

The Catholic Record.

"CHRISTIANUS MIHI NOMEN EST, CATHOLICUS VERO COGNOMEN."—"CHRISTIAN IS MY NAME, BUT CATHOLIC MY SURNAME."—St. Pacian, 4th Century.

VOL. 5.

LONDON, ONT., FRIDAY, AUG. 17, 1883.

NO. 253

NOW
is the time to order your Spring Suits from N. WILSON & CO., the most Fashionable Tailors in the city.

Our assortment of Tweeds, Serges, etc., cannot be beaten, and our prices will compare favorably with any other house in the city.

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136 DUNDAS STREET.

For the Catholic Record.

Disappointment.
I loved the red rose and it fading fell
Into decay;
Its blooming beauty, O, I guarded well—
It would not stay!
I sought the calm, pure freshness of the morn;
Alas! it fled!
Ere slowly dawned the day, its light was born
The pleasure's dead!
Pearly dew-drop, how it charmed mine eye
With glad, bright ray!
I saw it disappear, as by a sigh,
Extinct away.
Ravished were mine ears with birds' sweet song
Thro' Even's balmy
Alas! it died away, it sped along
In hushed calm!
And, ah! dear friend's warm love was mine so true,
"Twas charming sweet!
I prized it as the tuberoses both the dew,
Ere noontide heat.
All that I value from me flies away—
Twas ever so!
Even from happy childhood's sunny day
My fond hopes go.
But I shall reap on Heaven's golden shore
My safety;
Nor weep, nor sigh, nor misery deplore
My God, with Thee!
Till then I shall not cease to keep this heart
With slightest trust;
Till then, Dear Lord, let vain desire depart
As earthly rust!
Hamilton, Ont. **PASSION FLOWER.**

CATHOLIC PRESS.

Boston Pilot.
In connection with what John Devoy tells of the nationality of criminals in the New York prisons, it is interesting to note that the rogues' gallery people of that city say: "One-third of the professional thieves are Englishmen, many of them very expert. German criminals are chiefly forgers."

The compiler of cablegrams sent the important news, last week, the seven Englishmen were lost in the Lechia earthquake. Characteristic. That Englishman firmly believed that the death of seven of his countrymen was as important in the eyes of American readers as that of several thousand Italians.

The strike of the telegraph operators still continues, the great monopoly trust, by the power of its money-bags, to defeat the objects of its dissatisfied employees. Mr. Jay Gould, who is the Western Union, declares that he will not accede to the strikers' demand, but that what our loss or to what inconvenience the public is put. "Nobody is surprised at the latter part of this declaration, for nobody expected Mr. Gould to care for the convenience of the public.

The trial of the ten Jews in Hungary, charged with murdering a Christian girl, in order to mix her blood in the Passover bread, has concluded in the acquittal of the prisoners. The trial was a disgrace to Hungarian civilization. The accused persons charged that they were subjected to all sorts of inhuman tortures to force a confession from them. A constable testified that he had been ordered to bastinado one of the prisoners and to torture him with thumb-screws. A judge was proved to have struck and otherwise abused the prisoners during secret examination, in order to force confessions. The popular feeling rose to such a height in the earlier stages of the trial that the lives of witnesses for the defence were openly threatened. Toward the close, when it became evident that the charge was a monstrous conspiracy to excite Christian feeling against the Jews, there was a change of sentiment. Representatives of the Hungarian Government finally announced that proceedings would be begun against those who had played a prominent part in the plot.

Very important and timely is the action of the Executive Committee of the Irish National League of America in calling attention to the enormous purchases of land to become American citizens. During the past four years, millions of acres have been bought up by English aristocrats, who propose to transfer the land to the system to America, and live on the sweat of tenants here as they have done in England and Ireland. Western Legislatures will do well to move for returns on this point. It will serve as another stoppage to the English advance. Mr. Alexander Sullivan, President of the National League, adds one more remarkable score to his account for this practical and important step. Referring to this suggestion from the National League, the New York Herald says: "It is an excellent idea. Our impression is that the land laws in this country make it difficult for capitalists, whether native or foreign, to acquire great landed estates; but if this is not so, laws ought to be passed to make it impossible. In many of our States, as in New York, foreigners cannot hold title to real estate, and we advise the League, if they find that the abuse they suspect really exists, to memorialize State and Territorial Legislatures to adopt similar prohibitions. But let the public know the facts in the case at any rate."

No thought could stir deeper the blood of Christendom than that of Ireland re-

stored to autonomy and nationality, given a fair chance in the world's race for honor and prosperity, emerging from that shadow under which for ages she has lain an object of sympathy and pity to surrounding peoples, while herself longing for their respect and admiration, and ambitious only for liberty, competition, a fair field and no favor. In every Christian land, the Irish race has made its mark, everywhere illustrating traits of the highest value—courage, strength, chastity, fortitude. No doubt to most people the idea of a free Ireland has ever seemed a mere chimera, a dream of enthusiasts never to be realized; and yet the holy ambition of her children, clung to through their lives and transmitted to their seed, never abandoned under whatever adversity, seems to approach realization, and we of to-day may fairly hope to see Ireland, a proud and happy nation, enter the list of powers to compete in learning, prowess, art, science, in all honor and fame, with the proudest of the circle. What general sympathy would be hers, and how in every land would Ireland's sons and daughters be congratulated at the emancipation. What prizes, too, would fall to her in the world's arena—in art, in art, in faith—fruits of her intellect and her heart. No other race ever endured such a history and survived; and it may fairly be said that no other has a nobler past, of heroes, saints and patriots. Scattered through all the world, from every land would arise peans of joy, and everywhere would be formed resolutions of virtue and nobility, and every where Irishmen and their descendants would be at their best, determined to justify their welcome and the ages of protest and aspiration that make up Ireland's history. Ireland's exiles could not go home, nor could the lands of their transplanting spare them, but they could point with renewed pride to their race's origin—that island gem, erst mother (and yet eager to become so) of learning and virtue; and as they have ever championed the liberties, civil and religious, of all other races, the world would gladly see them recover and enjoy their own.

Catholic Review.
As a specimen of the handy way in which theological matters are managed by our left-handed brethren of the Congregational persuasion, we are told that the Rev. Charles W. Park, nephew of ex-Professor Park, who is recognized as the leader of the conservative party at Andover, was recently invited to the pastorate of the Howard Avenue Church, at New Haven, Conn., and being suspected, or, rather well known to have decided "liberal" tendencies, was subjected to a rigid examination by the Council of Ministers assembled for the purpose. He admitted that he had no positive or settled belief as to probation after death. He leaned towards "restorationism," a kind of Universalism. He did not believe in infant baptism, and though himself baptized in infancy, he did not consider that he had been baptized; and as he did not propose, so far as we could learn, to call upon any one to remedy the deficiency, we are left to the conclusion that he does not consider it at all necessary for a minister of the gospel to be baptized. His views of the Bible, too, seemed to lean strongly in the direction of "liberal" Christianity. He thought the test of truth in the Bible was our own consciousness and experience. The Council could not consistently do otherwise than refuse to proceed with the installation. But the congregation were not satisfied with this decision. Mr. Park is said to be a man of talent; has been a missionary to India for eleven years, where, no doubt, he got some new ideas on theological matters, and evidently has the power of making himself very acceptable to the people. What do the people do but take the matter into their own hands. Are they not Protestants? And who shall deny them the God-given right of private judgment? Mr. Park suits them very well, whether he suits the Council or not. What do they care for the Council? They are Congregationalists, and by that doctrine each congregation constitutes a complete Church in itself, with the right of electing, and even ordaining its own minister. This Council business is an excoercion; it is a restraint upon religious liberty. Independence is the fashion now, and they will be independent. Accordingly, Mr. Park is employed to run the church on an independent basis, just as Brother Beecher runs his church in Brooklyn. By and by, perhaps, some will become dissatisfied with Mr. Park and they will divide into two Churches, and the dissidents will call a new man; and so on to the end of the chapter. Who will say that that is not an admirable arrangement for producing unity, harmony, and brotherly

love; to say nothing of soundness in the faith among Christian people.

Liverpool Catholic Times.
In the conversion of Mary Howitt, daughter of the notorious author of "The History of Priestcraft," another instance is added to the many on record of the sons and daughters of extreme or bigoted Protestants submitting to the Catholic Church. The misguided zeal of their parents, or their blind fanaticism, may have led the children to examine for themselves the exaggerated allegations brought against the Church. The result of impartial inquiry, coupled with humility, naturally leads to the discovery of truth. The sons of the great Wilberforce are examples in point, and the only son who did not become a Catholic—Bishop Wilberforce—but, on the contrary, developed a spirit of bitter bigotry against the Church, either of hostility to his brothers or out of policy, lived to see his daughter and her husband, the Rev. Mr. Pys, become Catholics. Instances of this kind might easily be multiplied, for members both of High Church and Low, by their unjust and extravagant calumnies against the Church, have led many near and dear to them to a knowledge of divine truth.

Catholic Standard.
"The Church never forgets her dead children." "Dead!" Her children are never dead to her. She is one and the same Church, here and in the spiritual world. Here, the Church militant; there, the Church triumphant. Her faithful children are never separated from her. Death cannot tear them from her arms. She nurtures them, teaches them, defends them on earth. She follows them with her prayers into Purgatory; she sends angels to relieve their pains, and finally transports them, freed from every defilement, and stain of sin, like gold purified from dross in the fire, into the mansions of the Blessed to enjoy forever the ineffable bliss of the Beatific Vision.

Michigan Catholic.
We see by handbills and posters that the Michigan Spiritualists are going to hold a camp-meeting, picnic, table-rapping, etc., somewhere in the interior of our State. The subject of spiritualism brings to mind a famous story of Prof. Agassiz, who always denounced Spiritualists as knaves. It appears that Home, one of the most famous Eastern Spiritualists, called on the Professor, who ordered him out of his house. Home observed that this was a strange reception on the part of a philosopher. "Well," said Agassiz, "what shall I see at your seance?" "You will see," replied Home, "legs and arms moving about the room, and some of them will touch you." "Mr. Home," replied Agassiz, "I will attend your meeting and I will aid you to clear up the mystery of these floating limbs. I have a sword; it so happens that it was lately sharpened. That sword will bring with me and cut at the legs and arms." Home thanked him and withdrew. The next day Agassiz drove up to the hall where the seance was to be held. The doors were shut, but on them was a placard announcing in large letters that no seance would take place, as Mr. Home had unexpectedly been called to New York. Prof. Agassiz was never troubled again by Spiritualists.

Redpath's Weekly.
Mr. William Johnson, of Ballykilbeg, is one of the administrators of Government in Ireland. He is one of "Her Majesty's Inspectors of Fisheries," and receives a large salary from the Treasury. In a speech to an Orange meeting on the 12th of July, he said: "Rather than see Home Rule and a Parnellite Parliament we would line with our rifles every ditch from Boyne to Belfast, and dare them to come on." Then the band played "Slither, Slither, Holy Water!" and the Fishery Commissioner's audience shouted their applause. Orangeism is in its dotage in Ireland. There was a time when it could back up its murderous sentiments by murderous deeds. But that is past. "If youth but would, if age but could," as the poet says!

Boston Republic.
When one recalls the thousands of instances in which the Irish landlords have thrown their tenants out of house and home to starve and die by the roadside, the fact that a number of these gentry are in danger of having their mortgages foreclosed moves one to tears.

We are going to have quite an influx of distinguished Britishers over here this year, it seems. Lord Chief Justice Coleridge is coming, and Joe Chamberlain, and the former is trying to coax John Bright along. There is one man, however, of whom it is safe to say that he will not visit America, and he is Buckshot Forster. Not that he has any reason to fear, but that a guilty conscience has made him afraid of the Irish people, whose kin in Ireland he so brutally persecuted while he had the power to do so.

The Irish National League of America has called the attention of the Washington authorities to the fact that England was sending very undesirable emigrants to this country. In warning the American people against the immense purchases of land which English capitalists are making in the western and southern states the league is doing another excellent thing. The day may be, and we hope is, far distant when the slightest shadow of the infernal system of landlordism, which for centuries has beggared Ireland, shall overcast this land. But it is just as well to remember that an ounce of prevention is worth a pound of cure. English landlords have already secured a grip in more than one of the western states, and it is

just as well to prevent others from following their example. By calling attention to the matter the National League hopes to induce the western Legislature to pass whatever legislation they see fit to check the growth of these land monopolists.

BAPTIST AND ANABAPTIST.

Baltimore Mirror.
From the sunny land of Florida a correspondent sends us the following budget of queries:
Editor Catholic Mirror:—I have recourse to you to give me some information in regard to certain questions that I have been unable, for want of data, to settle in an argument I have had with a Baptist. He claims the origin of his sect co-ordinate with the Catholic Church; even admits that they were one until the assumptions or usurpations of the Pope caused a split. I have carried him over the ground of the first four centuries, and though numbers of heretics are shown he cannot identify them as his Church for want of books, etc. He has said something about the Waldenses, tracing back through them. I tell him that I trace the rise of his sect to the Anabaptists of Germany, who were guilty of so great excesses shortly after Luther. I have only three volumes of "A Brieve History," hence have not names and dates to give him. I am a convert myself, have examined the matter pretty thoroughly, and would like to convince this Baptist that he is wrong. Now I would like to know date of origin of this sect; what, if any, connection with the Waldenses and other heretics; name of founder, and if the Anabaptists of Germany are the same as the Baptists of our day—known as Missionary Baptists; by what process was the name changed, and what other phases has this sect assumed since its origin? Is there real unity among them now? I mean among Missionary Baptists. Can it be shown that any Baptists or those from whom they claim direct descent were burnt at stake, etc., by Catholic powers? Can any evidence of their being persecuted by other sects, or of persecuting on their part other sects, be given? Have they had any success as missionaries in converting heathens? E. F. S.

We are glad to see our convert correspondent has taken the pains to acquaint himself with the history of the Church, and only wish his example were more generally emulated by Catholics, who are, as it were, to the manner born.

To answer fully the questions asked would occupy more space than we have at our disposal, but we will endeavor to give briefly the information desired.
The claim of antiquity which the Baptists set up as a span bridging over the period of modern heresies is a sham without a shadow of evidence to support it. Seltschmied, who, from time to time, has headed by the Baptists of to-day, but with whom the latter have no connection. The Baptist sect was one of the first outgrowths of Luther's heresy. In 1526, while the princes who had embraced the Lutheran movement and had given their support to the apostate monk were in council at Torgau, a band of fanatics unheeding of the guidance of one Nicholas Storch, at a meeting in Zwickau, rejected the authority of Luther and his principals, and established for themselves a religion, a chief tenet of which was to deny the validity of infant baptism, for which they said they could find no warrant in Scripture. Infant baptism was proclaimed to be useless, and hence all adults admitted to the sect were rebaptized, from which circumstance arose the name, Anabaptists. Wittenburg their disorders obtained for them a bloody renown. Thomas Munser was a worthy successor to the fanatical Storch, and under him the Baptist sect became communists in the sense that other peoples' goods were to be common property. Under a famous leader, Knipperdolling, they became free-lovers. In Holland a few followers, headed by John of Leyden, spread a reign of Baptist terror throughout the land. They here invented the name of Latter Day Saints, which has since been usurped by the Mormons. A few years later, during the latter part of the reign of Henry VIII, the Baptists appeared in England, where their disorders and fanaticism bearing mainly the objects of persecution, were the chief objects of that Elizabeth. During the reign of James II, many of them found their way to America. Their methods of treating with their fellow-men had by this time been greatly moderated, and they began to assume the guise of an honest community. Being a religion which imposed no very rigid moral discipline upon its adherents, and being simple in its doctrinal teachings, it found ample material in the untutored minds of the poorer classes with which it was brought in contact in America, and from this cause it obtained considerable numerical strength. Admiring the comparatively clean record in America, the recollection of the excesses of their ancestors became nauseous to their sensitive souls, and, denouncing the garb of respectability, they repudiated the name, and set themselves up with a new title and an ancestry as old as that of some of our shoddy aristocrats. Since their arrival in America dissensions have taken place, and there are now, we believe, three or four different communions of Baptists in this country. The other questions may be summarized and briefly answered. Some of the Anabaptists were punished, and a few of them were put to death in common with other malefactors, but there is no record that we have seen where they suffered for conscience sake. Of course they were treated as heretics during the reign of Henry VIII, Edward

VI. and Elizabeth, as well as during the reign of Mary Tudor, but they were not considered of sufficient importance by the reigning powers to be subjected to the rules of a religious persecution. They are and always have been bitter opponents of Catholicity, and while they have expended millions of dollars in their efforts to Christianize the heathen, the results have never been very pronounced except upon paper—published for the edification of the contributors to the missionary fund.

INFLUENCE OF PRIESTS.

Way back in Wilkesbarre, Pa., at St. Mary's Church, a good pastor, Rev. D. O'Harran, instructs his children about the foolishness of dress at the present day, and immediately the wires flash the item to Chicago. News is scarce, and the ordinary duty of a priest must be made extraordinary. If the agitated scribe of Wilkesbarre would only pick up the Catholic papers of each week or visit any Catholic Church on Sunday, he would hear the priest or read of him warning his people against the extravagances of this foolish world. God created man to do not desire their flocks to destroy this image, by aping the semblance of beasts in dress. Of course there is no great harm in following these things, if the influence of them would stop at something legitimate, but there is no doing this.

The slave of fashion is the very worst of slaves. What is there in dress, that it would not legitimize? We have seen it, at times, make the modest statues of the heathen brought forth; the living, who paraded the streets were models—not for artists, but for the passions. In face of facts well known, even to a sensual world, what wonder, if a priest of God continually warn his flock against the danger arising from the abuse of dress and person, which the world or fashion calls forth.

There is only one person in this world who dares set his face against these abuses, and that person is the Catholic priest. He does not fear the world or its censure, but he does fear God, and has courage enough to aim at the destruction of whatever may weaken the spiritual health of his flock. The sects dare not raise their voice against the world. The world would soon tell them, speak against me, and you will lose your bread and butter. The world would say to them, preach as I want you, or leave us. If you don't say just what pleases us, we can go some place else, and then you know what is in store for you. When we hired you, this was in the bargain. We tried you for a few days, and gave you to understand what we wanted. If you can not keep to the mark, we can send out another call, and try until we become suited. But you, why you must go. Now the Catholic priest does not stand on such footing. He is a priest of God. His power does not come from the people. It comes down in an unbroken succession from Jesus Christ. He points to the source of his authority, in this nineteenth century, just as the priest of the Catholic Church did in the first century. Look back at the history of our faith and their acts. They have numbered millions, since the establishment of the church. Their lives have been like that of their Divine Master. The poor have always had the gospel preached to them.

At times there have been some who took part with the world. What is the result? The children of the Church are sorry for them and do about them. Oh! it first ruined them, and now not only denies being the author of their ruin, but charges their insanity on the Church and her children.
No one thing that is in use is alike with all people, but faith. This must be, or there is no faith. The Catholic Church is the only deposit of this faith. Her priests teach and defend it. In the exercise of the faith they have given up their lives. Who can point to one priest even, out of the millions that are and have been, who was found wanting when danger drew near. In the epidemics that have wasted our country, they found death waiting for them. They had no families to care for, their flock is always their mother, their brother, sister, and all of them. It has happened, in this country, when priests of the diocese where death was raging, were thinned by death, that others, from parts where health and comfort reigned, volunteered to fill their places that the dying might have the Sacraments given them.

The priest has his failings that come from the weakness of human nature. No man is free from them. But you cannot find a more respectable body of men than the hard working Catholic priests of our country. They number in the States nearly six thousand. Where can you find so few failings in so great a number? You will look in vain. Catholics love their priest. He is no hireling. "They know one friend to them, in all their need, and that one friend is the priest. Protestants when brought low by some disease, in which there is danger of contagion, sometimes there is danger of their sect, and find him wanting. They have sent for a priest, when no one would approach them. They never found him wanting in courage and charity, and this fact has brought some of them on their death-bed to the spouse of Jesus Christ on earth, the Church. The world may laugh at them, when they send for a minister of their faith, but God always blesses their labor. When children are hurt they cry out. So it is with the world. If anything be said against her by the priests of God's church, a cry is heard through the breadth of the land. The world hates them. It hated Jesus Christ. The votaries of the world know nothing of the care that a priest has for his flock. When the priest

condemns what may prove hurtful to his flock, these busy-bodies become like the Scotchman's definition of metaphysics. They try to explain to others what they don't understand themselves. They belong to the world, and have no part with God, hence they raise the cry against God and his work done by the priests of the Catholic Church.—S. M. in Catholic Columbian.

CONFIRMATION IN ST. PETER'S CATHEDRAL.

On last Sunday His Lordship Bishop Walsh administered the Holy Sacrament of Confirmation in St. Peter's Cathedral to about 120 persons, four of whom were adults. All the children that were confirmed received holy communion at the 8.30 o'clock Mass, which was celebrated by Father Tiernan. Immediately after the Mass and before the administration of Holy Confirmation, His Lordship ascended the platform of the altar and delivered a very eloquent and instructive discourse upon the worthy reception of the Sacraments in general, and in particular upon the necessity and importance of having children well prepared for the reception of the Holy Sacrament of Confirmation, by which they are made soldiers of Jesus Christ and enrolled under His banner to combat against the three great enemies of man's salvation, viz., the world, the flesh and the devil. After Confirmation, His Lordship again spoke to those that were confirmed and pointed out to them the means that would enable them to persevere faithfully in God's service, viz., constant and fervent prayer and frequentation of the sacraments. To the parents he said "Beloved Brethren, the Church of God now hands back to you this morning the children that have been entrusted to your care, sanctified by the holy sacraments. The duty of keeping them in that state, in a great measure, devolves upon you. If by your instruction and good example you edify them, you may rest assured your children will remain virtuous and will be a source of joy and comfort to you, but if you lead them astray from the path of virtue by your bad example and evil counsels, you may equally rest assured that your children will be a curse to you, that they will cause your gray hairs to go in sorrow to the grave, and that on the last day God will demand soul for soul if the children have been lost through your fault."

His Lordship's discourse was listened to with the greatest attention and visibly affected many.
At the High Mass at 10.30 Father Devitt, the Jesuit father that is giving a retreat to the Nuns at Mount Hope, preached a very eloquent sermon from the gospel of the day.

CATHOLIC NOTES.

A daughter of Abd-el Kader, the famous Arab chief, became a Catholic and a Sister of Charity with her father's consent.

In the Church of Our Lady of Sorrows, Philadelphia, thirty Protestants were baptized at a recent meeting there.

A San Francisco preacher advertised that he would discuss a family scandal on the following Sunday morning. As a consequence the church was crowded. The subject was Adam and Eve.

Two Protestant gentlemen of Boston have had 20,000 copies of Bishop Ireland's address to the C. T. A. U. of A., at St. Paul last August, printed for distribution in Massachusetts.

Mrs. Frank Leslie, widow of the well-known American illustrated newspaper publisher, is about to be married to the Marquis de Leville. The lady will, it is understood, shortly be received into the Church.

Pius IX.'s statue is now in the Church of Santa Marie Maggiore, Rome, under the chief altar. Pius IX. is represented on his knees praying. The statue cost 50,000 francs, and was paid for by the cardinals.

All the Catholic journals of Rome have commented admiringly on the life, labors and ability of the late Father Burke, O. P., most of them recalling the title lovingly bestowed upon him by the late Pope Pius IX., viz., "The Prince of Preachers."

The negotiations between France and the Vatican in regard to religious affairs have, through the letter of President Grevy, resulted in accord on the principal questions at issue. Instructions in accordance with the arrangement made have been sent to the Papal Nuncio at Paris.

Bishop Loughlin, of Brooklyn, frowns upon excursions. They are in his opinion nothing better than occasions that afford scope for the free indulgence of the drunkard and the unrestrained use of liquor by boys under age. While he thinks a sail in a well fitted boat is a source of pleasure and profit, he adds that the church is opposed to lawless excursions.

At the burial of Dr. Strain, Catholic Archbishop of Edinburgh, a pageant was witnessed such as Scotland had not seen since the Reformation. There were 150 priests, and the multitude of Franciscans, Benedictines, Redemptorists, Vincentians, acolytes and nuns made up a picture that was irresistibly suggestive of some old church scenes of medieval days.

The White Earth Indian mission has a church, convent, school and pastoral residence which were lately insured for \$25,000. The buildings are worth a good deal more, and they have all been erected by the Benedictines within the last five years. Three sisters are employed teaching schools, one of which is on the Buffalo creek, eight miles distant from the convent. Be the weather fair or foul, Sister Philomena makes a daily trip on horseback to and from her school.

THE CATHOLIC RECORD.

AUG. 17, 1888.

2

This Life is What We Make It. Let's often talk of noble deeds...

Let's find the sunny side of men, Or be believers in it; A light there is in every soul...

TALBOT. THE INFAMOUS IRISH POLICE SPY.

BY JAMES S. TRACY.

On one of those heavy, cloudy, drizzling days so common in the Green Isle...

"I fear," he said to himself, "that the holy cause of Ireland has been betrayed into the hands of the European secret societies..."

"Let us not, my dear Richard," he continued, "be too downcast by the evil of the moment. Let us pray, let us form a league of prayer for Ireland..."

"I am satisfied, fully satisfied now, Richard. I will not fret about it. But you will have to excuse me for not telling you and my dear brother that I left Ellie in a bad way..."

"I am delighted to see you looking so bright and happy, Ellie. God has been very kind to you," said the priest.

"I know, dear Father, for you have taught me that God's love and mercy are infinite; but still it seems strange that he would think of me, a poor frail worm of this earth..."

"I am very sorry for you and for him, Ellie. It makes me sad to hear you talk so strangely and so sadly. You were always such a happy and wild little bird..."

"I am a changed girl, Katie, or rather I indulgent parents who allow their children to eat heartily of high-seasoned food, rich pies, cake, &c., will to use Hop Bitters to prevent indigestion, sleepless nights, sickness, pain, and, perhaps, death."

am no longer a happy, thoughtless girl—I am a woman. My heart has grown old in a short time. I am not a girl, I am a woman, old in sadness and unrest.

"I must go," said he, and see Father O'Donohue. Would that I had followed his sage advice. If I had done so, I would not now be almost heart-broken, and filled with all these sad, sad thoughts.

"Dear, good Katie, please do not ask me to tell you the cause of my present sad state of mind and body; I would feel so much ashamed to tell you..."

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the seven deadly sins, according to the theology of the English Government."

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"Dear, good Katie, please do not ask me to tell you the cause of my present sad state of mind and body; I would feel so much ashamed to tell you..."

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"I am delighted to see you looking so bright and happy, Ellie. God has been very kind to you," said the priest.

"I know, dear Father, for you have taught me that God's love and mercy are infinite; but still it seems strange that he would think of me, a poor frail worm of this earth..."

"I am very sorry for you and for him, Ellie. It makes me sad to hear you talk so strangely and so sadly. You were always such a happy and wild little bird..."

"I am a changed girl, Katie, or rather I indulgent parents who allow their children to eat heartily of high-seasoned food, rich pies, cake, &c., will to use Hop Bitters to prevent indigestion, sleepless nights, sickness, pain, and, perhaps, death."

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due, "keep up your courage and hope for the best. The least that is now to be expected will yet be brightest. Ireland will not always be bent and weeping by the waters. She will come out of the cloud with the light of glory in her face. Our duty is to watch and pray lest we enter into temptation. I must now bid you good-bye, my sweet children. May God bless you. Do not forget Ireland in your prayers tonight."

TO BE CONTINUED.

"LO! THE POOR INDIAN."

A Pithful Account of the Condition of the Catholic Indians of Southern California.

One article in the August number of The Century Magazine merits more than any passing notice. It is on the condition of the Mission Indians in Southern California, and is from the pen of "H. H.," the author of the "Missions of Father Junipero," two excellent papers which appeared recently in this magazine.

These Mission Indians are the relics of that grand system of work which was carried on by Father Junipero and his Franciscan companions in the latter part of the last century. They were the real owners of the land; and while they held no legal documents to prove their ownership, the property was theirs by the right of possession, as understood in all proprietary claims.

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with culpable ignorance, indifference, and neglect on the part of the government of Washington, has resulted in an aggregate of monstrous injustices, which no one can fully realize without studying the facts on the ground. In the winter of 1852, I visited this San Pasqual valley. I drove over from San Diego with the Catholic priest, who goes there three or four Sundays a year, to hold service in a little adobe chapel built by the Indians in the days of their prosperity. This beautiful valley is from one to three miles wide, and perhaps twelve long. It is walled by high-rolling, soft-shouldered hills, which are now one continuous wheat-field. There are, in sight of the chapel, a dozen or so adobe houses, many of which were built by the Indians; in all of them, except one, are now living the robber whites, who have driven the Indians out; only one Indian still remains in the valley. He earns a meagre living for himself and family by doing day's work for the farmers who have taken his land. The rest of the Indians are hidden away in the canyons and rifts of the near hills—wherever they can find a bit of ground to keep a horse or two and raise a little grain. They have sought the most inaccessible spots, reached often by miles of difficult trail. They have fled into secret lairs.

THE CATHOLIC PRIEST OF SAN DIEGO is much beloved by them. He is walled by the same service, they gather from their various hiding-places and refuges; sometimes, on a special feast day, over two hundred come. But on the day I was there, the priest being a young man who was a stranger to them, only a few were present.

There is one portion of the narrative, however, the truth of which we are disposed to doubt, not that we wish to impeach the writer, but that her informants had prevaricated in relating the circumstances. We allude to the statement that the priest demanded an exorbitant mass for celebrating a Requiem Mass. If the facts are as related they certainly do not represent the Christian charity of the priest.

"One of the most beautiful appanages of the San Luis Rey Mission, in the time of its prosperity, was the 'Pala Valley,' which contained twenty-five miles of the coast range, watered by the San Luis River and also by its own little stream, the Pala Creek. It was always a favorite home of the Indians; and at the time of the secularization, over a thousand of the poor Indians gathered at the weekly Mass in its chapel. Now, on the occasion of the visit of the San Juan Capistrano priest, to hold service there, the dilapidated little church is not half filled, and the numbers are growing smaller each year. The buildings are all in decay; the stone steps leading to the belfry have broken in many places, the piling and the graves are thrown down. On the day we were there a memorial service for the dead was going on in the chapel: a great square altar was draped with black, decorated with garlands and gleaming funeral emblems, and a row of kneeling black chawled women were holding lighted candles in their hands; two old Indians were chanting a Latin Mass from a tattered missal bound in rawhide; the whole place was full of chilly gloom, in sharp contrast with the bright valley outside, with its light and silence. This Mass was for the soul of an old Indian woman named Margarita, sister of Manuelito, a somewhat famous chief of several bands of the San Luisenos. Her home was at the Potrero, a mountain meadow, or pasture, as the word signifies, about ten miles from San Diego, and shown a few miles from the spot, or rather it would be called in Norway, was given to Margarita by the friars, and by some exceptional good fortune she had a title, which, it is said, can be maintained by her heirs. In 1877, in a revolt of the white men, Margarita was hung up by her wrists till she was near dying, but was cut down at the last minute and saved."

In conclusion, after reviewing the reports of agents and others to the Indian Bureau at Washington, the writer writes: "I have shown a few glimpses of the homes of the industry, the patience, the long-suffering of the people who are in this immediate danger of being driven out of their last foot-holds of refuge, 'homeless wanderers in a desert.'"

"If the United States government does not take steps to avert this danger—to give them lands and protect them in their rights—the chapter of the history of the Mission Indians will be the blackest one in the black record of our dealings with the Indian race."

"It must be done speedily, if at all, for there is only a small remnant left to be saved. These are in their present homes 'only on the patience of the thief, and it may be that the patience do not last tomorrow.'"

And thus is faith kept with and protection offered the Indian tribes, and yet people wonder why they sometimes rise to revenge the injury inflicted by the inhumanity of the whites.

Mr. H. McCaw, Custom House, Toronto, writes: "My wife was troubled with Dyspepsia and Rheumatism for a long time; she tried many different medicines, but did not get any relief until she used Northern's Vegetable Compound. It cured her Dyspepsia and Rheumatism. She has taken two bottles of it, and now finds herself in better health than she has been for years." Sold by Harkness & Co., Druggists, Dundas street.

If you are broken down in constitution and wasting away by sickness, dissipation, too great nervous taxation, or suffering from any chronic disease, do not abandon hope until you have tried Burdock Blood Bitters. What it is doing daily towards restoring them, it might do for you.

THE FAITH OF THE MISSION INDIANS all through Southern California. The combination of cruelty and unprincipled greed on the part of the American settlers,

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The Catholic Record

Published every Friday morning at 405 Richmond Street.

Rev. JOHN F. COPPEY, Editor. Proprietor and Publisher of the CATHOLIC RECORD.

LETTER FROM HIS LORDSHIP BISHOP WALSH. London, Ont., May 21, 1888.

LETTER FROM BISHOP CLEARY.

Bishop's Palace, Kingston, 18th Nov. 1882. DEAR SIR:—I am happy to be asked for a word of commendation to the Rev. Clergy of the Catholic Record.

Catholic Record.

LONDON, FRIDAY, AUG. 17, 1888.

THE DUTY OF THE HOUR.

The duty of Catholics in regard of their schools is one that has been frequently dwelt upon by this journal.

We desire specially at this moment to speak of the duty of Catholics, particularly in Ontario, in regard of elementary schools.

We read some weeks ago a most interesting article in the American under the heading, "The Real Lord Byron."

Mr. Thayer's judgment of Moore is rather severe, but the latter part of the poet's career proves it not wholly unjust.

The law, imperfect as we have declared it to be, yet gives us privileges in the Province of Ontario of which we should not be slow to avail ourselves.

itself, should we not profit by them to the very fullest extent? Let us have Catholic schools in every township and municipality wherein they can be established.

A LAST WORD.

We had not intended saying another word on the subject of Lord Lansdowne's coming to Canada in the capacity of governor general.

THE ASSUMPTION.

On the 15th of this month the Church celebrated the feast of the most glorious assumption of the Blessed Virgin Mary into heaven.

The circumstances of the death of the Blessed Virgin also rendered her death most precious.

LORD BYRON.

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was as frank as a school boy. A bodily infirmity added to his irritability and throughout life wounded his pride.

Canada that could not be ornamented by tree planting. There is not a highway in the country that could not be benefited and beautified by trees.

We direct attention to the advertisement elsewhere published of the College of Ottawa.

A French writer, discussing the subject of the destruction of trees, says that the Egyptians deified and adored the Nile on account of its fertility.

Cornwall.

Mr. Wm. Tallon is agent for the Catholic Record in Cornwall and vicinity, and authorized to collect subscriptions.

Quality not quantity should be your maxim in all undertakings. A thing well done is better than a thousand merely attempted.

the holy disciples surrounding her, she added: "I commend to thee, also, these my dear children; they are afflicted at my departure; do thou console them, who love them more than I do; bless them and give them strength to do great things for thy glory."

St. Anselm holds that Christ ascended into heaven before his mother, not only to prepare for her a throne in paradise, but also to render her entrance into heaven more glorious.

St. Antoninus says that as the mistress is incomparably above her servants, so is the glory of Mary unspeakably greater than that of the angels.

St. Bernardine holds that as the other planets are illuminated by the sun, so all the blessed receive greater light and joy from the sight of Mary.

THE DESTRUCTION OF TREES.

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THE AUSTRO-HUNGARIAN MONARCHY.

The Austro-Hungarian empire is the largest state in Europe save Russia alone. Its territory covers an area of 240,940 English square miles, supporting a population of 37,741,434 of various races, divided as follows:

The soil is in many places extremely rich and productive. The principal products are grain of all kinds, potatoes, beet-root, and wine.

There are extensive industrial establishments especially in the western portion of the empire, and the mineral wealth of the country is very great.

Since the treaty of Berlin, Austria has been charged with the administration of Bosnia and the Herzegovina, comprising an area of 27,000 square miles, and a population of 1,160,000, of whom 500,000 are Greek schismatics, 210,000 Catholics, and the remainder Mohammedans, Jews and others.

The fact is that there have been sufferers in extent, by the weak to reconcile royalty.

Attacks on religious rights of the Church of the privileges of been made to take une reforms. Such could not, as a matter of fact, be carried out, and there is content amongst the masses of the people were happy when a free country—before theories usurped the able statesmanship of public men. When Catholic in her net Church her net joy action, the country piness, prosperity tive stability. She again see these glo returns entirely to lic traditions.

A Word to

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Open your old Roman state—yet h work in the fields w Africanus, who cap won Carthage at Ro labor on his farm. Lucretia, one of th matrons, might ha day spinning among

govina. The position in these provinces is not, but the society is a powerful aid in placing Catholicism on a firm basis. The social is somewhat old spoken of, but pursued with great vigor and long since it held its ing at Haag, in the ten. The meeting large and enthusiastic on all sides manifest love and veneration Father, devotedness of the Papacy, and tion of its rights and The president, M. course of his speech situation of the Soc and gave expression able Catholic fidelit Sec. "We will aid, clusion, "the Holy day comes when will him the patrimony of been with sacrilegious as a result of num treason deprived."

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AN UNSETTLED

The late troubles strate the existence of widespread discor societies have evic such a foothold in th it would require e and energy possess ters of king Alfon them. The present istration has not yet statemanlike foresi ness. There are which the interest mand, but which th either afraid or un with. Of the inde of the administration these important m party takes ready land laws are defect ration of justice hand, and the coun ment of the count neglected. There is urgent need for ren But the present gov on the one hand, of and, on the other opposition, hesitate these important sub

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govina. The position of the church in these provinces is as yet precarious, but the society of succor will be a powerful aid in the good work of placing Catholicity there on a firm basis. The society of St. Michael is somewhat older than that just spoken of, but pursues its good work with great vigor and success. Not long since it held its general meeting at Haag, in the diocese of Poelten. The meeting was as usual large and enthusiastic. There was on all sides manifested the heartiest love and veneration for the Holy Father, devotedness to the freedom of the Papacy, and a true conception of its rights and prerogatives. The president, M. Tillich, in the course of his speech, portrayed the situation of the Sovereign Pontiff and gave expression to his unalterable Catholic fidelity to the Holy See. "We will aid," said he in conclusion, "the Holy Father till the day comes when will be restored to him the patrimony of which he has been with sacrilegious rapacity and as a result of numerous acts of treason deprived."

The society of St. Michael has popularized throughout the Austrian empire the noble work of Peter's Pence. It is indeed a true manifestation of the Catholic spirit animating the Austrian people. When such good works become popular in any country, we can justly say that that country is truly Catholic, and that the sources of its greatness and devotedness will not soon dry up.

AN UNSETTLED COUNTRY.

The late troubles in Spain demonstrate the existence in that country of widespread discontent. The secret societies have evidently obtained such a foothold in the peninsula that it would require all the prudence and energy possessed by the ministers of king Alfonso to deal with them. The present Spanish administration has not yet shown any real statesmanlike foresight, tact or firmness. There are certain reforms which the interests of the nation demand, but which the government is either afraid or unable to grapple with. Of the indecision and delay of the administration in dealing with these important matters the radical party takes ready advantage. The land laws are defective, the administration of justice woefully behind hand, and the municipal government of the country scandalously neglected. There is in these respects urgent need for remedial legislation. But the present government, afraid, on the one hand, of radical violence, and, on the other, of aristocratic opposition, hesitates to deal with these important subjects.

The fact is that the Spanish people have been sufferers to an incalculable extent, by the weak attempts made to reconcile royalty with revolution. Attacks on religion, inroads on the rights of the Church, and violations of the privileges of the clergy have been made to take the place of genuine reforms. Such a line of policy could not, as a matter of course, satisfy the just demands of the people, and there is in consequence discontent amongst the noble Spanish race. The masses of the population in Spain were happy when Spain was really a free country—before revolutionary theories usurped the place of veritable statesmanship amongst her public men. When Spain was truly Catholic in her national life, and the Church there enjoyed full freedom of action, the country rejoiced in happiness, prosperity and administrative stability. Spain will never again see these glorious days till she returns entirely to her noble Catholic traditions.

A Word to the Boys.

Ashamed of work, boys?—good, hard, honest work? Then I am ashamed of you—ashamed that you know so little about great men.

Open your old Roman history now, and read of Cincinnatus. On the day on which they wanted to make him dictator, where did they find him? In the field plowing.

What about Marcus Curius, who drove Pyrrhus out of Italy? Look him up; you will find him busy on his little farm.

The great Cato; you have surely heard of him—how he rose to all honors of the Roman state—yet he was often seen at work in the fields with the slaves. Scipio Africanus, who captured Hannibal and won Carthage at Rome, was not ashamed to labor on his farm.

Lucretia, one of the noblest of Roman matrons, might have been seen many a day spinning among her maidens.

THE FRENCH IN AFRICA.

I. France has done much for Africa, so much especially from the Catholic standpoint that we deem it a duty to lay before our readers a view, however imperfect, of the action of French missionaries and soldiers in Africa. We will begin with Madagascar, which of late has attracted such widespread attention. Madagascar, the largest and most important of African islands, is situated in the Indian ocean, between lat. 11° 57' and 25° 42' south and long. 43° 10' and 50° 25' east. The island is separated from the African mainland by the Mozambique channel, in its narrowest part 250 miles wide. The length of Madagascar from Cape Ambre, in the north, to Cape St. Mary in the south, is 1,030 miles, and its breadth 350, and its average breadth 225 miles. The area of the island is estimated at 250,000 square miles, and its population 5,000,000. There are several good harbors on the island, that of Tamatave being most frequented on the east coast. Several islands off the coast belong to France. Excellent iron abunds in the interior, and rock salt is an important article of inland trade. The forests of Madagascar are exceedingly rich and yield valuable woods in large quantities.

We find in the annals of the Propagation of the Faith some very interesting details concerning Madagascar, which are of great historical value. From the Annals for July, 1868, we take the following:

THE MISSIONS OF MADAGASCAR.

The Malagasian Missions include two apostolic prefectures, entrusted to the members of the Society of Jesus, the one, whose jurisdiction extends over the isles of Saint Mary and of Nossi-Be, and the archipelago of Comoro; the other over the large island of Madagascar.

Although divided into two prefectures, these Missions in reality may be considered as one. The same laborers, the Jesuits and the Sisters of St. Joseph (of Cluny), share the task, amongst populations which have the same origin, language, and customs. Before Missioners had been received in the large island, the Catholic faith had penetrated its borders, through the schools of St. Mary and Nossi-Be, where young Malagasians had been collected; these students, instructed and baptized, brought to their fellow-countrymen of Madagascar the first ideas of religious truths. These Missions continue to assist each other. We shall not therefore separate, in our account, what zeal and apostolic charity have united.

I.—PREFECTURE-APOSTOLIC OF THE SMALL MALAGASIAN ISLES.

The stations actually founded in the little Malagasian Isles are only three, Saint Mary, Nossi-Be, and Mayotte; these all belong to France.

The Isle of St. Mary is situated to the east of Madagascar, from which it is separated only by a channel from three to seven and a-half miles wide; it is thirty miles long, by but five broad. The population amounts to six or seven thousand souls. Louis XIV. had founded an establishment of Saint Mary, which disappeared on the evacuation of Madagascar by the French. At the beginning of the year 1822, French emigrants landed at Port Louis; no Missioner accompanied that expedition, and the Gospel was not preached anew in the Isle of St. Mary till the year 1837. Three Fathers and two Brothers of the Society of Jesus serve the Mission at present.

Nossi-Be has a population of fifteen thousand souls. This isle, situated near the north-west coast of Madagascar, is twenty miles round. France took possession of it in 1841. In the preceding year a Mission had been commenced there, and a school opened by the Rev. Mr. Dalmond. Nossi-Be is the residence of the Prefect-Apostolic, the two Fathers and a Brother of the Society of Jesus.

Mayotte, the most easterly of the Comoro islands, in the Mozambique channel, lies 17½ miles to the west of Madagascar, and has twenty-four thousand inhabitants. It was ceded to France by Andrian-Souly, its late sultan, and occupied in 1842. The first apostles of the island were two French priests, the Rev. Messrs. Webber and Richard, sent by the Rev. Mr. Dalmond, then Prefect-Apostolic of Madagascar. They landed at Mayotte in the month of March, 1845. Well received by the old sultan, who died a few months after, repelled by the fanaticism of the larger portion of the Mussulman population, tried by the fevers and diseases of that deadly climate, they had, nevertheless, the consolation to make known Jesus Christ to some of the people, and to open the gates of heaven to a few expiring persons. From that time, the assiduous and laborious preaching of the Gospel has hardly produced more favorable results; we may almost say that this ungrateful soil has scarcely yielded anything to the Missioners save opportunities for self-sacrificing devotion.

The three French stations which we have just named, were not definitely constituted till 1859, that is to say, at the period when the Members of the Society of Jesus went to reside in each of the isles. In the month of January, 1851, they were erected into a prefecture-apostolic, and the Rev. Father Finaz was charged with their direction. In 1879, the Propaganda placed Great Comoro, Anjouan, and Mohely under the rule of the Prefect. But these islands, inhabited by Arabs, the bitter enemies of Christianity, will require much time, great exertions and patience to bring them to the true Faith. The actual Prefect of the small Malagasian islands is the Rev. Father Lacomme; he succeeded the Rev. Father Finaz the 20th September, 1865.

In the following letter, addressed to the Central Council, 15th December, 1880, he tells the results achieved by the Missioners up to that time, and points out the hopes to which these results give rise.

"The history of our Mission, which is in the twenty-fifth year of its existence, teaches us that its foundation was due to the benevolent assistance of the Society for the Propagation of the Faith. It was the Central Council of that Society which allotted to the Rev. Mr. Dalmond, the first Prefect-Apostolic, the necessary funds to undertake this difficult Mission. The recollection of that benefit, recorded in our archives, is still better preserved by the gratitude of the Missioners, who have succeeded Rev. Mr. Dalmond. Your liberality has borne good fruit: I feel happy to bear consoling testimony of this in the account which I have the honor to send to you, of the state and progress of the Mission.

"I. Saint Mary.—The Rev. Mr. Dalmond, who began preaching the Gospel in this island in 1837, told the readers of the Annals, in 1846, the success which marked the opening of his apostolate. Unfortunately the want of Missioners, and the destructive climate of these shores, did not allow him to see all his hopes realized. After ten years' labor, he died a victim of his zeal, without having a single Missioner to attend him, or even to close his dying eyes (1847).

"The seed he had sown did not perish with him. It was cultivated and rendered fruitful by the care of those who succeeded him; it could not but produce, at a later period, abundant fruits of salvation. Indeed, for some time past, a very perceptible religious movement has been in existence at Saint Mary. It began at first amongst the children, who attended catechism, it spread amongst the young people, and ended by embracing within its influence the entire population. Every village has now numerous Christians, and as to those inhabitants who do not as yet profess Christianity, we look upon them as catechumens, for whose instruction time alone is required. In a few years, all this isle, flocking to the standard of the cross, will adore our Lord Jesus Christ.

"But we must, however, acknowledge that this great success is due in a great degree to the support and the freedom of action generally granted to us by the worthy governor of this isle. We acknowledge, with thankfulness, the liberal assistance which we have received from the general enthusiasm, it is only from those who have grown old in superstition, or in the prejudices against our holy faith. And even amongst those, there are many to be found who only await the voice of the Missioner, to embrace the truth and to die Christians.

"A sickly old woman, living away in a village a long distance from our residence, and who had been idolatrous relations, had only heard of our religion in a very vague manner. The little she had learned inspired her with a lively anxiety to know it better. But no one about her could teach it to her. The Lord provided instruction for her by one of those means which His providence never refuses to souls which seek Him. One day, as our Brother, who had with him his liberal pupil, this woman, hearing an unusual noise, asked what it was. 'It is the children of the Fathers,' was the reply.

"Immediately she went out of the cabin, crawled with difficulty to the road, and said to the Brother:—

"—Is it true, that to go to God after death, we must be baptized?—Yes, certainly. No one can enter heaven without knowing God; without having received baptism."

"—What shall I do, then? I am old; I do not know God; I am not baptized."—"Nothing is easier. If you wish to be instructed, I will tell the Father, he will send a piroque for you, you will come to him, he will teach you, and you shall receive baptism."

"Yes, certainly! I desire it with all my heart; I wish to go to heaven, and not with the evil spirits."

"Some days after, a piroque came for the poor woman, who had the happiness to be instructed in the Catholic doctrine, and to receive baptism. This is not an isolated fact: I could cite instances of a number of old people brought to a knowledge of the truth before their death. May they, certainly, be happy in heaven, receive the same reward as the workers from early dawn!

"We have two catechumens near the church; one for the men, the other for the women. They are always full; often even the poor building in which they are installed cannot contain all the postulants who come. During the present year we have administered the sacrament of Baptism to eight hundred of whom two hundred and six were adults. Instruction in catechism is well organized; more than eight hundred attend it.

"The homogeneity of race acts most favorably on the progress of the Mission of the Isle of Saint Mary. The inhabitants are all Malagasians of the tribe of Betsimisarakes, known in history for their attachment to France, especially at the time when they were attacked by the Hovas, who seemed to make to them a crime of the preference thus shown.

"II. Nossi-Be.—The population of Nossi-Be has not the same unity of character. Besides the numerous Malagasians belonging to the three tribes of the Sakalaves, the Antankars, and the Betsimisarakes, we meet the Mozambiques, brought into the island as hired laborers, the Anjouanais and Arabs, whose proselytism paralyzes the efforts of the Missioners in many quarters, even amongst Malagasians.

"Religion all the while advances at Nossi-Be. The first nucleus of Christians, formed by young Malagasians reared in our schools, and especially in our establishment of Ressource (Reunion), has been gradually enlarged by the neophytes, who come every day to group themselves around their preceptors. They form now a small Christian congregation which affords us consolation, and gives a precious pledge for future advancement. In the course of this year we have baptized close on a hundred adults.

"The respect entertained for the new Christians by the Arabs, their natural opponents, attests the influence of the faith on the souls which it has penetrated, and brought forth a new life. Thus it was that an Arab, a rich merchant of Nossi-Be, and a zealot for Islamism, came to me, begging that a Christian woman might marry him. The reason which

induced him to select her, was the wisdom, the probity, and the order which common reports assigned to Christian women.

"We have native Christians of all ranks of society. Some are employed in the offices of the government, others are soldiers of the native company, or pursue the useful arts; lastly, we have a number of agriculturists. This last occupation would not be disadvantageous, if it did not compel them to leave us frequently for the purpose of getting land on the great island of Madagascar, where they sow rice, and make up their harvest. Half a year is consumed in that labor. We should accompany them and reside with them. But we are not numerous enough to do that.

"III. Mayotte.—The population of Mayotte is even more mixed than that of Nossi-Be. The Maoris is its real native inhabitants. But at different periods the Malagasians, the Comoreans, Arabs, the Mozambiques, and Indians known by the name of Bayans, have established themselves at Mayotte. Each race has preserved its idiom, whilst speaking the two common dialects of the country, the Malagasian and the Soueli. From this mixture of languages, of customs, of tribes, a confusion is created out of which it is difficult to find one's way. The only thing in which they agree is dress. The general costume is that of the Arabs, who rule in the country by their influence rather than their number, and who have succeeded in assimilating almost all the population, at least exteriorly. Hence it is that we have such difficulty to reach the souls of this nation, and that outside our schools we have but few catechumens. You know, gentlemen, that wherever the Koran, with its demoralizing principles, reigns, the austere teachings of the Cross find few partisans. Our little congregation goes on strengthening itself, however, and increases day by day by means of the two schools which we support. Our influence is chiefly felt by that part of the population which has escaped from the Arabian proselytism.

"With the view of securing an asylum for those inhabitants who might desire to attach themselves to us by a closer bond, and thus escape the annoying attempts of their enemies, we have purchased a plot of eighty acres in the valley of Rouveny, where we propose to establish a new central mission. But we are not as yet in a condition to devote our energies to that work, which, however, has already borne fruit.

"At Mayotte, as well as at Nossi-Be and Saint Mary, we are ably assisted by the good Sisters of Saint Joseph, who devote themselves heart and soul to the education of the young Malagasians girls.

"The Isle of Mayotte is the only one of the Comoro archipelago which has a Missioner. The Great Comoro, Anjouan, and Mohely are deprived of that blessing. The population of these islands being enslaved to the Koran, a Catholic Mission, with any hope of success, would be, humanly speaking, difficult to establish. But we must not despair, the Cross, which has saved the world, is destined to spread all over the globe. The Isle of Mohely, south of the great Comoro, and west of Anjouan, is worthy of special regard. Placed under the protectorate of France, it is governed by a queen from thirty to thirty-five years of age, an earnest friend of the French, who have watched over and preserved her from many dangers. She had been reared in the Catholic faith, but not baptized. At a later period she was influenced by the Arabs, who drew her over to Islamism, and who, under the pretext of saving her, caused her to endure much suffering and even dangers to her life. The French intervention delivered her from her perilous defenders. The queen, Jumbo Souli, is very grateful for that assistance, but her gratitude does not extend to make her disavow the Koran. She keeps up an intimacy with the Mission at Mayotte, especially with the Sisters of St. Joseph, to whom she sends young girls to be educated. She welcomes heartily the Missioners who visit her isle, and manifests a favorable disposition towards the Mission which is to be established there. The only fault is, when we propose to her to become what she was formerly, she contents herself with this reply: 'Why did you not give me baptism when I asked for it? I would have done so, if you had consented to her wishes since justifies our conduct. Now she is free, with good people about her, mistress of herself; these circumstances, in addition to the good spirit which seems to animate her actions, make us hope that she will become a convert.'

"I here close, gentlemen, this little summary of the Mission which has been confided to my care. Although a mere fragment, it will give you some consolation. The grain of mustard seed which you have assisted in planting and cultivating at first, has become a shrub and already shoots out branches. May Heaven grant, yielding to your prayers and to those of the Associates of the Propagation of the Faith, that I may soon have to tell you that the shrub has waxed into a great tree."

"We shall complete the details given in this letter by some extracts from the last communications of the Missioners. The Rev. Father Bidault wrote from the Isle of Mayotte, on the 21 January, 1867:

"In our school at Mamoutzou, we have forty or fifty children, whom the Arabs had carried away from the coasts of Africa, and whom the Mission purchased. They are being brought up, partly at the expense of the French government, partly at our own. We buy these poor children to restore them to liberty, whilst others buy them to make them slaves; for slavery is not abolished in these regions. The slave trade is carried on still, not at Mayotte, where it is formally forbidden to Europeans, but in the other islands of the archipelago, where no abominable traffic has been made against his abominable traffic. It is to those isles that the Arab coasters go loaded with human beings, whom they sell for a few piasters. As to the children whom we purchased, they have recovered their native vigor, which they had lost from the sufferings and privations they underwent in their captivity."

"Many of our native Christians," wrote the Rev. Father Lacomme, from his district, the 10th of October, 1867, "have quitted Nossi-Be to establish their households on the large island of Madagascar, whence they come back to us but seldom, some of them even never. I proposed

this long time past to go to visit them in their new residence; circumstances have at length allowed me to carry out this design. I embarked on a piroque. In these parts the piroque, with a good sail and strong oars, is almost the only mode of locomotion in use to guard against dead calms or contrary winds.

"I found everywhere, dispersed along the coast, our Christians like sheep without a shepherd. I would not wish to speak ill of them, since they are our children; but I must say that their departure from the centre of the Mission has had a bad effect. Lost in the midst of a pagan population, they have resumed some of the Malagasian customs, of which Christianity had in part stripped them. They nevertheless received my visit gratefully, and it appeared to be joyful to all. I have had the pleasure to find some Christians whom I did not know, and the pleasure to baptize many persons, catechumens, who appeared to have waited for me to close their long career in Christian peace. In one of these adventures I recognized a visible interference of Divine Providence. I was going from Andrahobon to Ankify, when contrary winds obliged me to stop at Ambarou, which I did not think of visiting, because we had no Christians there. When passing through the village, I discovered, in a miserable hut, an old man just dying. I set about instructing him in the principal mysteries of our faith. No one could be more docile, and he desired to receive the sacrament which effaces sin, and opens heaven to the believer. Could I refuse him, above all, when it would be so long before I could come back? The needs of the Mission call me back to other places so often, that I cannot renew these excursions, which would be, however, very useful. As to the two Missioners at Nossi-Be, they are hardly able to fulfil all the duties which devolve on them; how can they give the aid of their ministry to that portion of their flock which circumstances have removed from them? It is thus, indeed, we are placed: kept on one hand by our Christians of Nossi-Be, called on the other by the emigrants, we are not able to respond to such numerous demands. May we soon be blessed with the assistance of new laborers!

"The Malagasians are leaving the Isle of Nossi-Be more and more, and we see before us the time when the Mission must be transferred to the island of Madagascar. A large portion of the population, composed of Antankars, of Betsimisarakes, and, above all, of Sakalaves, whilst recognizing the sovereignty of the queen of Madagascar, Rasoouberina, pay immediate allegiance to the queen Mazoungou, daughter of the sultan Andrian-Souly, who ceded Mayotte to France. Here, in a few words, is the history of that personage:

"Andrian-Souly was king of that part of the coast opposite Nossi-Be. But his tyrannical government disgusted his subjects, who nearly all left him, to submit to the rule of his sister Tsy-Oumekou. This queen, attacked by the Hovas, sought an asylum in Nossi-Be, then a deserted island, which she finally ceded to France (1841). Andrian-Souly, in the meantime, abandoned by most of his subjects, had quitted Madagascar with those who remained faithful to him, seized on the Island of Mayotte, which he afterwards surrendered to France, following his sister's example. His family returned to Madagascar, and it was there that, some years after, the young queen, Mazoungou, to whom she finally ceded to France (1841). Andrian-Souly, in the meantime, abandoned by most of his subjects, had quitted Madagascar with those who remained faithful to him, seized on the Island of Mayotte, which he afterwards surrendered to France, following his sister's example. 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HOUSEHOLD. DANGERS OF LIGHTNING.

The Best Place of Safety During a Thunder-Storm.

As this is the season for the play of aerial electricity, and as the human body is a good conductor for the fluid, it becomes everyone in a heavy thunderstorm to seek a place of safety.

THE PRINCE OF THE BOLT. Itself is but the consequence of its battle with the air through which it fights its way.

As sound travels at the rate of 1,130 feet per second, and light with such velocity that we need not here consider it, the distance between the observer and the spot struck by the bolt may be readily estimated.

UNSAFE TO STAND BENEATH A TREE, because it is a good conductor, or near a large rock, or mass of iron, or body of water, for the same reason.

IF IN A HOUSE IN A HEAVY THUNDERSTORM, the doors and windows should be closed, for lightning tends to follow an atmospheric current, and hence no many persons are killed while standing in a doorway, or while sitting at an open window.

WHEN LIGHTNING STRIKES A DWELLING-HOUSE, it usually goes down the chimney, or a corner of the building, runs along the walls, taking bell-wires, looking-glasses, lamps, and other metallic articles in its course.

THE GREEKS AND ROMANS believed that Volcanic forces hurled them against the heads of those he hated; the Turk believes that whoever is to be struck by the lightning will be struck by lightning, but we believe in "the means of grace."

THE LIME-KILN CLUB. "I hold beah in my hand," said Brother Gardner as the sixteen kerosene lamps in Paradise Hall were turned on at full blaze.

"We can't see dat de color an' bleaching' out any."

"We don't know dat de black man has growed any wuss doarin de las' twenty y'ars, an' we can't prove dat he has growed any better."

"Truth, honesty an' industry am three great jewels hidden in de ground. Looks like a heap of cull'd folks war too lazy to dig down an' turn 'em up."

"Our religion an' 'bout de same, an' our pollytics all mixed up."

"De inventive genius of de race hasn't turned so much to mechanism an' art as to plannin' how to make one day's work bring in a libin' fur de rest ob de week."

"In case any of de members know of any further facks 'bain on de issue I should like to h'ar from him."

Sir Isaac Wapole thought he could see a great improvement in social etiquette. Colored brothers who had formerly heaved brick-bats at him now raised their hats as they passed, and women who once went barefoot in their shoes now wore stockings costing six bits.

Giveadan Jones had seen a great change in his race in ten years. When a black man who never owned a fowl in his life had chicken-pie three times a week the year round there was a combination of genius and progress which could not be kept down nor drowned out.

Waydown Bebee thought the colored man was more industrious than in former years. He had known lots of them to work hard all day for insignificant wages to get money to patronize policy shops and purchase lottery tickets.

Several other choice bits of information were cheerfully tendered, and the secretary was instructed to incorporate them and write his report in red ink.

"To boil de matter down inter syrup," added the president, "de cull'd man has got his liberty, but am hungry an' ragged fo' fifts of de time. He has got de ballot, but de white folks has got de offices. He has got civil rights, but he hasn't got de cash for a seat in de parkay circle, or de palace kyar. Let us pursue to business."—Detroit Free Press.

In this world position is everything. Crown on a fool and the world will assume wisdom; take it off, and it will assume a fool.

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