

OBLATES OF MARY.

IN THE BLEAK NORTHWEST WITH THE SAVAGES.

He was the first to demonstrate the practicability of a roadway across the great desert lying between Saskatchewan and Fort Garry. He undertook to explore that then unknown region. He started with an escort of three or four Indians from St. Ann's, Manitoba 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 missions of the distant north.

CHAPTER XVIII.

The example of Father Lacombe was to be followed, in many notable items, by his brother Oblate, the learned and devoted Father Pettit. To the labors of this Father we owe most important additions to the infant literature of British America, in the far north-west, as we shall see in its proper place.

Early in April, 1864, we find Father Pettit at Fort Rae, engaged in the work of evangelizing the tribe of the Dog-ribbed Indians. The Indians of this tribe had all, without exception, been admitted to the grace of Holy Baptism by the Oblate missionaries.

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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 Tarakasi. It was the swash of the lake which Father Pettit discovered since he left Fort Rae.

At last, as they were going to explore a distant bay in the last named lake, the keen glances of the Indians discovered in the snow the foot-prints of a moose 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.

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 Pettit was filled with liveliest sentiments of gratitude to God for this deliverance from the horrors of a death by hunger in the desert.

He knelt and offered on the spot fervent prayers of thanksgiving before entering into communication with the Indians who 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 Pettit reaching the island, he was quickly surrounded by a wondering crowd, scarcely any of whom had ever seen a white man till then.

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He was informed of the facts by one of my neophytes, I hurried to the spot where the sorcerers squatted on their heels, eyes like fire, bodies white as frost, like idols. On seeing me they appeared to be disconcerted, and half afraid to continue their proceedings.

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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.

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THE OXFORD MOVEMENT.

FATHER ANDERSON'S LECTURES.

London, Oct. 26, 1887. On Saturday night in the Drysdale Hall, Marlborough Crescent, Newcastle, the Rev. W. H. Anderson, S. J., M. A., lectured on the "Oxford Movement."

Father Anderson 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.

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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.

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BISHOP MACDONELL.

By W. J. Macdonell, Toronto.

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 Macdonell, first bishop of Kingston.

As this distinguished prelate occupied more than ordinary position in the British Dominions, a brief memoir of him may prove interesting to the readers of THE CATHOLIC RECORD.

This venerable gentleman was born 17th July, 1762, in Glen Urrah, on the borders of the New, Invernesshire, Scotland. Being destined for the Church, he was, at an early age, sent to the Scotch College in Paris, and subsequently to Scotch College in Valladolid in Spain, where he was ordained priest on 16th February, 1787.

During his stay in Paris he was the writer heard from his own lips, of students were brought from their parents' feet by some revolutionary enthusiasts, and forced to dance around a very Pole. Young Macdonell, who was always an ardent Royalist, was very much shocked at such outrageous proceedings, and he found a handkerchief around his neck and feigning lameness, managed to escape the threatened indignity.

On leaving Valladolid he returned to Scotland, and was stationed as a missionary priest in Braes of Lochaber, where he remained four or five years.

A few years prior to 1790, a system of converting small farms into sheep was thereby displacing small tenants, introduced into the Highlands of Scotland; in consequence a large proportion of tenants throughout the Highlands were ejected from their farms, and reduced to the greatest distress; the restrictions of emigration acts preventing them from emigrating to the colonies.

In May, 1790, Mr. Macdonell, understanding that the laborers were waiting in the manufories of Glasgow and its neighbourhood, travelled to Glasgow and its neighbourhood, in the hope of procuring employment for the dispossessed Highlanders. On being informed that a greater portion of these people were Catholics, the manufacturers promised protection and encouragement to such as would come down to their works.

The excitement caused in 1790 by the arrival of Mr. Macdonell, who had been a riotous mob, had not yet subsided; manufacturers feared that some assistance might be offered to the Catholic laborers. When Mr. Macdonell stated that a clergyman should accompany them to afford them the consolation of their religion, he was assured that no encouragement possible would be given such clergyman, but as the penalty against Catholic priests were still in existence, protection could not be granted or guaranteed to him.

Mr. Macdonell, however, declared his willingness to accompany the Highlanders, and the action of the penal law; accordingly 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.

On the few occasions previous to the arrival of Mr. Macdonell, when he officiated in Glasgow, he was obliged to have his meetings at one or three streets, and to station at the door a Irishman or Highlander, armed with a bludgeon to overawe intruders who attempted to disturb the service.

Mr. Macdonell, acting on the advice of Porteus (one of the most influential members of the Privy Council), employed in the manufacturing districts, troubles in France, Holland and other parts of the Continent, and the shipment in the export of British goods of all kinds, a general failure among cotton manufacturers of Glasgow was a consequence; they were compelled to mis the greater part of their operations as Catholics as well as others.

This view of the situation, which was thrown out of employment, obliged by necessity, to enlist in the militia, and to receive the benefit of the conscription finding that the Catholics, under such conditions, were obliged to enlist in bodies, and compelled, according to universal practice, to declare themselves Protestants, Mr. Macdonell conceived the idea of embodying the one corps as a Catholic regiment.

THE CATHOLIC RECORD

EDITOR-REV. GEO. B. NORTHGRAVES, Author of "Mistake of Modern Ireland"...

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...

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...

During the same year, however, John, always faithful, set at naught the authority of the Pope, and oppressed the Church, and this was the occasion of further demands from the Pope...

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 Cardinal Archbishop of Canterbury...

Be it remembered that the question is not here whether the Pope had the right to depose the king. The question is, solely, whether his religious supremacy was acknowledged in England...

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...

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...

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 king would continue to love God, and to regard his holy mother, the Roman Church, with his usual reverence..."

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 submission to the Roman Church: we desire to submit to Blessed Peter and his vicar, and to adhere canonically to all the precepts of St. Peter..."

We might continue our quotations; but it will suffice to say that the whole line of 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 professes to-day...

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 in the United States with the kind of religion dished up for them by the Evangelical Alliance of New York?"

Let us now see what is the position of the Evangelical Alliance and the New York Times on this subject. The Times says: "In view of the condemnation of the godless schools by those authorities, (of the Catholic Church) their constant efforts to establish schools of their own, and to prevent the children 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."

Clear away the verbiage from all this, 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!

Hence, we see that if there are some "sincere Christians," that is to say, from the Mail's point of view, some earnest 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 instruction 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..."

The Ministerial Association at a meeting held on Monday, 7th inst., resolved that "the question of religious instruction in our Public Schools is one of national interest and vital importance." But as they were not fully prepared to

doubt this course would be pleasing to 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 so modified that they may enjoy the benefit 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.

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 Education. 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 justice demand this; yet under the United States laws the injustice is perpetrated. 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 naturalization of Englishmen. The nation owes much of its prosperity to the fact that it threw open its doors to immigration, and invited the guests who came to participate in all the privileges of American citizenship, and such names as are found on the 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, Rosecranz, and Meagher, plainly indicate the origin of their bearers.

For in the fullest of our heart's gladness, and gratitude to the God of mercies, we announce to you that the helpless little children of Our flock, heretofore abandoned to the guardianship of the most bigoted enemies of their faith and their Church, with imminent peril of their souls' 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 decree, whereby the Public School Board, or rather the eight trustees who voted for its enactment, sought to stigmatize our inoffensive and helpless little children whom 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 selected and obstinately maintained by the Board at the instigation of the legal luminary who rules their councils; likewise to the declarations boasting-ly 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 their divinely-appointed pastor and guardian of their souls' welfare. The adamant bond of Catholic unity displays its strength here. Cruel 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 unhesitatingly deliver to you this prediction:—"The Public School Board, who adopted the revolting usage, have been foisted of their iniquitous purpose by the Holy Spirit, who rules the destinies of the Catholic Church, and have been made the unwitting and unwilling instruments of our poor children's protection against the irrepressible and demoralizing influence of a system of education dominated by men who were not ashamed to approve a decree so unjust to helpless little children, so un-

propose the means of securing this they appointed a committee which, taking it for granted that religious instruction is required, should report on two points: "For what reason do we desire, and upon what grounds do we ask that religious instruction should be given in our Public Schools?"

"What measure and form of religious instruction would be as 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?"

PASTORAL LETTER OF THE BISHOP OF KINGSTON ON THE PROVISIONAL EXPIRESION OF CATHOLIC CHILDREN FROM THE PUBLIC SCHOOLS.

JAMES VINCENT O'LEARY, 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.

DEARLY BELOVED IN CHRIST: The Bishop of a diocese and the flock intrusted 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 His graces abundantly to all, the rulers and 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 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 behalf, 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.

For in the fullest of our heart's gladness, and gratitude to the God of mercies, we announce to you that the helpless little children of Our flock, heretofore abandoned to the guardianship of the most bigoted enemies of their faith and their Church, with imminent peril of their souls' 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 decree, whereby the Public School Board, or rather the eight trustees who voted for its enactment, sought to stigmatize our inoffensive and helpless little children whom 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 selected and obstinately maintained by the Board at the instigation of the legal luminary who rules their councils; likewise to the declarations boasting-ly 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 their divinely-appointed pastor and guardian of their souls' welfare. The adamant bond of Catholic unity displays its strength here. Cruel 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 unhesitatingly deliver to you this prediction:—"The Public School Board, who adopted the revolting usage, have been foisted of their iniquitous purpose by the Holy Spirit, who rules the destinies of the Catholic Church, and have been made the unwitting and unwilling instruments of our poor children's protection against the irrepressible and demoralizing influence of a system of education dominated by men who were not ashamed to approve a decree so unjust to helpless little children, so un-

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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 deceiver, 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 again. The adoption of a rule of Catholic exclusion from the common 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 frenzied spirit of hate and revenge that spoke from within the proposer of the resolution and reverberated through the Board room, "Yea, 'expelled' was the proper word, shall serve for a perpetual 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 risking the faith and salvation of their offspring by withholding them from the holy influence of the Church, 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 professed their loyal obedience and ready submission to the Church, the Law, to the Bishop, whom the Holy Ghost has set to rule the Church of God which He has purchased with His blood" in this diocese of Kingston (Acts xii.) and on whom the command is laid to "watch as having to render an account of their souls" (Heb. xiii.). The Catholic parents, resident in Kingston, who are public school children, and Catholic parents, resident in Kingston, who have attended 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 township, and hitherto attending the Public Schools, have likewise 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, resident in Kingston, and who have hitherto been attending Public Schools, have also been happily transferred to our Separate Schools. Others of this class will probably be transferred to the Separate Schools at or before the expiration of this term. Certainly their Catholic mothers will fulfil their duty in this respect to their Catholic offspring, unless they be coerced contrariwise.

This is a blessed result. It is the fulfillment of the law of faith delivered by the Apostles before the Christian Scriptures 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 pious 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 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 so generally attended as since the opening of that year," and "in fact the number of pupils attending the schools at that time was very nearly one hundred above the attendance of the previous year."

A copy of the Canadian Freeman containing this denial of the Inspector's statement was forwarded by mail to him and the passage formally challenging him to 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.

INSPECTOR KIDN. The foregoing statement of the Inspector was made in the month of September, 1886. About five months later, Mr. Kidd, nothing daunted by the official contradiction of his statement by 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 Catholics wished to take advantage of the Public Schools, and that several parents had applied to the City Clerk to have their names placed on an assessment-roll as Public School supporters, but they stated that their request could not be complied 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 out of the Inspector's mouth, that could be verified or proved false by unambiguous 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 declarations 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. Flanagan, Esq., City Clerk."

It is true that "quite a number of Catholics" wishing to take advantage of the Public Schools, applied to you, on or before the 9th of February, to have their names placed on the assessment-roll as Public School supporters, and that you told them that their request could not be complied with.

JAMES VINCENT O'LEARY, Bishop of Kingston.

ANSWER.—I have no recollection that any number of Catholics called on me at any time for any such purpose. Had they made the demand referred to, I

possessed no power to alter the assessment roll, without authority from the City Council. I would, however, have given them instructions how to proceed in consequence of their purpose, but have no recollection of having been asked to do so.

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

The Public School Board were engaged in costly improvement of institutions, and the statement of the Inspector, doubtless believed by him to be true, regarding the unusual number of Catholics in the Public Schools at "fifty or sixty." Perhaps Inspector had been misled by the statements quoted admirably to the genies of the time as a special inducement to Protestant ratepayers to cease themselves to the heavy bill of expenses.

The rule adopted by the City of Kingston, in order to secure the payment of a modicum by every Catholic pupil parent, was not a Public School supporters, looked like a mere affirmation of the Inspector's story; that class of Catholic pupils were presumed to be very numerous, it was hardly worth while for the Board to adopt this new method of increasing resources by the levy of a small amount, per month from them, which reduced to 25c. for the children's share. Accordingly we deemed it time to settle the question of non-reference to the assessment-rolls of supply Us with exact information. There might have been children in schools whose parents' names do not appear in the assessment rolls, but who monthly tax of 50c. There might have been, as there were some who had come to reside in Kingston after the assessment had been completed, and others who, having been assessed as Public School supporters, the beginning of the year, had quietly transferred their children to the Separate Schools. They might also have been, as were children of mixed marriages, Protestants and regular attendants of the Protestant Churches, whose names would be called a Catholic on the School assessment-roll. And there might have been children in the neighbourhood of Fort Henry, in the town of Pittsburg, whose names would be called on the school roll, undisturbed by the residents of Kingston, while their parents' names are not to be found on either the assessment-rolls. Nothing remained for us but to adopt effective and strictly legal measures ascertaining the number of really Catholic children of really Catholic residents of Kingston, in attendance at the Public Schools. We accordingly directed the Clergy to make a census of the several Public Schools, in order to take the names of all the pupils from each school-roll, the termination of regular school to inquire of them who their parents and where they reside. At that time we placed in the hands of a priest a printed copy of the regulations of the Department of Education which is the following:

REGULATIONS REGARDING THE REVISION OF THE PUBLIC AND HIGH SCHOOL ROLL. The Clergy of any diocese or their authorized representatives shall have the right to give instructions to the pupils of the school, in each school-house, after the hour of the school in the afternoon."

With pleasure we bear testimony to the courteous demeanor of all the school teachers. We regret the number of whom, on the priests' visit, had been hastened to the school to assist in the discharge of his duty. These men misbehaved in gross and fashion by frequently interrupting, contradicting and in diverse ways worrying the young and timid

whose gentle remonstrance appeal to his rights under the Regulations of the Department of Education (copy of which he produced) was the legal bravo's answer:—"The electioneering sheet; we don't lodge it." Such are the good and such the reverence for the "higher" and such also the amount of ledge respecting the Public Schools, that qualify themselves for dictating to the education controlling the youth of Kingston the liberty to inform them that the Regulation (No. 7) of the Minister of Education concerning the right of every denomination to send names of the children of that denomination to attend the Public Schools, and then assemble the regular hours of school, them into a class for religious instruction, has been a standing order since 1859, adopted and from time published and persistently enforced by Dr. Ryerson and the Council of the Department of Education, more precisely defined by the General Regulations of the Department, issued in 1874, as follows:—"WEEKLY RELIGIOUS INSTRUCTION. CLERGY OF EACH PARISH shall have the right to correct, censure, and define the rights and duties of Trustees in connection with the Public Schools, and the Clergy of the Parish shall have the right to give instruction to the pupils of their own church, in each school, at least once a week, after the close of the school hours, or at any time for any such purpose. Had they made the demand referred to, I

possessed no power to alter the assessment roll, without authority from the Court of Revision. I would, however, have given them instructions how to proceed in pursuance of their purpose, but have no recollection of having been asked to do so.

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 Public School Board were then engaged in costly improvement of the institutions, and the statement of the Inspector doubtless believed by him to 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."

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 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 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 schools whose parents names do not appear as rate-payers, but who pay the monthly tax on their own behalf.

There might also have been, as there were, some pupils, children of soldiers residing in or about Fort Henry, in the township of Pittsburgh, whose names would appear on the school roll, undistinguished from the residents of Kingston. We might also have been, as there were, children of mixed marriages, really 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 in or about Fort Henry, in the township of Pittsburgh, whose names would appear on the school roll, undistinguished from the residents of Kingston.

Before adducing Our table of statistics showing the position of Catholics in those schools before and after Our denunciation of the Trustees, We must premise that all available methods have been used to play the cards. For discovery of the true state of things, which, for the reasons already stated, 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. Savage, the deservedly respected chairman of the justly discredited 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 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 document, and were therefore not much disappointed on Our Rev. Rector's receipt of a letter from him last evening, in which he regretted his inability to furnish the list till the meeting of the Board on next Wednesday night. We, and all events, have done Our best to insure accuracy in Our statistical tables.

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

1st. Children of parents, both Catholics. From Kingston city—1 family; 5 children.

From the country, but within the area of municipal taxation—3 families; 10 children.

From the country outside Kingston City and 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.

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 range from four to ten years, were too young to make the long and tiring journey every day and in every season of the year; and, moreover, it would be dangerous for such young children to cross the unfenced K. & P. Railway track twice daily. The three children who reside in Pittsburgh 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 trustees 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 Catholic fathers and Protestant mothers, who attended the Public Schools up to Oct. 23d, were 4, belonging to three families. They have since been withdrawn from the Public, and sent to the Separate Schools, since the publication of Our Pastoral Letter denouncing the action of the trustees.

3rd. Catholic pupils, children of Protestant fathers and Catholic mothers, attending public schools up to Oct. 23d, belong to 9 families and are 14 in number. Three of those families have transferred their children, four in number, to the Separate Schools since the publication of our pastoral letter; the children of three others are distributed 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 Separate

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 against them on the 1st inst., the day fixed for its execution. Those two families, and with them 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. 23d. 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 doctrine and discipline of the church of their Baptism; that, being Catholics, they may be good, religious and virtuous Catholics, not half and half, nor neutralized, that is, neither indifferent nor Agnostics, of whose there are, unappreciated for families and for society, entirely too many at this side of the Atlantic.

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, unconcerned of crime and uncondemned, has happily awakened no echo of approval in the city or in the Province from any public body, or recognized public merit or social influence. With regret, however, We feel bound to notice a letter addressed to both our local dailies by a person named D. H. Marshall and dated 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 Ourselves of the identity of the writer who has entered the arena in the character of a free lance and, without any provocation 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 rangers of the 18th century.

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 him. For he is by his office associated with gentlemen for whom we entertain the most kindly and respectful feelings. It has been a pleasure to Us to hold relations of amity and courteous interchange of ideas 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 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, the odium of Mr. Marshall's misconduct. On the contrary, We take to Our heart with all confidence the peace and health pronouncement of the University in its corporate character, delivered to Eastern Ontario and to all mankind by its honored Principal in the official address to the Chancellor, read by him, in the name of the President, to the assembled Professors, graduates and the citizens of Kingston on the 22nd of last April.

QUEEN'S PRONOUNCEMENT VS. D. H. MARSHALL.

"We give the most explicit assurance that Catholic as well as Protestant students—"ros Tyrannos"—have had and always shall have their religious beliefs scrupulously respected at all times. Not only so, we give the assurance that every true and honest connection with our ancient historical church enables us to surround the University with religious influences of unespeakable value in moulding character."

Wherefore, We may demit from Our mind the painful apprehensions which Prof. Marshall's bitious invectives were calculated to inspire. We must not regard him as an index of the feeling of the University towards the Catholic youth who frequent its halls. The sentiment to which he has given utterance are, We do not doubt, peculiarly his own. One of them deserves peculiar 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 understand it as first, and we still intend, an expression of regret that the School Board had by their luckless "resolution" forfeited the chance of slowly and stealthily educating our Catholic children in their schools with that "liberalism" which is synonymous 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 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 antithesis of clauses. We cannot suppose that, as an ignorant of the English language as the Trustees of the Public School, who in their illiberal address 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. Education is not 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 and science generally, such as is received at a College or University in Arts and all the higher departments of intellectual training. It does not apply to purely professional or technical science as such,

although theology, law, medicine, engineering, etc., comprised under this head. Much less is this phrase applicable to rudimentary knowledge acquired by children in the Public Schools, such as reading, calligraphy, vulgar arithmetic, physical geography, the elements of science, &c. If it ever be permissible to employ this definite phrase in reference to those initial studies, it must be in an expressly qualified sense and the qualification must depend 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 scrutinize the context for the qualification 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! my! Our good God save the Catholic children of Kingston from such "liberal" development 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 "blasted" 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 Mr. Marshall's sentence a distinct antithesis between the "liberalism" in which he would like our Catholic children to be intellectually developed and the exactness of religious creed implied in the term "dogmas"; 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 the Church of Rome?

It 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 would set them "free" from the restraining bands of Christian "dogmas"—the enslaving bands of Rome. Mr. Marshall can hardly be unaware that the term "chance" necessarily implies hidden design, and, by consequence, uncertainty of result. What hidden design of God or men was there in the "liberal education" of Catholic children "free from the dogmas of the Church of Rome," which they have been hitherto getting in the Public Schools of Kingston under Orange administration? And how is the working of that hidden design lessened by the interposition of the Bishop countering 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 as intellectual slavery. It is an old, old platform cry, repeated through the centuries from the days of the Platonic converts of the first and second ages of Christianity down to our own. What matters it that he who repeats this parrot-cry, if he be an Anglican or Presbyterian, or any wise believer in the ineffable mysteries of the Trinity, the incarnation 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." (Jude 3 v.)

THE SCHOOL BOARD TRUSTEES AND MR. MARSHALL.

The Trustees have little cause for thankfulness to Mr. D. H. Marshall for his interpretation of their plous intentions or for his regrets at their inaction. Neither can they feel complimented by his assurance upon their downright fatuity, "because they have unintentionally given Bishop Cleary a chance of writing" the Pastoral Letter which undid their whole scheme, and converted their weapons of attack into an armoury of Catholic defence and Salvation of Our little ones.

As for Mr. Marshall, We can easily forgive Mr. Marshall for all the vile epithets he has been pleased to bestow upon us in consideration of the high 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 magnificent eulogy bestowed on them, did they believe in 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 Hierarchs than this:—"Here is a Bishop to the Church's own heart." We are profoundly appreciative.

THE TRUSTEES AND THE TORONTO MAIL.

The only other champion of the Kingston Public School Board at the Toronto Mail, DISGUISED PATRIOTIC OBSCURITY, WARMS against the Catholic Church, come whence it may, or how unworthy soever 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 i 14 v. Ps. 104, 15 v.)

Who in Ontario is not aware of 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, accompanied always by daring misrepresentation 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 smashed into its original fragments" (sic) 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 population, responded to the Mail and its desperate panegyric 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 confessedly gone. It could not be expected of Us or any other Bishop to write in defence 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 unparliamentary taste for vilification of the Church and her consecrated dignitaries. We say "unparliamentary" because it is not nature's instinct 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 altars, and a member of the 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 abandonment 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 Ourselves with the following analysis of the three editorial articles written by thaly gentleman on the subject of Our defence of Our little ones against the inhumanity 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 quotations from that Pastoral in the second paragraph of this one, has not been presented to the readers of the Mail, formally or virtually, in any paragraph 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 anywhere referred to. 2nd. It is untrue that in Kingston there are any children sent to the Public Schools because their parents, both being Catholic, "know their children would receive a better education in the Public Schools than in the Separate Schools." (Mail, Oct. 25th). On the contrary, every such paragraph in Kingston has distinctly and studiously limited to a single point, is nowhere stated or anywhere referred to. 2nd. It is untrue that in Kingston there are any children sent to the Public Schools because their parents, both being Catholic, "know their children would receive a better education in the Public Schools than in the Separate Schools."

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FIVE-MINUTE SERMONS FOR EARLY MASSES

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

THE MONTH OF NOVEMBER has been set apart by Holy Church for the purpose of directing our attention to the dogma 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) 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 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 teaching of God, our future existence depends entirely upon the manner in which we have passed the time of probation allotted to each one on earth.

Now and here we are called upon to declare whether we are friends of God or His enemies, and the particular judgment that awaits each individual immediately after death decides once for all 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 stains of sin, and so made fit to enter the abode 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 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 Scriptures that nothing unclean can enter heaven; and also that each one shall be cast into prison till he shall have paid the amount in full.

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 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 have the power to help one another, and moreover, are expected to do so whenever occasion arises.

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.

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 neighbors, so after death the souls undergoing their purgation for Purgatory are greatly aided by their relatives and friends still alive.

How can we help our brethren? We can do it by our suffrages, that is, 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.

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 on to great zeal in our efforts to obtain this happy result.

To assist the souls is a work so easy to do that all can take part in it. It does not require much time or money.

It must always bear fruit, for these holy souls are always fit objects of our charity and pity; and in the end must rebound to our own benefit, by helping them we gain, as many friends in heaven who will 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 themselves in him after he is gone; how consulting, then, will it be for one who has done his duty in this respect to know at the hour of death that he has friends in heaven who will be anxious to obtain his 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 struck round about his winding-sheet." Every attention and every remedy that love could give or obtain were unavailing. Since that sad day, I have learned, through the most trust-worthy authority and from experience in its use that a real remedy now exists, that of Dr. Pierce, called the "Golden Medical Discovery." A thousand pills that it was not discovered ages ago, but how thankful the present generation should be that it can now avail itself of so potent a remedy.

Whooping, gasping sufferers from Asthma receive quick and permanent relief by using Southern Asthma Pills, sold by druggists or by mail on receipt of price.

FREEMAN'S WORM POWDERS are safe in all cases. They destroy and remove Worms in children or adults.

HEALTH FOR ALL!!! HOLLOWAY'S PILLS & OINTMENT THE PILLS Purify the Blood, correct all Disorders of the LIVER, STOMACH, KIDNEYS AND BOWELS. THE OINTMENT Is an infallible remedy for Bad Legs, Bad Breasts, Old Wounds, Sores and Ulcers.

BELL ORGANS (ESTABLISHED 1864.) UNAPPROACHED FOR GENERAL EXCELLENCE AND QUALITY OF TONE. SPECIAL STYLES MADE FOR CHURCHES. SEND FOR CATALOGUE FREE.

W. BELL & Co., GUELPH, ONT. R.F. Lacey & Co Boot & Shoe Uppers 398 Clarence Street, LONDON, ONT.

ROYAL CANADIAN INSURANCE CO. FIRE AND MARINE. J. BURNETT, AGENT. MONEY TO LOAN AT 6 PER CENT. J. BURNETT & CO.

McShane Bell Foundry. Buckeye Bell Foundry. NASAL BALM CURE FOR GOLD IN HEAD, CATARRH, RHEUMATISM, BRUISES, BURNS AND SCALDS.

DOMINION SAVINGS AND INVESTMENT SOCIETY LONDON, ONT. To Farmers, Mechanics and others wishing to borrow Money upon the Security of Real Estate.

SMITH BROS. Plumbers, Gas and Steam Fitters 389 Clarence Street, opp. Y. M. C. A. A full supply of Plumbers' and Gas Fitters' Goods in stock.

W. J. THOMPSON, King Street, Opposite Revere House. CARRIAGES & BUGGIES IN THE DOMINION. Special Cheap Sale During Exhibition Week.

MONTH OF NOVEMBER BOOKS. Purgatory Doctrinal, Historical and Poetical, by Mrs. J. Sadlier. \$2 00. Month of November, containing something special for every day. 15.

D. & J. SADIER & CO. Catholic Publishers, Booksellers and Stationers. 115 Church St. TORONTO. 1669 Notre Dame St. MONTREAL.

F. B. LEYS, MANAGER OFFICE—Opposite City Hall, Richmond St. London, Ont.

THOMAS D. EGAN, Catholic Agency, 25 BRIDGE ST., NEW YORK.

Q. C., Recorder of Galway, took up at this time King of the Scots. This wise and warlike Prince, the first of the Northern 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.

On Tuesday, Oct. 18th, another unsuccessful attempt at seizure for rent was made on the property of the Misses Byrnes, of Dublin. The bailiff was accompanied by eighty police, two district inspectors, and a B. M. Some twenty men were seized on the lands of Thomas Hunt, but these, in a few moments, were scattered in all directions by the barking of dogs.

Written for the Record. THE ROMANS IN CALEDONIA. "Caractacus, the truly great, And Caledonia's hero, brave Gaius Agricola, who saved His country from the Roman swarms That harassed and o'erran the isle."

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 Lord Lieutenant of Ireland, Lord Londonderry, is just not in a pick. His point in the county Down, as if to tempt the declarations of Mr. Chamberlain, about Ulster being "loyal" (to landlords) has completely turned tail, much to the discomfiture of the Unionist party.

On Tuesday, Oct. 18th, Deputy Sheriff Croker, protected by a force of sixty armed policemen, under the command of Mr. Brown, D. I., carried out two evictions at Kilrush, amid the wildest scenes—charges by the police and a stern resistance resulting in several fire conflicts.

On Sunday, Oct. 16th, a magnificent Nationalist demonstration was held on the historic shores of Lough Neagh. Several thousands of the vigorous manhood of the district, supplemented by contingents from Cookstown, Coalisland, Stewartstown, and Dunganon, assembled. Wm. J. Reynolds, M. P., occupied the chair, and delivered a stirring address.

At the conclusion of the Coercion Act Report at Galway, on Oct. 15th, Mr. Henn, 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 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.

On Sunday, Oct. 16th, a branch of the National League was established in Abbey Gate street, Galway. The chair was occupied by Mr. Thomas Everard, Sinn Co. Meath. A resolution was proposed condemning the action of the Government, and thanking Mr. Wm. O'Brien for his services to Ireland.

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Queen of the Holy Rosary.

BY MARCELLA A. FITZGERALD. By toll oppressed, b' cares dismayed, Dear Mother do we seek thy aid. Life's shadows fall around our way, Be thou our guide from day to day. From snares by luring tempters set, For those who would not fly love's net; From passions' trees a son false-rod's wiles And foul deceit's elusive smiles, From slanders' shaft, from envy's dart— The slus that pierce thy tender heart; From love of self, the vanishing pride That turns our altars into steps of sand; The heedlessness that flies thy care; The wandering thoughts in times of prayer. From loathsome sins a' cording run, From prejudice's blinding dust, From sinful fancies that distract, The impress of God's holy grace; Ask of thy Son to see us free, Queen of the Holy Rosary.

Condensed from the Irish American. NEWS FROM IRELAND.

Dublin. The London Echo draws attention to the enormous outlay in judicial salaries in Ireland compared with England 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.

Mr. Frank Boxwell is again distinguishing himself. He has served several of his Teumhanas tenantry with processes of ejectment. In these cases the law goes 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 landlord. But Boxwell is a real Sholock, and must have his pound of flesh to the last ounce.

"We pitch it to the pigs." 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 Courtney 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 lady have to take to it as a matter of necessity before the Plan of Campaign is done with them. When asked what he did do with the "gruel" when the episcopalian 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.

On Oct. 21st, at Ardee, a special session, under the Crimes Act, was held before Captain Keogh and Mr. Hamilton, Resident Magistrates. A man named O'Brien was sentenced to three months imprisonment, with hard labor, for assaulting a Sheriff's bailiff named Richardson, who was executing a civil bill decree.

Cork. At the Fermoyle Petty Sessions, on October 19th, the hearing of the cases against the police was resumed. The charge of Mr. Sheehan, law clerk, against Constable McDonagh, for assault, was entered into and evidence having been given, the magistrates decided to fine the constable 20s. or fourteen days' imprisonment. An application 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 neighboring estates. He was accompanied by the secretary of the Mitchellstown National League, Mr. W. J. Casey. Mr. Gatecliff came to investigate the truth of the statements made in the Times concerning the dishonesty of the tenantry, and he intends to refute these calumnies over his own signature.

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C. M. B. A.

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Answers to Correspondence. The next convention of the Grand Council of Canada will be held in Toronto, in August, 1888.

Branch No. 39, Nendstad... Nov. 10 " 61, Merriton... " 11 " 1 Windsor... " 13 " 50, Montreal... " 13

Every branch in Canada could do what the foregoing four Branches have done in regard to paying No. 14 assessment.

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

Moved by Bro. V. Lang, and seconded by Bro. McArthur.

Resolved that he pleased Almighty God in His inscrutable ways to call home our beloved Parish Priest, the Rev. F. A. Rasmussen, this Branch deeply deprecates the loss, as the rev. deceased was an exemplary pastor and a kind adviser...

A. P. McArthur, Rec. Sec., Branch 39.

Kingston, Nov. 11th, 1887.

Thomas Coffey, Esq., Editor Catholic Record: DEAR SIR AND BROTHER—On Tuesday, the 5th inst., the members of Branch 9 were favored with a visit from Grand President D. J. O'Connor, who arrived in the city on the afternoon train from the West.

He then visited the Kingston Penitentiary, where they were escorted through by Senior Chanceller Sullivan, who is Deputy Warden.

In the evening President O'Connor and members of the Local Branch were entertained at the Terrace, kept by William Shanahan, Treasurer of the local branch, who, though the time was short, was equal to the occasion and furnished a sumptuous repast.

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 President.

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 bazaar and concert in aid of St. Bridget's Orphanage amounts to \$2,085.73.

At Innisbiffin 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 testified that they have been previously blinded and blinded. The scales fell from their eyes as in the case of St. Paul's conversion.

HOME RULE.

On Monday evening the Grand Opera House was well filled by a demonstrative audience gathered to listen to Rev. Dr. Burns' address on "The Irish Question."

The church was appropriately draped in black, the beauty of the altar being hidden from view. An immense white cross decorated the back of the main altar.

Mr. Francis Gallagher has reopened his academy for the winter at 28 St. Joseph St.

Dr. H. S. Aubrey, of London, England, Gladstonian Liberal, a candidate for one of the London districts at the late election, at which he was defeated, delivered a lecture on Home Rule from the Gladstonian point of view.

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

Moved by Bro. V. Lang, and seconded by Bro. McArthur.

Resolved that he pleased Almighty God in His inscrutable ways to call home our beloved Parish Priest, the Rev. F. A. Rasmussen, this Branch deeply deprecates the loss, as the rev. deceased was an exemplary pastor and a kind adviser...

A. P. McArthur, Rec. Sec., Branch 39.

IRELAND'S POSITION FROM A PROTESTANT STANDPOINT.

On Monday evening the Grand Opera House was well filled by a demonstrative audience gathered to listen to Rev. Dr. Burns' address on "The Irish Question."

The church was appropriately draped in black, the beauty of the altar being hidden from view. An immense white cross decorated the back of the main altar.

Mr. Francis Gallagher has reopened his academy for the winter at 28 St. Joseph St.

Dr. H. S. Aubrey, of London, England, Gladstonian Liberal, a candidate for one of the London districts at the late election, at which he was defeated, delivered a lecture on Home Rule from the Gladstonian point of view.

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LOCAL NOTICES.

For the best photos made in the city go to EBY BROS., 380 Dundas street. Call and see Nicholas Wilson & Co's stock of Gloves, Underclothing and Socks when in need of anything in this line.

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Beautiful things are those that wear it matters little if dark or fair—Wholesome honesty printed there.

Beautiful eyes are those that show like a crystal pane where beauty does glow. Beautiful by moment the lotus day through. Beautiful lips are those whose words flow from the heart like songs of birds. Yet whose utterance produces birds.

Beautiful hands are those that do work that is earnest and brave and true. Beautiful feet are those that tread the dusty paths of duty and prayer.

Beautiful lives are those that bless—Sweet lives that bless the world.

Beautiful twilight, at set of sun. Beautiful glow, with rose and moon. Beautiful rest, with work well done. Beautiful grave, where grasses creep. Whose hours have never faded drifts in deep over worn-out hands—oh beautiful sleep!

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

SPEECHES BY MESSRS. O'BRIEN AND HILLON. (From the Cork Herald of Tuesday)

Mr. William O'Brien, M. P., arrived in the city on Monday morning from Montreal, including the Mayor and several members of Parliament, had assembled at the Gannim station, and as the distinguished gentleman was recognized, a cheering cheer was raised, and was again and again repeated.

The Junction was reached at a quarter to twelve, and Mr. Wm. O'Brien, Mr. Mandeville, and their friends, alighted. About one thousand stalwart horsemen were drawn up on the road towards Carrigrohilly, as well as also a numerous number of vehicles of all descriptions.

The appearance of Mr. O'Brien was the signal for an outburst of cheering which, being taken up by long array, was repeated again and again. When about a mile from Carrigrohilly the hands began to play "God Save Ireland," and the notes, being taken by the processionists, swelled into a mighty chorus and created an impression which could not be easily forgotten.

Over twenty clergymen were in the procession, and deputations from the various National League rooms, Mr. O'Brien carriage halted, and the eager crowd pressed round, anxious to get a glimpse of the distinguished visitor.

Across wall of the League rooms was fixed a green banner, bearing the inscription "Bravery, lead on, and we will follow." After cheer had been given, and the enthusiasm had somewhat subsided, the representatives of the different associations and boards pressed forward and presented addresses.

MR. O'BRIEN'S REPLY. Mr. O'Brien, on his way in carriage was received with great cheer said—"Follow countrymen, I have had time to utter a few words of thanks to the deluge of addresses pouring in me. I do thank you from the bottom of my heart for this wonderful outpouring of affection from the people of country around (cheers). It is the wonderful sight my eyes have ever beheld in this or any other country, and will be a compensation to me not only for the three wretched months of imprisonment that are before me, but it will be a compensation for a long devolution of the cause of Ireland (loud cheers). I feel it is more than mere complacency myself—it is a proof of the incorrupt spirit that animates the Irish race today. Since I was a boy I have known good deeds of the inner working of Irish cause, and have known many an hour of hope and many an hour of grief but I have never in all my life known anything like the spirit that bounds and is bounding through the veins of the people to day (great cheering).

A WONDERFUL SPIRIT. Notwithstanding the fearful winter

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