cause of the bloated expenditure on the Irish judiciary, but the whole question is one which must engage the attention of Parliament when the next Home Rule Bill is brought for ward. The Echo thinks that £50,000 a year could be saved on the Irish Bench, and no doubt a very large reduction in the The London Echo draws attention to year could be saved on the Irish Bench, and no doubt a very large reduction in the existing expenditure in that direction could be advantageously made. Wexford

Mr. Frank Boxwell is again distinguish ing himself. He has served several of hi racumshane tenantry with processes of cjectment. In these cases the rent is far beyond the valuation. There is due but a year and a half's rent, and of this a half year's rent has been tendered to the land lord. But Boxwell is a real Sholock, and must have his pound of flesh to the last

"We pitch it to the pigs." Such was "We pitch it to the piga." Such was the explanation of the Master of the Gorey Union when complaining that the paupers won't take the hot water euphemistically known by the name of "gruel." Lord Courtown assured his brother guardians that the gruel was "capital stuff" We are pleased to see that his lordship likes the mixture, as he and his may have to take to it as a matter of necessity before the Plan of Campaign is done with them. When asked what did he do with the "gruel" when the epicurean paupers re-When asked what did he do with the "gruel" when the epicurean paupers refused to partake of it, the Master answered, "we pitch it to the pigs." He might, at the next meeting, inform the world whether the pigs take it.

Oa Ost. 21st, at Ardee, a special sessions, under the Orimes Act, was held before Captain Keogh and Mr. Hamilton, Residwas sentenced to three months imprison ment, with hard labor, for assaulting a Sheriff's bailiff named Richardson, who was executing a civil bill decree. Cork.

At the Fermoy Petty Sessions, on October 19th, the hearing of the cases against the police was resumed. The charge of Mr. Sheehan, law clerk, against Constable McDonach, for assault was entered into and evidence having been given, the magis trates decided to fine the constable 20s, or fourteen days' imprisonment. An applica-tion to increase the fine, for the purpose of entering an appeal, was refused.

Mr. James Gatecliff, a landlord holding

extensive possessions in Yorkshire, has recently been making inquiries into the position of tenants on the Kingston and position of tenance on the Kingston and neighboring estates. He was accompan-ied by the secretary of the Mitchelstown National Lesgue, Mr. W. J. Casey. Mr. Gatecilf came to investigate the truth of the statements made in the Times concern ing the dishonesty of the tenantry, and he intends to refute these calumnies over his own signature. Clare.

On Tuesday, Oct. 18th, Deputy Sheriff Croker, protected by a force of sixty armed policemen, under the command of armed policemen, under the command of Mr. Brown, D. I., carried out two evictions at Kilrush, amid the wildest scenes—charges by the police on the people and a stern resistance resulting in several free conflicts. The first eviction was that of Mr. James Clancy, T. C., Vandeleur street (late secretary of the National League), at the suit of Captain Vandeleur, for ground rent to the amount of £34. This eviction rent to the amount of £34. This eviction occupied three hours On the landlord's bailiff knocking at the door he was deluged with several buckets of water by the women. A sergeaut of the police attacked ectable townsman named Howard with the butt end of his rifle, and a free fight ensued, resulting in Mr. Howard ignominously disarming the sergeant. Here the people closed in on the police in the yard, and several persons sustained serious wounds. The police indiscriminately charged men, women and children with their rifles, and several persons sustained serious wounds. The next eviction was that of Mrs. Campbell, a tenant of Mr. Clancy's. This was not over until sex o'clock, when the police attempted to clear the street, which was then densely crowded, gannon. some stones were thrown at them, when the order was given to charge, which resulted in the greatest panic, the police appeal at Gort, on Oct. 15th, Mr. Henn,

using their batons and rifles freely, one constable firing his rifle. Men, women, and children were besten down by the police. Several people sustained severe injuries. The crowd then stoned the police, and drove them to their barracks, from which they made several charges with their batons and loaded rifles. Several policemen have been reported to the Inspector for throwing stones at the people. The police made two arrests. Emergencymen protected by the police, are in charge of the houses of the evicted. On October 19th, Constable Buckley refused to do any further duty in the Kilrush evictions, and resigned owing to the authorities taking possession of the chapel on the previous Sunday, during divine service. Mr. Buckley is a native of the neighborhood of Mallow, and on laying down his arms he was told to consider himself under arrest, and that he would be tried by the County Inspector. This is the second police resignation in Kilrush, Constable Conway having recently done the same. The police could not get lodgings in the town, and had to lie on straw in the market-house.

Limerick. The central branch of the National League has allowed a generous grant to the tenants who have been evicted by The O'Grady at Herbertstown. The tenants expect soon to be reinstated in their hold-

expect soon to be reinstated in their holdings.

On Sunday morning, October 16th, at eight o'clock, Mr. Edmond Davoren, of Elton, was released from the County Limerick Goal, after an imprisonment of two months, imposed at Hospital Petty Sessions, for defence of his homestead against eviction. Awaiting his release were a large number of members of the Sarsfield, Garryowen and Smith O'Brien Branches of the National Lesgue, with the Victuallers' National Brass and Reed Band, and the St. John's Fife and Drum Band. Mr. Davoren was warmly cheered, and a procession was formed, the two bands leading and playing National airs. In this manner Mr. Davoren was accompanied to the "Treaty Stone" Hotel. Later on in the day several contingents from Elton and the districts around arrived, headed by bands; and about two o'clock a large procession was formed, in which all the city bands took part. They proceeded through Patrick street, the Euglishtown, by Sarsfield Bridge and William street, and beyond the New Cemetery an improvised meeting was held. The chair was taken, amid much cheering, by Mr. John Finu cane, M. P. An address of congratulation to Mr. Davoren, on his action in the matter, was read by Mr. Moloney.

Antime.

Antrim. Colonel Saunderson, M. P., speaking on Oct. 15th, at an Orange meeting in the Ulster Hall, Belfast, said that the Churchill meeting in that city, was the turning point before the victory gained over the Home Rule Bill, and he looked upon the Chamberlain visit as equal in influence, The Nationalists he denounced as "murderers and mercenary ruffiaos," and Mr. Dillon, whom he once considered honest, he did not think so now, for he was publicly shown to have declared a falsehood to the House of Commons in regard to his conshown to have declared a falsehood to the House of Commons in regard to his connection with Mr. P. J. Sheridan. Mr. Balfour would deal with them if he got a free hand, and if he did not get a free hand he would not be worth his salt if he did not throw up his position. Talking of Mr. Sexton's threat to thrash him, he many house the many heart him any and he was prepared to meet him any said he was prepared to meet him any-where and at any time.

Down. The Lord Lieutenant of Ireland, Lord The Lord Lieutenant of Ireland, Lord Loudonderry, is just now in a pickle. His tenants in the county Down, as if to point the declarations of Mr. Chamberlain, about Ulster being "loyal" (to landlords) have completely turned tail, much to the discomfiture of the Unionist party. The tenants on the Londonderry estate hold that the present dapper little bookmaker has reversed the family motto of "live and let live," so as to inculcate the principle live and thrive, and to the deuce with other people. They consequently met in other people. They consequently met in Newtownards recently to consult as to what should be done in regard to the new Land Act. Invitations were sent to the two county members—Mr. McCartan the Home Rule representative, and Col. Waring the Orange swash buckler whose military honors begin and end with putting the South down Militia through the goosestep. Mr. McCartan presented himself, but the Colonel—didn't. But if the militia Colonel failed to turn up he sent a letter Colonel failed to turn up he sent a letter that proved more eloquent than anything he could have said, had he appeared in person. The Colonel wrote stating his advice to the tenants was, that "in such cases their differences should be settled between their landlords and themselves by private treaty." This was unique in its way. It means, in other words, that the new act should not be made use of at all; that the tenant should, as of old, continue, cap-in-hand, to await the lordly pleasure of the agent in the Newtownards estate office; and that now, when Act after Act Colonel failed to turn up he sent a letter of the agent in the Newtownards estate office; and that now, when Act after Act has been passed to bring the landlords to their knees, Act after Act has been passed to prevent the tenants being kicked out of the rent office, they should return and bow to the will of the rack-renter. Could a more infamous proposal be made?

On Sunday, Oct. 16th, a magnificent Nationalist demonstration was held on the historic shore of Lough Neagh. Several thousands of the vigorous manhood of the district, supplemented by contingents from Cookstown, Coalisland, Stewartstown, and Dungannon, assembled, Wm. J. Reynolds, M. P., occupied the chair, and delivered a stirring address. Rev. Father McCartan, P. P., Douaghmore, and others also spoke, and resolutions were adopted protesting against the present policy of the Tory Government, and congratulating Mr. Wm. O'Brien and the Lord Mayor on their success in the Press prosecutions. A force of fifty constabulary, under the command of Mr. Garrett Nagle, R M, and District Inspector Yeates, were on duty at the meeting, and about several of the roads leading from the Bay, but their services were in no way required, every-thing passing off in the most peaceable and harmonious way. Several bands were present, and when the meeting was over escorted Mr. Reynolds, M. P., as far as Coalisland on his way home to Dun-

Q C., Recorder of Galway, took up the hearing of the ejectments of the Marquis of Clamicards. There were five defended cases. Mr Bodkin (instructed by Mr Bowler), appeared for the tenants; Mr. Graham, solicitor, for the landlord. Mr. Bodkin raised a new point as to service, on which the Recorder said he felt constrained to dismiss all the cases, withcosts. On Sunday, Oct. 16th, a branch of the National League was established in Abbey Gate street, Galway. The char was occupied by Mr. Thomas Everrard, Slane, Co. Meath. A resolution was proposed condemning the action of the Government, and thanking Mr. Wm. O'Brien for his services to Ireland. In proposing a vote of thanks to the Freeman's Journal, Miss Fowler said that the services rendered by that journal were invaluable. that journal were invaluable.

Mayo. On Tuesday, Oct. 18th, another unsuccessful attempt at seizure for rent was made on the Aghamore property of the Misses Beytagh, of Dublin. The sheriff's bailiff was accompanied by eighty police, two district inspectors, and a R. M. Some twenty she p were seized on the lands of Thomas Hunt, but these, in a few moments, were scattered in all directions by the barking of dogs. The R I C. pursued the frightened animals from field to field, returning with nothing, to receive the jeers and roars of the assembled multitude, numbering hundreds. The police then turned on the peaceable growd, batoning them mercilessly. A poor man named Kilkenny was felled to the ground by a blow from a baton, and while down was struck again and again, blood flowing Oa Tuesday, Oct. 18th, another unsuc by a blow from a baton, and while down was struck again and again, blood fi wing freely from a gaping wound. The name of the assailant was, after some questioning, got from the District Inspector. After a few hours' march to the holdings of the other tenants, the bailiffs and police left, their mission being fruttless. The lands are wretched, and the people poor. Only 25 per cent. reduction was demanded, and one half year's rent only due.

Written for the Record. THE ROMANS IN CALEDONIA.

BY THEREV. ÆNEAS M'D DAWSON, L L. F R. S., OTTAWA. "Caractacus, the truly great,
And Caledonis's hero, brave
Galgacus, ne who could not save
His country, from the Roman swarms
That harrassed and o'erran the State.

All great in arms, and when subdied, as great in exile as in chains."

This may be very fine poetry, but it is not history. Cassibilanus, Carastacus and Queen Boadicea, whose patriotism and bravery surpassed all Grecian, all Eman fame, were indeed subdued, and their country, which deserved a better fate, brought under the yoke of heathen 3 ome But the heroic exertions of King Cirbredus II, surnamed Galdus (in Roman his tory Galgacaes, were crowned withouter fortune. This brave monarch, ifter a contest of seven years with Rome'sinvin cible legions, remained master of the field; and continued to reign presperneid; and continued to leigh proposed ously for eight and twenty year over the country which he had save, and which no invader dared dispute with which no invader dared dispute with him. In the prolonged war which the renowned Pro counsul Julius Agicols, waged against him, he was often defeated, but never conquered. In all his battles he inflicted severe losses on the invading degions, and finally compelled them to withdraw within their Province of South Britain. No somer had they done so then no. No sooner had they done so, than, not dreading to provoke the conquerors of the world, this warrior king harassed of the world, this warrior king harassed them with incessant attacks. It has been said that if Agricola had not been recalled by the Emperor Domitisn, he would have effected the conquest of North Britain. But it would appear that before his diegrace, he had abandoned all idea of such conquest; for, he conceived it to be necessary, in order to protect himself, his warriors and his Province from the inroads of the barbarians. vince from the inroads of the barbarians, to erect a line of fortifications extending from the Clyde to the Forth. These ortifications are known in history as the wall of Agricola. And there can be no doubt that it was constructed anterior to the recall of this illustrious general. He was defeated in this purpose of subduing North Britain. Was it for this that he was punished by the tyrant of Rome? Not improbably, for, in the estimation of

the haughty Romans, not to conquer was to be vanquished.

In order to show more fully how little the Roman arms, under Julius Agricola, had prevailed among the Caledonians, it may be mentioned that Mogaldus, King of the Scots, a grandson of the wise and of the Scots, a grandson of the wise and brave Galgacus, was so bold and powerful as to forbid the Romans to set foot upon his territory. He lent assistance to the Picts, enabling them to resist successfully the common enemy. And so much were the conquered people of South Britain encouraged by his cordial alliance, that they seriously thought of shaking off the Roman yoke. This led to war, which was all the more dangerous to imperial authority in the Southern Province, that authority in the Southern Province authority in the Southern Province, that the services of so able a general as the Pro-consul, Julius Severus, were required, at the time, in Syria, so great was the danger that the Emperor Hadrian re-solved to afford the prestige of his presence. When he had proceeded as far as York and found that all the far as York and found that all the lands north of that city were laid waste he marched his army to the River Tyne, with a view to obtain further information regarding the state of the country. Being there informed by some veteran officers who had accompanied Agricola to the remoter parts of Caledonia, that there would be also the best more labour than profit in the hopless I ever used. endeavor to subdue the rest of Britain he decided on giving up to the Scots and Picts the whole territory extending from the Tyne to the Forth on the East and from the Solway to the Clyde on the Western coast. Having made an the Western coast. Having made an entrenchment between the Type and the Esk, and otherwise provided for the safety of the Roman Province, the cele-brated Hadrian left the Island.

Somewhat later, about the year of grace 210, when the warriors who tollowed Agricola, and who knew how that great commander had been baffled in his persistent attempt to conquer the Caledonians,

erus in person. Donaldus I was at this time King of the Scots. This wise and warlike Prince, the first of the Northern Monarchs who embraced the Christian Monarchs who embraced the Christian Faith, in order to repel the formidable invasion, appears to have had recourse to the same strategy which was employed, at a later day, by the Russians against the Emperor Napoleon. And, not without success; for he saved his country from subjection and compelled the haughty Romans to treat for peace. The invading legions commenced their The invading legions commenced their march northwards in all the pride and circumstance of war, cutting down forests, levelling hills, filing up swamps, making roads and bridges as they proceeded. In order the better to inspire terror, the the realise finish, and wamps, making the realise finishes and things as they proceeded. In the process of the company of the part of the company of the process of the company of the process of the company of the company of the process of the com the Eastern termination of the great Roman wall. These mounds, Duni Pacis as they were called, still existed not very long ago, and they may yet survive the march of modern improvement. Severus, in order to secure the fulfilment of the treaty, restored the wall, or line of fortifications between the Clyde and the

fortifications between the Clyde and the Forth, originally constructed by Julius Agricola, and built a city (urbs) near the agricois, and outit a city (urbs) near the spot where the Duni Pacis were so long seen. Having accomplished this work, and, it was something stupendous, the renowned Emperor desisted from his labors. It was the greatest glory of his reign, says an eminent writer, Elius Spartianus, maximum eius imperii decus. Spartianus, maximum ejus imperti decus. It was, also, the most signal monument

of Roman defeat.

Having won peace and security for his people, King Donaldus, after a reign of twenty one years, was gathered to his fathers, full of years and honor. It adds, in no slight degree, to the glory of his reign, that he laboured to introduce the Carstian forms of morehin. Lathic the Caristian forms of worship. In this laudable undertaking he was aided by a considerable number of the nobility magna nobilitatis parte canatibus favente But, the time was not yet come (A. D. But, the time was not yet come (A. D. 216) when Paganism could be completely banished. A little later, the cause of Christianity in the north was greatly aided by the numerous retugees who sought safety and peace in free Caledonia, when cruelly persecuted in the Roman Province of South Britain by the tyrant Diolessian

Symptoms of Catarrh. A profuse and many times excessively offensive discharge, with "atopping up" of the nose at times, impairment of the sense of smell and taste, watering or weak eyes, impaired hearing, irregular appetite, occasional nausea, pressure and pain over the eyes, and at times in the back of the the eyes, and at times in the back of the head, occasional chilly sensations, cold feet, and a feeling of lassitude and debility, are symptoms which are common to cataarh, yet all of them are not present in every case. Dr. Sage's Catarrh Remedy cures catarrh in its worst forms and stages. It is pleasant to use, and contains no poisonous or caustic drugs. Of druggists, for 50 cents.

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in all Complaints incidental to Females of all ages.

aged they are priceless.

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perience and facilities in the actual prices charged.

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FIVE-MINUTE SERMONS FOR EARLY MASSES By the Paulist Fathers.

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TWENTY THIRD SUNDAY AFTER PENTECOST. THENTY THIRD SUNDAY AFTER PENTECOST.

The month of November has been set apart by Holy Church for the purpose of directing our attention to the degma of Purgatory and giving each of us an opportunity to release or hasten the period of release of some helpless soul paying to the last farthing the debt of God's justice.

I cannot do better than recall your memory to the teachings of our religion on what we are to believe concerning Purgatory and what is our duty towards those (our relatives, friends and others)

those (our relatives, friends and others)

who are there.

From our Blessed Lord's account of the last and terrible judgment we can gather that there are only two places wherein we are to live for all eternity—a wherein we are to live for all eternity—a place of happiness, and another of misery.
"These (the wicked) shall go away into everlasting punishment, but the just into life everlasting." We have no mention of any third place

existing between these two.

According to the decree of God, our future existence depends entirely upon the manner in which we have passed the time of probation allotted to each one on

Now and here we are called upon to declare whether we are friends of God or His enemies, and the particular judg-ment that awaits each individual immediately after death decides once for all which we are.

which we are.

What, then, is Purgatory? By the word Purgatory Holy Church means to teach that there is a state in which those who are already saved remain waiting till they are thoroughly cleansed from all the steins of sin, and so made fit to enter the ab de of the Saints.

All that is received to the saints. All that is necessary to secure heaven is to die in grace; but how are we to free ourselves from the effects of past sins—those habits and affections to sin? How about the temporal penalties of our past wicked lives, for which so few make an adequate satisfaction?

We are told in the Sacred Scripture that nothing undeap can eater heaven.

that nothing unclean can enter heaven; and also that each one shall be cast into prison till he shall have paid the amount

If, therefore, these two things cannot be accomplished by us now and here, there must certainly be a way of doing them at some future period. This truth, which everyone can know from the Bible, aided by a little grantice of reason. Hele Church by a little exercise of reason, Holy Church enforces in her definition (Council of Trent): "There is a Purgatory, and that the souls in it are helped by the suffrages of the faithful." By the dogma of the "Communion of Saints" we are taught that all the members of the Church bave the power to help one another, and, moreover, are expected to do so whenever

The Church being an army of soldiers, belonging to one King and country, engaged in conflict against the same enemies and for the same objects, all are obliged to act in concert under their officers; all are bound to support each other under difficulties, and encourage one another in the attack.

another in the attack.

Because, then, of this bond of union among Christians, Holy Church, speaking through her sacred council, tells us that as on earth we can be of service to our neighbor, so also after death the souls undergoing their preparation for Paradise can be greatly aided by their relatives and friends still alive.

How can we help our brethren is We can do it by our suffrages, that is, by prayers, also, good works, acts

by prayers, also, good works, acts of penance which are performed in satisfaction for their sins, and especially by the Masses we have offered in their behalf.

God, being full of mercy and love, has promised to hear the cries of His children, still more those of His Church.

promised to near the cries of His children, still more those of His Church. He requires that we should love and assist one another; and for this reason has placed our well-being and relief from trouble and suffering to a considerable extent in the hands of others. We find this to be true in cases of sickness and poverty and the like.

Now, just as there is an obligation to

relieve the sick and poor that are around us, so we are bound to aid the souls in purgatory who are also poor and sick—for they have no means to help themselves. Thus it is that Holy Church urges us or to greater seal in our efforts to obtain thi

happy result.

To assist the souls is a work so easy to require much time or money.

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souls are always fit objects of our charity and pity; and in the end must redound to our own benefit, for by helping them we gain as many friends in heaven, who wil in turn assist us in our own time of need Do all in your power while you have the opportunity for you will soon be in the same condition. No one is sure that his friends on earth will interest them his friends on earth will interest them selves in him after he is gone; how con soling, then, will it be for one who he done bis duty in this respect to know a the hour of death that he has friends in

heaven who will be anxious to obtain hi freedom as he gained theirs. A Voluntary Statement.

The writer of this paragraph once had an elder and only brother. Brought up together, we were almost inseparable hopeful and ambitious. Exposure planted the seeds of consumption in the elder, and in a few weeks, in the month of May "good store of flowers were stuck round." "good store of flowers were stuck roun about his winding sheet," Every atten-tion and every remedy that love coul give or obtain were unavailing. Sinc that sad day, I have learned, through th most trust-worthy authority and from experience in its use that a real remed now exists, that of Dr. Pierce, called th "Golden Medical Discovery." A thousan pities that it was not discovered ages ag but how thankful the present generation should be that it can now avail itself of

so potent a remedy.

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SOULS IN THEIR LAST AGONY.

We take the following General Inten-tion for the month of November from the Little Messenger of the Sacred Heart. This Intention has been designated by His Eminence the Cardinal Protector of the Lague of the Sacred Heart, called the Apostleship of Prayer, (the Prefect of the Propagenda), and confirmed with his special blessing by His Holiness Leo X (11). Every day, it is reckoned, one hundred thousand human beings pass from this world into the next. Soon our own turn world into the next. Soon our own turn will come; for us, as for all others, our Lord has said:—"In what place soever the tree shall fall, there shall it be." (Eccles-

tree shall fall, there shall it be." (Eccles-lasties, xi 3.

Think how many souls are now in the state of mortal sin. What chances they will fall as they now are, and so for all eternity be in the prison-house of tor-ment and separation from God! Yet what is needed to save them?

Not anything on the part of God. He has Himself died on the Cross, shedding His blood to wash them from their sins. Not the Church which is appointed by Him to carry on His work; her ministers stroke for the Blue Nose crew and "Jim" Renforth, champion sculler and s vimmer of England and of the world, was stroke in the English shell.

Excitement was at fever heat.

But three hundred yards of the course are ever waiting to bestow on these souls We have no mention of any third place | the strong enlivening graces of Christ's Sacraments. No. there is most of all need of new and extraordinary graces, which they have not deserved, from which even now their evil will may turn, but which may at the last gain their hearts, as did the supernatural light which overthrew

the supernatural light which overthrew Saul on his way to Damascus.

These plentiful, and even miraculous graces the Heart of Jesus has merited on Calvary for all men. They are for these poor souls now at the point of death. But their bestowal depends in large measure on others, because as God has told us Saul on his way to Damascus.

These plentiful, and even miraculous graces the Heart of Jesus has merited on Calvary for all men. They are for these poor souls now at the point of death. But their bestowal depends in large measure on others, because as God has told us—"He hath given to every one of us commandment concerning our neighbor." (Ecclesiasticus, xvii. 12). That is to eay, sufficient grace will always be given; but

those who are already saved remain waiting till they are thoroughly cleansed from all the steins of sin, and so made fit to enter the abc de of the Saints.

All that is necessary to secure heaven is to die in grace; but how are we to free ourselves from the effects of past sine—those habits and affections to sin? How about the temporal penalties of our past wicked lives, for which so few make an adequate satisfaction?

We are told in the Sacred Scriptures that nothing unclean can enter heaven: the souls of those now—day after day—in their agony, are infinitely dear to the Heart of Jesus. Finally, such prayer is an act of the highest charity toward our— It assures to us a good and holy death: the Sacred Heart will not abandon in that dread moment those who have thought during life of the souls of others.

A PROTESTANT CLERGYMAN'S NOTES IN ULSTER.

The Rev. Henry Stuart Fegan, Anglican rector of Great Cressingham, Norfolk, sends to the Guardian (English news paper), the following notes of a visit to Ulster. The experiences of this Norfolk clergy man are sufficiently suggested to be

printed here:
"I was enjoying the sea breezes at beautiful Bundoran, having examined with great delight the thriving porcelain works at Belleek, when some one reminded me of the Apprentice Boys' Celebration at Derry on the 12th. I hastened off, and was in time for Canon Babington's sermon and for the procession round the walls, etc. A chat with a young Orangeman at the Imperial Hotel, prepared me for what I was to hear in the cathedral. 'We won't knock under to those brutes,' was his reply to my appeal for unity among Irishmen of all faiths. And when, among trisdmen of an takins, and when, as an old man and a parson, I protested against the words, he retorted, Yes, they've proved themselves brutes, and they will again; and that's

they've proved themselves brutes, and they will again; and that's my Christianity.' Alas! I found much the same kind of Christianity inside the cathedral walls. The Canon denounced Mr. Gladstone in the most unmeasured terms; spoke of our being perhaps soon called on to suffer as the Derry men had suffered; and characterized the Roman Catholics as 'foes who know no pity.' He then wound up by discuss. bromised to hear the cries of His children, still more those of His Church.

He requires that we should love and assist one another; and for this reason has placed our well-being and relief from tion, and of his atonement who prayed that we all might be one. The mixture was so unpalatable that I wished the sermon had been confined to politics. My wish was shared by several, who seeing my clerical dress, asked me the preacher's name—among them two young English tourists, who hoped they might never hear such a sermon again.' I told them (the sad fact) that Protestantizm in Ireland is

quite a different thing from what we have in England. "Circumstances, and not the temper of the people, may account for this; but the fact is certain, and should not be forgotten when our sympathy is claimed for 'our Protestant brethren.' I had an amusing instance of it the other day on Devenish Island; in one of the burying places we came upon an old stone marbled with I. H. S. 'Ah,' said the wife of an Irish Church clarge man, 'that must be Ponish Church clergyman, that must be Popish, by the inscription. 'Madam,' I replied, 'In five English churches out of six you would find I, H. S. somewhere either on would find I. H. S. somewhere etters on Communion table or pulpit frontal.' Well, it's not so here,' was the answer; 'here the thing is undoubtedly Popish.' I ex-plained what the letters mean, and ventured to hope that such a reference to our common salvation might soon cease to offend even the most rigid. Since I was this time in Ulster I have been over and over again ashamed of the violent words of my Protestant brethren. I may add that, often as I have heard Roman Catholic sermons, I never heard in one any reference to politics."

Universal Approbation.

The medical profession, the clergy, the press and the public alike acknowledge the virtues of Burdock Blood Bitters, as an unequalled remedy for chronic diseases of the stomach, liver, bowels, kidneys and Its popularity increases with its vears of trial.

The superiority of Mother Graves' Worm Exterminator is shown by its good effects on the children. Purchase a bottle

and give it a trial. Corns cause intolerable pain. Hollo-way's Corn Cure removes the trouble. Try it and see what an amount of pain is saved. NATIONAL PILLS are unsurpassed as a

safe, mild, yet thorough, purgative, acting upon the bilitary organs promptly and effectually.

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HAS HANLAN LOST HIS GRIP ?- PHILOSO PHICAL TRAINING DEMANDED

On a fine, bright day in August, 1871. persons lined the shores of the beautiful persons lined the shores of the beautiful Kenebecassis, near St. John, N. B., attracted by a four-oared race between the famous Paris crew of that city and a picked Euglish crew for \$5,000 and the championship of the world. Wallace Ross, the present renowned oarsman, pulled stroke for the Blue Nose crew and "Jim" Renforth champion couller and stroke

Excitement was at fever heat.

But three hundred yards of the course had been covered when the Englishmen

noticed that their rivals were creeping away. "Give us a dozen, Jim," said the veterar

"Give us a dozen, Jim," said the veteran Harry Keily, ex-champion of England who was pulling No. 3 oar.
"I can't, boys, I'm done," said Ren-forth, and with these words he fell for-

though general examination showed very strange condition of the blood and the life giving and health-preserving organs caused by years of unwise training. While the muscular development was per fect the heart and kidneys were badly

congested.
The whole system was, therefore, in just that state when the most simple departure from ordinary living and exertion was of momentous consequence. His wonderful strength only made his dying paroxysms more dreadful and the fatality more cer-

Hanlan is now in Australia. Beach, champion of that country, is a powerful fellow, who probably understands the liability of athletes to death from over training, the effect thereof being very serious on the heart, blood and kidneys, as shown by poor Renforth's sudden

Within the past three years he has taken particular care of himself, and when training, always reinforces the kidneys and prevents blood congestion in them and the consequent ill effect on the heart by using Warner's safe cure, the sportsman's universal favorite, and says he "is aston-ished at the great benefit."

Harry Wyatt, the celebrated English trainer of athletes, who continues himself to be one of the finest of specimens of manhood and one of the most succe sful of trainers, writes over his own signature to the English Sporting Life, September 5th, saying: "I consider Warner's safe cure invaluable for all training purposes and outdoor exercise. I have been in the habit of using it for a long time. I am satisfied that it pulled me through when nothing also would and it is always a nothing else would, and it is always a three time winner !'

Beach's and Wyatt's method of training is sound and should be followed by all.

Louis P. Beyer, says the Buffalo Courier, tells some amusing experiences connected with his trip to Europe. He was relating several incidents yesterday to friends, and among others he said : 'One day a jolly old Irishman took me to Blarney castle. As I looked at the castle I said. 'It must be very old.' 'Yis, sur,' he replied. 'How old is it?' I asked. 'Oh, very ould, sur.' 'But how old is it?' 'Well, sur, ever since Adam was a little boy.' Coming out of the place, I observed a bare-footed, but pretty, colleen, to whom I said: 'You're a very pretty girl. I'd like to marry you.' 'God bless your I'd like to marry you.' 'God bless your Irish face,' said she, 'but the blarney stone has a bad effect on ye.' The idea of my having an Irish face was too good."

The Mighty Dollar

The Mighty Dollar Is long distanced by a 10 cent bottle of Polson's Nerviline, the newest and best pain remedy. It cures colds, cramps, colic, pain in the head, sciatica, wain in the chest: in fact it is equally efficacious as an external or internal remedy. Try a 10 cent sample bottle of the great pain remedy, Nerviline. Sold by druggists. Large bottles only 25 cents. Try a sample bottle of Nerviline, only 10 cents. Take no substitute. no substitute.

Amos Hudgin, Toronto, writes: "I have been a sufferer from Dyspepsia for the past six years. All the remedies I tried proved useless, until Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure was brought under my notice. I have used two bottles with the best results, and can with confidence resembled." and can with confidence recommend it to those afflicted in like manner."

A Significant Fact.

The worn out, waste and poisonous matter in the system should escape through the secretions of the bowels, kidneys and skin, or serious disease results. B. B. opens these natural outlets to remove disease.

For Frost Bites.

There is no better remedy for frost bites, chilblains and similar troubles, than Hagyard's Yellow Oil. It also cures rheumatism, lumbago, sore throat, deaf-ness and lameness and pain generally. Yellow Oil is used internally and externally.

Valuable to Know.

Valuable to Know.

Consumption may be more easily prevented than cured. The irritating and the cough will be greatly relieved vented than cured. The irritating and harassing cough will be greatly relieved by the use of Hagyard's Pectoral Balam that cures coughs, colds, bronchitis and all pulmonary troubles.

DR Low's Worm Syrup will remove all kinds of Worms from children or

Catarrh, Catarrhal Deafness, and Hay Fever.

A NEW TREATMENT.

Sufferers are not generally aware that these diseases are contagious, or that they are due to the presence of living parasites are due to the presence of living parasites in the lining membrane of the nose and eustachian tubes. Microscopic research, however, has proved this to be a fact, and the result is that a simple remedy has been formulated whereby catarrh, catarrhal deafness, and hay fever, are cured in from one to three simple applications made at home. Out of two thousand patients treated during the past six months fully ninety per cent. have been onths fully ninety per cent. have been cured. This is none the less startling when it is remembered that not five per cent. of patients presenting themselves to the regular practitioner are benefited, while the patent medicines and other advertised cures never record a cure at all. In fact this is the only treatment which can possibly effect a permanent cure, and sufferers from catarrh, catarrhal deafnes, and hay fever should at once correspond with Messrs. A. H. Dixon & Son, 303 West King street, Toronto, Can-ada, who have the sole control of this new remedy, and who send a pamphlet explaining this new treatment, free on receipt o new treatment, free on receipt of

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Rutland.

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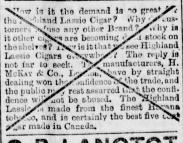
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TO THE CLERGY

The Clergy of Western Ontario will, we feel assured, be glad to learn that WILSON BROS., General Grocers, of London, have now in stock a large quantity of Sicilian Wine, whose purity and genuineness for Sacramental use is attested by a certificate signed by the Rector and Prefect of Studies of the Diocesan Seminary of Marsala. We have ourselves seen the original of the certificate, and can testify to its authenticity. The Clergy of Western Ontario are cordially invited to send for samples of this truly superior wine for altar use.

Union. So that ever since that Union was advocated lishmen were against it and

Right is right since God is God, And right must win; To faiter would be sin.

No person can believe that the disestab-lishment of the Episcopal Church would cause the fall of that church. It would make the church look for support to the

patriotism of its members. Did the destruction of the temporal power of the Pope cause the fall of the Roman Catholic Church? It neither tottered nor fell

when the temporal power was taken away. And would the Episcopal Church of England fall when disestablished? When a

and would the Episcopal Church or England fall when disestablished? When a
church has to depend upon anything outside of its members it is time that its
epitaph was written. The question is
asked, "Why are not the Catholics of
Ireland satisfied like the Protestants
of Ulster? Irishmen would be satis
fied if they were all Protestants."
Not much. The Protestants are not satis
fied with one jot less than the Catholics
demand. Every attempt to govern a
nation and ignore the religion and traditions of the country will end in failure.
He pointed to the small percentage of
land that is worked by the men who own
it. Seventy per cent. of the farms are
cultivated by tenants at will; 23 per cent.
of the farms are held by lesses, whils
three per cent. are worked by the owners.
How would Canada like that system introduced? The large estates of Ireland

ing on London bridge sketching the ruins of St. Paul's, but will see all united, fear-

H. D. Hunter put the resolution, which

was carried by loud applruse. Br. Burns briefly replied.

"DEAR OLD SCOTLAND."

United reland.

The deputation of representative Scotch

At a regular meeting of Branch No. 39, held on Wednesday, Sept. 2ad, the following resolution was read and unanimously adopted:

dopted:
Moved by Bro. V. Lang, and seconded

Moved by Bro. V. Lang, and seconded by Bro. McArthur, Whereas it has pleased Almighty God in His inscrutable ways to call home our beloved Parish Priest, the Rev. F. A. Raesaerts, this Branch deeply deplores the loss, as the rev. deceased was an exemplary pastor and a kind adviser; and that our charter be draped for thirty days as a token of mourning. token of mourning.
A P. McARTHUR,

Rec. Sec., Branch 39.

were the control of the farms are held by leases, while from Esphane and Soxiand. In reland was held by control of the farms are held by lease, while from Esphane and Soxiand. In a decided the severe to religous hatory. Henry VIII., he said, was called "Delender to the British American Hote, after which they took a drive to different points of interest in the city, calling at St. Mary Cathedral, and His Lord-hip the Bishop's Palace, where Grand President O'Connor had an interview with the Area of the Bishop's Palace, where Grand President O'Connor had an interview with the Area of the Bishop's Palace, where Grand President O'Connor had an interview with the Area of the Bishop's Palace, where Grand President O'Connor had an interview with the Area of the Bishop's Palace, where Grand President O'Connor had an interview with the Area of the Bishop's Palace, where Grand President O'Connor had an interview with the Area of the Bishop's Palace, where Grand President O'Connor had an anterview with the Area of the Bishop's Palace, where Grand President O'Connor had an anterview with the Area of the Bishop's Palace, where Grand President O'Connor had an anterview with the Area of the Bishop's Palace, where Grand President O'Connor had an anterview with the Area of the Bishop's Palace, where Grand President O'Connor had an anterview with the Area of the Bishop's Palace, where Grand President O'Connor had an anterview with the Area of the Bishop's Palace, where Grand President O'Connor had an anterview with the Area of the Bishop's Palace, where Grand President O'Connor had an anterview with the Area of the Bishop's Palace, where Grand President O'Connor had an anterview with the Area of the Bishop's Palace, where Grand President O'Connor had an anterview with the Carlo Bishop's Palace, where Grand President O'Connor had an anterview with the Carlo Bishop's Palace, where Grand President O'Connor had an anterview with the William Shanshan, Tressurer of the Local Branch, who the Grand President of the Bishop's Bishop Presid

C. M. B. A. in Canada.
Atter justice being done the good things
placed on tables by brother Suannahau,
the Grand President addressed those
present on the benefits to be derived
from membership in the C. M. B. A. and
other matters connected with the association.

Toasts were then in order and speeche Toasts were then in order and speeches were made by J. J. Behan, president of the local branch, Rev. Father McGrath, Chancellor Sullivan and others. Songs were sung by M. J. Brennan.

The press was represented by Wm. P. Kilcauly, of the British Whig and Francis Cicolari, of the Canadian Free

When the time arrived to separate each and every member present hoped that it would not be long before Branch 9 of Kingston would be favoured with another visit from their Grand Presid-

The Grand President left for Brock ville on Wednesday, carrying the good wishes of all members of the C. M. B. A.

in Kingston.

Hoping this slight sketch of the visit of our Grand President will not crowd

your space,

I remain, yours fraternally,
M. Brennan, Sec. Branch 9.

Special to the CATHOLIC RECORD. FROM QUEBEC.

ST. BRIDGET'S BAZAAR. The proceeds of the late bazzar and oncert in aid of St. Bridget's Orphanage amounts to \$2 695 73.

amounts to \$2 690 73.

Rev. Father Henning, C. SS. R.,
Toronto, formerly Pastor here, now Pastor
of St Patrick's, is at present on a visit to
the Redemptionist Fathers here.

The repairs at the Archiepiscopal palace, made necessary by the late fire, is now nearly completed, and his Eminence the Cardinal, who took up temporary quarters in the Laval University, will

At the last meeting of Branches in November, the nomination of officers for the ensuing year will take place; and the elections will take place at the first meeting in December. Besides officers for the Branches, Representatives and Alternates to next Grand Council Convention must be nominated and elected.

We hope our C. M. B. A. members will see that none but competent men are elected to fill the various offices.

At the last meeting of Branches in November, the decorations were in keeping with the solemnity of the service. A catafalque surrounded by lighted candles, and the walls, were draped in sombre black, relieved here and there with white crosses and other religious emblems.

At St. Patrick's a solemn high mass was celebrated, Rev. Father Hayden, C. SS. R., Superior, celebrant. Ramented and elected to fill the various offices.

cruel persecutions under the most cruel persecutions under the government of England, but now that country extends the olive branch of peace to her sister. Erin at first hesitates, she remembers the long weary ages of suffering, bloodshed and death and can hardly realize that Albion is in agreed. Finally ing, bloodsned and death and can hardy realize that Albion is in earnest. Finally, she accepts the proffered hand and now Albion, who acknowledges her wrong, has determined to make amends for the past and soon the chains of oppression that binds Ireland to England will be changed for the silken bonds of love and

friendship.

Hon. D. A. Ross, seconded by Senator

ment.

By later despatches it appears that his speech is very coldly received by the public generally. The head of a Government which wantonly violates law, and is responsible for the worst disorders in the country, should not prate about the preservation of law and order.

It is said that in the suit of Peggy Dillon against. Secretary, Ralfour, for defama-

It is said that in the suit of Peggy Dilion against Secretary Balfour for defamation of character, the latter will plead the privilege of Parliament for his calumnies.

A Unionist meeting was held in Dublin on Friday evening, 11th inst., at which the Duke of Abercorn presided. The speakers were Ashmeade Bartlett, the Marquis of Carmarthen, and William Gray Macartney. They declared that Ulster would stand by the Loyalists of Leinster, Connaught and Munster. They did not lay particular stress on the fact that Ulster sends to Parliament 17 Home-Rulers and 16 Unionists.

Rulers and 16 Unionists.

While Mr. O'Brien was asleep in Tullamore jail on the 11th inst, the prison authorities removed his clothing and substituted the prison uniform. He refused

Fifteen members of the National League were sentenced at Kiirnsh on the 12th inst., to one month's imprisonment at hard labor. While being removed from the court room they sang "God Save Ireland"

A proclamation has been issued for-oidding crowds to assemble near Tullamore prison. The Government thus

expects to prevent manifestations of sympathy for Mr. O'Brien.

At Innisbeffin an encounter took place between the people and the police. Many policemen were injured with stones. The police charged with bayonets and killed one woman. The magistrates exculpate the police.

Most converts to our holy faith testify that they have been previously bigoted and blinded. The scales fell from their soon move back to his apartments.

The religious services on All Saints' and All Souls' day was more than usually impressive. On All Souls' Day, at the HOME RULE.

IRELAND'S POSITION FROM A PROTESTART STANDPOINT

At the last meeting of Branches in November, the nomination of officer for the casting year where the committed of the first for the casting year where the cast is not the cast the first meeting to December. Besides of Green for the Branches, Representatives and Alternates to next Grand Council Convention must be nominated and sletted.

We hope our C. M. B. A. members will be a seed of the cast of t relief at a cost of £7.58 000. Some say dissipation is the cause of the misery. Why, dissipation means money. A person cannot dissipate with an empty pocket. The speaker quoted General Gordon's remarks on the misery in Ireland, and said that a picture of the privation that prevails in that country could not be drawn by either pen or pencil. How can this be accounted for ? asked the speaker. Is it in the climate, people, or the country, or accounted for a sked the speaker. In it in the climate, people, or the country, or is it the Government? Irishmen were often spoken of as being chronically discontented. This is not the case, it is also charged that Home Rule means separation from the crown of Great Britain. This charge is nothing but infects importingue, because Irishmen are

inite impertinence, because Irishmen are just as good Britons as anyone. Ireland is cursed by its land system and by religious strifes. The Doctor then proceeded to discuss the land system, and explained that most of the land in Ireland was held

justify the treatment. This may be a good reason in ordinary therapeutics, but it never will work on the religion of a human race. In an animated manner the speaker denounced those who did not fully regard liberty of conscience, and incidentally mentioned that in his lecture he quoted and spoke entirely from Protestant statistics and the works of Protestant writers. He pointed his hearers to the many years of grinding suffered by Irishmen who were Catholics—when they could not go to school, teach school, accept security or vote. These years of depression were in a measure relieved when the American war started. Here the speaker pointed the audience to the fact that Ireland had no history; in no school or institute was the history of Levical teachs. No person servers as a few peach other for dear old Ireland. If ever there was a time when an Irishman should hold himself in restraint tis now.

They must join hands from north to south, no orange, no green. Tell the children that the Boyne waters have been bridged, and when the stationed troops are withdrawn from Ireland and 50,000 more men are asked for they will leve there was a time when an Irishman should hold himself in restraint tis now.

They must join hands from north to south, no orange, no green. Tell the children that the Boyne waters have been bridged, and when the stationed troops are withdrawn from Ireland and 50,000 more men are asked for they will leve that the Boyne waters have been bridged, and when the stationed troops are withdrawn from Ireland and 50,000 more men are asked for they will leve that the Boyne waters have been bridged, and when the stationed troops are withdrawn from Ireland and 50,000 more men are asked for they will leve that the Boyne waters have been bridged, and when the stationed troops are withdrawn from Ireland and 50,000 more men are asked for they will leve that the Boyne waters have been bridged, and when the stationed troops are withdrawn from Ireland and 50,000 more men are asked for they will the stationed troops are

Ireland had no history; in no school or institute was the history of Ireland taught. No person ever wrote a history of Ireland and no person could. Men ask the question—Why did not Ireland govern herself when she had a Parliament? Why, out of the Parliament of 300 only 70 of its members were elected, and no Catholic had a vote. Hence fourfifths of the Irich people were political.

and no Catholic had a vote. Hence four-fifths of the Irish people were political ciphers. Up to the present evening Irish-men have never had a chance to govern themselves. He went on to speak of the Grattan Parliament, and explained how Irishmen had no chance at that period. Referring to the society of United Irishmen Referring to the society of United Irishmen he said as that society was grossly misrepresented and maligned, he would read its constitution, which was signed by 57 Protestants, and called for equal liberty for all Irishmen. Dr. Burns spoke of other societies similar to the United Irishmen. These societies he said were characterized as being rebels. Five Presbyterian ministers who worked for these societies were hanged and six priests shared the same fate. There have been three Irelands—the Catholic Ireland and two Protestant Irelands, and

men who are coming over to Ireland next Saturday must get as warm a welcome as the Irish heart can give. Not merely for their own sakes, though there are not in their own sakes, though there are not in the House of Commons two honester or braver friends of Ireland than Mr. Suther-land and Mr. Brown, the leaders of the deputation. But for the sake of their country—for the sake of the nation that Mr. Gladstone in his loving gratitude speaks of as "dear old Scotiand." We owe the salvation of Home Rule to Scot-land. At the last election had Scotland Ireland and two Protestant Irelands, and and. At the last election had Scotland shown as much doubt as England did, the hopes of Mr. Gladstone would have been buried. But Scotland had faith in her old as a member of one of those bodies of Protestants the speaker said his ancestors were not responsible for the indignities thrust upon Catholic Irishmen. indignities thrust upon Catholic Irishmen.

There is generally a privileged class in every country, and there was one in Ireland. He referred to the manner in which the American colonies rebelled when they were taxed without securing representation; and spoke of the last words of the Earl of Chatham when he endorsed the conduct of the American colonies repetition. Scotland now sends a deputation to Ireland to follow in the wake

of the English representatives who have visited us. It is more than five hundred years since Scotland sent a deputation to the Irish people. Then she sent Edward Bruce and an army of six thousand men to help the Celtic Irish to free themselves from the English yoke. It was one good turn for another. The Celtic Irish had been shelping the Celtic Scotch to break the power of Edward north of the border, and on the field of Bannockburn O'Neil's classmen did much to turn the fortunes of the day. To day we are renewing that ancient pact between the peoples—peoples who are of the same race, and almost of the same name. can colonies. How did the Irish act when they received no representation? asked the speaker. Some opponents say, why was not something said sgainst the union of Ireland with England before? This is one of the most hadiscone questions ever nut. Protestants England before? This is one of the most ludicrous questions ever put. Protestants and Catholies alike were opposed to the Union. Here the lecturer read several resolutions passed by Orange lodges against the legislative union of Ireland with England. Petitions were sent to the British Parliament against the Union signed by 700 000 names. One per cent of the Irish nation were in favor of that Union. So that ever since that Union

Union. So that ever since that Union was advocated inhmen were against it and are against it still. Since 1801 has Ireland been united with England. It was a forced marriage and a deliberate insult to ninety-nine out of every hundred Irishmen. Here the speaker again referred to the intolerant system of land government in Ireland, a system which did not curse any other country. He cited the words of Lord John Russell, G.ldwin Smith, John Bright, Lord Dufferin, Carlyle, John Stewart Mill, Beaconsfield, Green's History, Prof Blackie and others who condemned the system of land government and that which now exists in Ireland. The most eminent of Britain's states men have condemned this system. He pointed out the heavy odes against the passage of a bill through the English Parliament to amend this state of affairs. But, said the speaker, the climax has come, and with the climax came the man. William E. Gladstone to-day stands the colossal figure among the great men of the country. Although his bill was defeated, the echo of his speech will ring throughout all time until the last resting of empley. Call and see Nicholas Wilson & Co's stock of Gloves, Underctothing and Sicks when in need of anything in this line They are now thoroughly settled in their new premises, 112 Dandas st, near Talbot, where they are offering greater bar gains than ever. Their cutter is second to none in the city, and a perfect fit is guaranteed every time.

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by tendered to the speaker of the evening. AND PHOSPHATES OF LIME, SODA. IRON.

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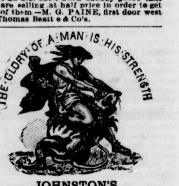
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Whose bidden fountains but few may gue Beautiful tiwlight, at set of sun. Beautiful goal, with race well won, Beautiful rest, with work well done

Beautiful graves, where grasses creep, Where brown leaves fail, where drifts ever worn out hands—oh beautiful sleep

MR. O'BRIEN'S TRIAL. THE JOURNEY FROM CORK.

Great Demonstration.

SPEECHES BY MESSES. O'BRIEN AND (From the Cork Herald of Tuesday) Mr. William O'Brien, M. P., arrived

the city on Monday morning from M. lcw en route from Midleton. A lar growd, including the Mayor and sever members of Parliament, had assembl members of Parliament, had assemble at the Glamire station, and as the diffusished gentleman was recognized deatening cheer was raised, and wagain and again repeated. A lar crowd bad assembled outside the V toria Hotel, and as the gallant gentlem alighted, a triumpbant shout was raise and many rushed forward eager to cla his hand. After a short delay at t his hand. After a snort delay at the hotel the party started for Summ hill station, which was packed with expectant crowd, and as Mr. O Briens Mr. Mandeville entered the termin the people burst into a tremendous che As Mr. O'Brien was borne off amidst hoarse cheering of the crowd he exclain to some of his friends in a laughing to that he would be returning in the eveni but with an escort of a couple of hund

IRISH CAVALRY ESCORT.

The Janction was reached at a quarto twelve, and Mr. Win. O'Brien, I Mandeville, and their friends, alight About one thousand stalwart horsen were drawn up on the road towards (rigtwohill, as were also an almost numerable number of vehicles of descriptions. The appearance of O'Brien was the signal for an outburs cheering which, being taken up by long array, was repeated again and ag After a short delay, and with an alu military precision, the vast concou formed in procession, and with the ho men three deep in front, proceeded Carrigtwohili. Along the route gro of country folk had gathered the ditches. The men cheered lou and the women waved green embl and poured forth hearty wishes of g will. When about a mile from Carr wohill the bands began to play "God s Ireland," and the notes, being taken by the processionists, swelled in mighty chorus and created an impres which could not be easily forgot Over twenty clergymen were in the cession, and deputations and continge were present from the remotest part were present from the remotest part the county. On arriving opposite National League rooms, Mr. O'Bri carriage halted, and the eager or pressed round, anxious to get a s of the distinguished visitor. Across wall of the League rooms was fixe green banner, bearing the inacript "Bravery, lead on, and we will folk Choose fixe cheer rent the air and Cheer after cheer rent the air, and w the enthusiasm had somewhat subside the representatives of the different a

MR. O'BRIEN'S REPLY.

Mr. O'Brien, who on rising in carriage was received with great cheesaid—Fellow countrymen, I have be time to utter a few words of thanks the deluge of addresses pouring in me. I do thank you from the botto my heart for this wonderful outpot of affection from the people of country around (cheers). It is the held in this or any other country, a will be a compensation to me not me for the three wretched months of in sonment that are before me, but it be a compensation for a long devotion the cause of Ireland (loud cheers feel it is more than mere complime myself—it is a proof of the incorre spirit that animates the Irish rac day. Since I was a boy I have kno good deal of the inner working of Irish cause, and have known man hour of hope and many an hour of gl but I have never in all my life ki anything like the spirit that bound is bounding through the veins of the people to day (great cheering).

ciations and boards pressed forward

presented addresses.

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