

The Catholic Record.

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

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The Tyrant and the Captive.

BY ADELAIDE ANNE PROCTOR.

It was midnight when I listened,
And I heard two voices speak:
One was harsh and stern and cruel
And the other soft and weak;
Yet I saw no vision enter,
And I heard not any prayer,
Of this tyrant and his captive,
Fate it might be and a heart.

Thus the stern voice spoke in triumph:
"I have shut your life away
From the radiant world of nature
And the perfumed light of day,
You who loved to steep your spirit
In the charm of earth's delight,
See no glory in the daytime
And no sweetness of the night."

But the soft voice answered calmly:
"Nay, for when the golden chain
Just a whisper to my window,
I can dream the rest of spring;
And to-day I saw a swallow
Flitting past my prison bars,
And my cell has just one corner
Whence at night I see the stars."

But his bitter taunt repeating,
Cried the harsh voice:
"Where are they,
All the friends of former hours,
Who forgot your name today?
All the links of love are shattered,
Which you thought so strong before;
And your very heart is lonely
And alone since loved no more."

But the low voice spoke still lower:
"Nay, I know the golden chain
Of my love is purer, stronger,
For the cruel fire of pain,
They remember me no longer,
But I, grieving have alone,
And their souls to me forever,
By the love within my own."

But the voice cried: "Once, remember,
You devoted soul and mind
To the welfare of your brethren,
And the service of your kind,
Now, what sorrow your comfort,
You who lie in helpless pain,
With an impatient compassion
Fretting out your life in vain?"

"Nay," and then the gentle answer
Rose more loud and full and clear:
"For the sake of all my brethren
I thank God that I am here.
Poor has been my life's best efforts,
Now I waste no thought or breath,
For the prayer of those who suffer
Has the strength of love and death."

TO SPREAD THE TRUTH.

Rev. Dr. McSweeney Discusses the Parliament of Religions.

But it is in the life of St. Paul, the doctor of the Gentiles, that the manner of announcing the truth of the Gospel is most variously exhibited. More especially to our purpose in the XVII. chapter of the Acts is told his marvelous experience on Mars hill at Athens. He went right out among the idlers of the market place and began to speak religion. Drawing attention by his strange assertions he was invited to make a formal address, and began, perfect orator though he was, by congratulating his hearers on the amount of religion they possessed. "Athenians," he said, "I observe that in every respect you are unusually religious. For in wandering through your city, and gazing about me on the objects of your devotion, I found among them an altar on which had been carved an inscription: 'To the unknown God.' That then which ye unconsciously adore, that I am declaring unto you," and so on. Finally he began to tell them of Christ, when his audience appear to have left him in contempt on his broaching Our Lord's resurrection; and so, "his speech," says Farrar, "as far as my immediate effects were concerned, was an all-out failure. What concerned us, however, is not the result, but the method of the Apostle."

All the early messengers of the Gospel must have done like the first ones. They had to go to the people, since the people did not come to them. As the emperors of the West and of the East often called the theologians together when differences arose in the Church, and their authority was the only effective one in the circumstances, and hence the Pope also often confirmed such assemblies, which then became authoritative; so too the emperors of Germany and the kings of France and other countries frequently inauguration of public discussions for the arrangement of conflicting religious opinions and practices, and of them inasmuch as they aided the cause of truth and discipline. Even private authority has sometimes brought about formal controversy in countries where the people have fallen into religious disunion, and some of the forensic duels have very much availed for increase of knowledge, peace and good-will. The discussion between Pope and Maguire, under the chairmanship of Daniel O'Connell and others wrought very good results in Ireland. So the controversy between Purcell and Campbell, in Ohio, and the debate between Hughes and Breckinridge, in New York, Ohio.

The Greeks were invited and admitted to the Ecumenical Councils of Lyons and of Florence, and freely maintained their own opinions. They were bidden also to the Vatican Council. So were the Protestants to Trent and to the Vatican. The Pope knows that much of our disagreement arises from misunderstanding. Hence we should try to draw nearer in order to enlighten those outside the fold. It makes little difference how this conference is assembled. We need not stick at prerogative. Yet if needs be we can take part in convoking it. We stand too much apart from our separated brethren. We are suspected by many of invidiousness, and with a show of reason. The timidity resulting from

the fact of foreign birth and often inferior culture, account for much of this. I was conversing with one of the managers of the Methodist Book Concern, on the deck of a steamer in mid-ocean, and answering him about Catholic American publications. "I saw you talking to one of those Protestants," said another priest to me later, "I never have anything to say to such persons." "Why," said I, "don't you feel bound to preach the Gospel to every creature?" Suppose Peter, Philip, Paul and the rest had acted on the principle of this man! That was a magnificent example given us by Cardinal Cheverus in Boston, who preached in every conventicle in that city; by Bishop England in the various parts of the South, who lectured "in season and out of season," and gave to every decent inquirer a "reason for the hope that was in him;" by Father King, in California, who answered inquiries on religious topics every Sunday night in whatever hall he found himself; by Father Hecker the apostle of our times, who hired a theatre in the city of Chicago, the heart of the republic, to begin the work of evangelizing the American people; like Cardinal Gibbons, Bishops Spalding and Keane and others who enter wherever the Lord makes an opening for the truth, whether in the saloons of ocean steamers, or in Chicago, or in the halls of our national universities; by Father Nilan, who debated at the Lutheran centenary in Poughkeepsie, in a Baptist church, with such force and gentleness without that a score of dissenting clergymen, lawyers, doctors and professors of various creeds present, not one took up the argument for the monk of Wittenberg.

Let us put away all un-Catholic narrowness, and be up and doing! Let us put on the apostles, and taking this opportunity, grander than ever Peter or Paul ever had, reason with our fellowmen and preach the Gospel to all nations! "I have so few priests with the apostolic spirit," said a bishop to me lately, "they all want to stay with their own, and seem not to care about converting the country!"

As God has given us Father Lambert to wield the brilliant pen in defense of Christianity, so there be Cheverus, Hecker, Englands, aye, and Irelands, too, whom the Pope, or if you will, the hierarchy, may fearlessly depute to represent the Church in this "parliament of religions."

LOVERS OF POVERTY.

The Little Sisters of the Poor and the Good Work They are Doing.

From their lowly cradle in Brittany the Little Sisters of the Poor have spread far and wide, carrying with them their bright simplicity and child-like trust in God, veiling their heroic sacrifice under the joyous spirit that characterizes them, one and all. Like many of God's noblest works the congregation began in obscurity and poverty just fifty years ago. Its founders were five in number—a servant, Jeanne Jugan; an infirm old woman, Fanchon Aubert; two poor girls, Virginie Tredaniel and Marie Catharine Janet and a Breton priest, as poor as the rest, the Abbe le Pailleur.

These five, bound together by an ardent love of God and a tender compassion for His suffering poor, began by giving a home to the most lonely and miserable old people of the native town of St. Servan. No dreams of founding a new congregation, of adding another flower to the fair crown of charity that adorns the brow of their Mother Church ever came across these simple souls. They merely wished to do all the good that lay in their power; and as one pitiable case after another came to their knowledge, they opened wide the doors of their humble dwelling. It was no slight matter to provide for their helpless charges. While the two young girls took in needlework, Fanchon Aubert swept and cleaned the house; Jeanne Jugan went out begging from the rich to feed the poor; and

THE ABBE LE PAILLEUR, for their benefit, sold first his gold watch, and then the silver chalice used at his first Mass.

It was he who by degrees drew out the plan of the future congregation. He began by deciding that the Sisters, who till then had admitted crippled children and old people indiscriminately, should confine themselves to the latter; for he thought with reason that their sphere of action being limited to a certain category of sufferers, their efforts would necessarily be more efficacious and their work more solid.

From St. Servan the little congregation extended to Rennes, where its first home was a kind of shed, situated in the worst quarter of the town; but where, in spite of its miserable appearance, numbers of old people eagerly sought admittance. Ams soon flowed in, and a new house was hired in a more respectable part of Rennes. But the Sisters had gained the esteem of their neighbors; and when they began to move, the drunkards and idlers of the quarter insisted upon carrying on their shoulders the bed, furniture, kitchen utensils and even the crippled inmates of the house. Before bidding adieu to the nuns, more than one of

these volunteers slipped into their hands the pennies they intended to spend at the neighboring public house. From

THEIR NATIVE BRITAIN the Little Sisters of the Poor extended their work far and wide. Their first home in Paris was established in 1849, and at the present moment they possess in that city alone five houses, where over 1,200 old people are received and cared for. In these houses, as in all the establishments of the congregation scattered throughout the world, certain traits remain the same. The Superioress is called *la bonne Mere*. Except this loving appellation, nothing distinguishes her from the rest of the Sisters, whose severe life she shares in all its details.

That the rule of life is hard and trying none can deny, and it has been often noticed that the Little Sisters are generally young; few among them live to reach old age. In contrast with their laborious and often repugnant tasks, are the joyousness, simplicity and child-like gaiety that characterize them, one and all. In their daily begging rounds, when they sometime have to walk for hours in crowded streets or along lonely country roads, in sun and heat; in their daily and nightly attendance upon their helpless charges; in their constant efforts to amuse and cheer those who have become children once more, they are ever the same—brave and bright, sweet and tender.

The government to which the old people have to submit is motherly in the extreme. It sometimes happens that the *nos bons petits rieurs*, as the old men are called

IN THE COMMON PARLANCE of the house, return somewhat the worse from their weekly outing, and the Sisters are sorely puzzled between their wish to maintain proper discipline and their maternal indulgence towards their erring charges. The rules contain a clause by which an old man who returns the worse for drink thereby forfeits his right to his next week's outing; but it is sometimes difficult to decide the cases where the rule must be applied. On one occasion the Little Sisters laid the question before their superior general. His reply breathes the same spirit of indulgence: "When one of your good old men cannot distinguish a donkey from a cart of hay drawn by four horses, you may safely conclude that he has drunk too much."

In spite of their mother-like tenderness and unwearied indulgence, the Little Sisters maintain, with a word or even a sign, perfect order among their aged flock. They possess the authority that is the natural result of self-sacrifice, the influence that is born of love. The houses, whose every existence is a perpetual miracle, where the food that keeps alive a hundred old people is composed of remnants begged from door to door, the refuse of the tables of the rich, where the most repugnant infirmities are cheerfully tended; and where the Little Sisters, once, perhaps, the tenderly nurtured darlings of a refined home, have become the sweet, joyous servants of the aged poor. Once saw a Little Sister tiring herself with some very hard work. She probably read in my eyes what was passing in my mind. "Do not pity me, sir," she said, "our lot is the best."

COLUMBUS THREE SHIPS.

Duplicates of Them, as Well as Other Exhibits, to be at the World's Fair.

The American naval officers sent to Spain to ascertain details of the three crafts which formed Columbus' fleet on his voyage of discovery, with the purpose of having the vessels built and navigated for the Chicago exhibition, have been very successful in their labors, and, indeed, many points of dispute have been settled as to the type of craft, and generally the famous painting by Brugada in the museum at Madrid has been found to be correct. In the search the log of the admiral of the fleet was found, as well as charts and sketches made by the pilot, Juan de la Cosa. Columbus' boat was the *Santa Maria* and the escorting craft were named *Nina* and *Pinta*. The first named was the largest, being about seventy-five feet over all. The keel was sixty-two feet, the breadth was twenty feet (only four feet of length to one foot, whereas now it is nine to one.) The hold was about fifteen feet deep and the capacity between one hundred and twenty and one hundred and thirty tons. The crew consisted of ninety men and they were accommodated in houses forward and after. The latter extended to the centre of the ship and consisted of two stories, somewhat after the style of the stern of our old two-deckers.

There were three masts, with five sails in all, including a jib, a foresail and a mainsail of enormous area, with a large cross painted on it, as was the custom of the Spaniards and Portuguese to distinguish their ships from those of the godless. Above the mainsail was a topsail, while on the mizzenmast there was what might be termed a three-cornered lug-sail—something between a lug-sail and a jib. The mainmast had a military top; the speed got was eleven knots an hour. She had very small guns.

By the way, the main flag had four squares, on two of which was a lion rampant, and on the other a castle, the arms of Castile. Agagon was excluded from this honor by order of Queen Isabella, as it refused to contribute to the cost. The pennant had the initials of King Ferdinand and the Queen, Isabella.

The construction of the *Santa Maria* and the other two vessels is to be commenced forthwith.

AN EXCELLENT REASON.

The London *Nineteenth Century*, in its issue for the present month, prints a collection of reasons assigned by a number of distinguished Englishmen why they voted for Mr. Gladstone at the recent election. All reasons are very good ones, but we think the very best that given in the following words by Dean Kitchen, one of the most eminent of the Protestant Established Church clergy of England:

"First and foremost because I have tried to make Christianity, interpreted anew by the life of Christ, the foundation of my political faith. I cannot read the Gospels without seeing on every page a call to take up the cause of peace, the cause of the brotherhood of men, the cause of equality before the law."

No higher motive could inspire political action than that thus set forth. Dean Kitchen has voted for Home Rule for Ireland because, being a Christian, he believed that his duty as such required him to do so. To this Christian clergyman the Sermon on the Mount is not a mere string of theories for use in the pulpit only. Dean Kitchen is not a believer alone, but a practitioner of the golden precept: "All things, therefore, whatsoever you would that men should do to you, do you also to them;" and for this reason he supported Mr. Gladstone's Irish policy. He has seen that government in Ireland has been a gross violation of Christian justice—a Government under which the strong were permitted to oppress the weak, the few to trample on the many, the Government under which the toilers were not protected in the possession of the proceeds of their labor, under which the people were outraged in their religious rights by a ban of exclusion which shut them out from participation in the management of their country's affairs because of their religious belief. Dean Kitchen could see in the gospel of Christ no warrant or justification for the perpetual Coercion Act or for the methods of Dublin Castle. He was not able to discover any similarity between Orangeism as countenanced and encouraged by Lord Salisbury and Mr. Balfour and Justice as expounded in Holy Writ. On the contrary, he saw that Coercion and Protestant ascendancy in Ireland were diametrically opposed to the teaching of Christ, therefore he needed his vote against them. He was ready in obedience to the Master's command to do to others as he would have others do to him, and so he cast his ballot for Home Rule.

Dean Kitchen deserves honor for his vote and the motive which directed it, all the more honor from the fact that in supporting the Irish cause he has had to set himself in opposition to the great body of his clerical brethren of the Protestant Established Church of England. The persons of the Establishment are almost to a man against Home Rule for Ireland. In the late elections they "interfered in politics" and intimidated in every way in their power in the interest of the Tory candidates. This is their idea of Christian duty towards the Irish. While preachers of the golden precept they refuse to practice it to the Irish people what they would wish to the Irish people to do them. They approve and support Dublin Castle and Protestant ascendancy, although they know well what both mean. The teach love in their pulpits, yet they support Orangeism, which they know means deadly hatred of more than three-fourths of the population of Ireland. "Blessed are they that hunger and thirst after justice," "Blessed are the peacemakers"—these are doctrines which the English Protestant and clergy must, and we suppose do, preach in their churches, yet they vote for the perpetuation in Ireland of a system of government which the whole world, outside the Tory party, has condemned as a mockery of justice, and during the existence of which peace between Ireland and England is impossible.

It is hard to believe that such men have realized the true spirit of Christianity, and it is easy to recognize that divine spirit in the noble sentiments of Dean Kitchen. They are the sentiments which manifestly inspire also the words and the policy of the great Liberal leader, now Prime Minister of England. Mr. Gladstone is for Home Rule for Ireland, and he has labored for it, not merely because it is expedient, but because it is justice. In one of his speeches during the late election campaign he appealed to the religious instincts of the people in the following words, beautiful to hear from a political platform:

"Is there such a thing as a national conscience? Is there such a thing as national right and wrong? When will men come to feel, when will votes

come to feel, when will they, casting aside for a moment some considerations of their interests, or their own class, or personal purposes—even though in its time it may be legitimate—when will they come to think of the tremendous consideration before God, of the deliberate, wanton, and age-long perpetration of those national wrongs and falsehoods?"

The statesman who is animated by such sentiments as these, and whose supporters are inspired by the same high motives, cannot fail in the great work of justice he has undertaken.

THE LATIN PRELATE.

The Holy Father Grants an Interview to a French Journalist.

THE CHURCH CONQUERS BY PERSUASION, NOT PERSECUTION—HER MISSION TO DEFEND THE WEAK—SHE KNOWS NO DISTINCTION BETWEEN RACES—SHE WILL NOT YIELD TO THE REIGN OF MONEY.

A French lady journalist, Mme. Severine, had an interview with the Pope, and sends a most graphic account of it to the *Paris Figaro*. She says that though her profession has trained her to be unmoved in most circumstances, there is something in the surroundings and the memories they recall which makes her heart beat faster. She continues: My path lies up the staircase along the monumental gallery where the Swiss Guards are discoursing, still clad like the troopers of Julius II., up the marble staircase of three flights, which are equal to six ordinary ones at least, over the Cortile San Damaso, up three more stories, across halls so numerous my brain begins to swim. I hardly know where I am. My turn has come. I entered, bowing thrice. A hand takes mine, and gently raises me. "Be seated, my daughter, you are welcome." Very pale, very upright, very attenuated, hardly visible, so little remains of material substance within that robe of white cloth, sits the Holy Father at the end of the room in a large arm-chair, behind which stands a table surmounted by a crucifix. The light strikes full on the fine face of the Latin Prelate, throwing the delicate features into relief—the features of a face vivified, animated, electrified, so to speak, by a soul so good, so sensitive to moral misery, so compassionate to bodily suffering that its glance fills the onlooker with wonder. It seems a miraculous dawn hovering over a sunset. The incomparable portrait of Chartran alone can give an idea of

THAT EAGLE GLANCE, but even it has too worldly an effect, and all the flaming mass of purple behind the snowy casock gives the cheeks a gleam and the eyes a brilliancy in the picture which are softer in the Pope himself. A gentle benevolence, half afraid it would seem, lurks in the curve of his lips and shows itself only in his smile; and at the same time the straight, strong nose reveals the will—the unbending will, one that can wait. But what attracts and rivets attention almost as much as his face are the hands—long, delicate, transparent hands, with contours of unrivalled purity—hands which seem with their agate nails offerings of precious ivory, brought out from their casket for some feast. His voice has a faraway sound as if it had travelled a distant country on the wings of prayer, and loved rather to soar toward heaven than to stoop to mortal ears. Nevertheless, in conversation it returns from the Gregorian monotone, with a note in major key. Besides a mere trifle, a local habit lends his discourse a peculiar flavor, a spice of nationality. Though the Pontiff speaks very correct and elegant French, at every moment the typical Italian exclamation "ecco!" breaks in with its two crackling syllables, which stimulate or divert the conversation. Then the docile words take to a gallop, are bifurcated, and take the Holy Father just where he wants to go. I follow him respectfully, taking a mental note of the answer he is pleased to make, prompting them by a short question when I can: remarking how his ideas, always essentially evangelical, habitually find expression in Latin, and are translated into musical and harmonious periods revealing the polished and learned scholar. I was speaking of

JESUS FORGIVING HIS EXECUTIONERS, allging their ignorance as an excuse for their ferocity, and asked if, before all things, it were not the duty of a Christian to imitate His example. "Christ," said Leo XIII., "shed His blood for all men without exception, and even by preference for those who, believing in Him and obstinately disowning Him, had a greater need of being redeemed. He has left His Church a mission to them, to bring them back to the truth." "By persuasion or persecution, Holy Father?" "By persuasion," quickly responded the Pope. "The Church's task is only to inculcate meekness and brotherhood. It is error it must strike at and strive to keep down; but all violence to persons is contrary to the will of God, to His teachings, to the character with which I am invested, to the power which I am the dispenser." "Then

Wars of religion?" "Those two words are irreconcilable!" and the hand which wears the episcopal ring makes an imperative gesture. "Well, Holy Father, wars of races?" "What races? All are offsprings of Adam, whom God created. Though individuals, according to latitudes, may have a different complexion, a different aspect, what does it matter, since their souls are of the same essence? If we send missionaries among infidels, heretics and savages, it is because all human beings—all, understand well—all are creatures of God. There are those who have the happiness of possessing the faith of those to whom it is our duty to give it, that is all. They are equal before the Lord, since their existence is the work of His common will." Then the Pontiff adds:

"Even when the Ghetto existed in Rome our priests labored in it, chatting with the Israelites, learning their wants, caring for their sick, trying to get sufficiently into their confidence to discuss the scriptures—to convert them, in fact." "And when the populace wanted to massacre the Jews?" "The Jews put themselves

UNDER THE POPE'S PROTECTION, and the Pope extended his protection over them. Only," pursues the Holy Father, "if the Church is an indulgent mother, with arms always open for those who come to her as well as those who return, it does not follow that the impious who will not acknowledge her should be persecuted before all others. She is not enraged with them—they are her sorrow, her sore—but she keeps her predilections for the faithful who console her, her pious and fervent children. In fine, if the Church has a mission to defend herself against all oppression. And now, after so many scourges, the reign of money has come." The erect figure of the successor of St. Peter became still more erect and his glance suddenly severe. "They want to conquer the Church and dominate the people by money. Neither the Church nor the people will let it be done!" "Then, Holy Father, the great ones among the Jews?" "The look in his eyes and the tone in his voice were suddenly changed as he said: 'I am with the little ones, the lowly, the poor, those whom our Lord loved. I realize that this subject is finished, and I do not persist.' Then the Holy Father spoke at length to Mme. Severine on the subject of her native country. When he had finished she rose to take her leave. She says: The long, pale hand is laid gently on my brow: 'Go, my daughter, and may God guard you.'

A Type.

When he left the school, where he had received his education, Dennis O'Toole obtained a situation in a railroad office. Dennis was naturally a well disposed boy but no one ever urged him to continue his studies or cultivate his mind or heart to any purpose. It would be contrary to the traditions of the "ward" for a boy to study anything after he went "workin'." So Dennis used to stroll up town evenings after work and naturally fell in with "de boys." It was "Have a cigar, Dinny" and "Whatche drinkin' tonight Dinny?" and "Didge see de Vriaty Show, Dinny?" Then came strolls up to the lake, dances at beer gardens, billiards, pool, cards, whiskey, straight, loss of situation, idleness and ruin. In a few short years we find Dennis sitting on a beer keg, outside a corner saloon, a typical tough, a slouch, but turned up behind and necked and flannel mouthed, his hands in his pockets, and a general "what's de matter wid youses" air about him.

This is one of a type of many whose short careers end in vice and misery. Every bear-eyed ruffian was once a pure eyed boy. The influences that effected the transformation, in nine cases out of ten, exist beyond the school. From the day a boy leaves school until he is happily married he is most constantly beset by dangerous temptations. There is crying need for the creation of new and more powerful church agencies to operate among people during this period. Thousands of young men in cities are not reached by effective church influences during the very time of life when vice seems most alluring. There is perhaps a transient sodality membership and an attendance at early Mass for some years. But they drop away and no agency exists to win them back. No agency exists to help them form higher ideas. Libraries, lectures, social activities where they may enjoy the society of those who can lead them up to higher things,—where they may see the value of good breeding, the beauty of purity, the rewards of intelligence and right living, and where they may, under proper auspices, associate with the young ladies of the church,—these are things not without the proper sphere of church activity. For, while we feed the orphans and care for the aged some of the most promising youths of our flock are going down to destruction for want of such influence.—*Catholic Citizen*.

Father Testevuide, the apostle of the Lepers at the Leper Hospital, Gotemba, Japan, has died of the fell disease.

Save Your Hair

By a timely use of Ayer's Hair Vigor. This preparation has no equal as a dressing. It keeps the scalp clean, cool, and healthy, and preserves the color, fullness, and beauty of the hair.

"I was rapidly becoming bald and gray; but after using two or three bottles of Ayer's Hair Vigor my hair grew thick and glossy and the original color was restored."—Melvin Aldrich, Canaan Centre, N. H.

"Some time ago I lost all my hair in consequence of measles. After due waiting, no new growth appeared. I then used Ayer's Hair Vigor and my hair grew."

Thick and Strong.

It has apparently come to stay. The Vigor is evidently a great aid to nature."—J. B. Williams, Florenceville, Texas.

"I have used Ayer's Hair Vigor for the past four or five years and find it the most satisfactory dressing for the hair. It is all I could desire, being harmless, causing the hair to retain its natural color, and requiring but a small quantity to render the hair easy to arrange."—Mrs. M. A. Berry, 9 Charles street, Haverhill, Mass.

"I have been using Ayer's Hair Vigor for several years, and believe that it has caused my hair to retain its natural color."—Mrs. H. J. King, Dealer in Dry Goods, &c., Bishopville, Md.

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PREPARED BY
Dr. J. C. Ayer & Co., Lowell, Mass.
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"Kicker"
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Largest and Highest Grade Cigar Manufacturers in Canada.

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Have just received a direct importation of the choicest and purest Mass Wine, from France.

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THE COOK'S BEST FRIEND
LARGEST SALE IN CANADA

ROBSON'S HAIR RESTORER

NO MORE GRAY HAIR.



Why allow your gray hair to make you prematurely old, when by a judicious use of ROBSON'S HAIR RESTORER you may easily restore the primitive color of your hair, and banish untimely signs of old age?

Not only does ROBSON'S HAIR RESTORER restore the original color of the hair, but it further possesses the invaluable property of softening it, giving it an incomparable luster, promoting its growth, and at the same time preventing its falling out and preserving its vitality, qualities which are not to be found in ordinary hair oils.

The most flattering testimonials from SCYR-AT-PTISCIANS and many other eminent citizens testify to the marvellous efficacy of ROBSON'S HAIR RESTORER.

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A Picture for the Assumption.

In the soft splendor of the angel train that bore Our Lady up into her Son—
That, singing, bore her to the loving One,
The Mighty One who in her arms hath lain,
She rose and rose;—gone, gone the throbbing pain.

The longing and the waiting all were done,
The peans for her crowning had begun.
Above the beauty of the ravens' train,
She saw the beauty of the golden fields,
Though rapturous throngs wheeled round her,
Rank on rank.

And far beyond was held the peerless crown
Awaiting her in whom each angel yields
Deep adoration—low Prince Michael sauk,
But our Sweet Queen, for love of us, looked down.

—Maurice Francis Egan, in *Ave Maria*.

From the Catholic World.

THE LOST LODE.

A STORY OF MEXICO.

By CHRISTIAN REID.

VIII.—CONTINUED.

"Would it not be well, he said, "for the senora to stop and think a moment before she brings this man back to life. I know now who the senora is. If he lives, what will become of her cousin, Fernando Sandoval?"

She glanced up at him with a gaze filled with the light of a steadfast purpose. "If by God's help I can save this man's life," she said, "I shall save my cousin from crime and undying remorse. And I shall save you, too, little as you seem to think of it. What man—last days—for you are an old man—you can wish to lose your soul by an act of deliberate murder? Give me that bottle and lift his head."

He gave the bottle without another word, and kneeling on Vynner's other side, obediently raised his head while she poured a few drops of the potent stimulant between his lips. Almost immediately the result was apparent in the strengthening of his before hardly perceptible pulse. Again and yet again she poured the liquid cautiously down his throat, until suddenly—oh, wonder hardly hoped for!—he gave a half-strangled gasp and, opening his eyes, looked at her.

Two hours after a faint, exhausted man lay stretched on the ground at the mouth of the shaft. As long as he lives the memory of that ascent will be to him a nightmare of horror. But for the rope fastened around his waist and held by the old man who proceeded him up the primitive ladder, he could never have reached the top. More than once he had swayed, tottered, almost fallen, while a faintness as of death nearly overpowered him. But Guadalupe's sustaining hand above, and Guadalupe's encouraging voice below, sustained him—enabling him to fight off the black unconsciousness; and at last, after what seemed an eternity of painful effort, he felt the fresh air of the upper world, saw the white glory of the moonlight, and fell down a well-nigh senseless heap once more under the vast, bending heaven.

But revival was not so difficult now when all the blessed influences of Nature aided in the work. Like a man in a dream he was conscious again of Guadalupe's hand bathing his brow, of the fiery liquid she offered to his lips, and of the urgency of her voice.

"Bring his horse," she said to Rosalio. "Have it ready here. There must be no delay, or daylight will surprise you on the road. Ah, senor, rouse yourself!—for the love of God make another effort!"

Who could withstand that piteous appeal! Vynner opened his eyes and murmured, "What do you wish me to do?"

"To mount your horse as soon as you are able," she answered. "You can ride slowly—this man will lead the animal and support you in the saddle. You must get home before daylight comes and people are abroad."

"Why?" he asked brokenly. "I will stay here until I can—send for a carriage."

She seized him by the shoulder in her desperation and shook him almost fiercely. "Senor," she said, "listen to me! I have saved your life; but for me you would be lying dead down there in the mine! I tell you this that you may do something for me, you may rouse yourself for the effort I ask of you. It is hard—I know it is hard—but oh, for God's sake, for my sake, try!"

He rose and staggered to his feet. Dull and stupid as he yet felt, he understood her words and knew that they were true. But for her he would indeed be lying dead, down in the dark depths of the mine, never again to feel the sweet air of heaven or look upon the beauty of the earth. What, then, could she ask of him that he would not, must not do? A faint stirring of life came to him—some-what blindly he put out his hand to her.

"Do what you will with me," he said. "I am ready."

She made a quick motion to the old Indian, and between them they helped him to his saddle. Then Rosalio flung his scending arm around him, and placed the other hand upon the bridle of the horse. "Take him to the door of his house and leave him there in charge of his servants," said Guadalupe, in a low, firm tone. "Remember, if he is not carried safely, I will tell all." Then she looked up in the face of the man who—swaying slightly from weakness—looked down upon her. To his dying day he will never forget that countenance, white as craven marble, with its dark, luminous, mournful eyes, on which the moonlight fell.

"Senor," she said, "if I remind you again of what I have done for you, it is only that I may ask a pledge of you. Promise me that you will be silent about the events of this night.

Make what use you will of all that you have learned—But tell nothing of how you learned it, or how you have suffered. This is much to ask, but I do ask it of you—in exchange for your life.

"I will be silent as the grave from which you have saved me," he answered solemnly. "I promise you that on my honor."

He almost thought that she smiled, so sweet a relaxation came to the tense lines about her lips. She looked at him gratefully. One would have thought that it was her own life which had been saved.

"Thank you," she said softly. "God keep you and restore you soon to health."

She made a motion to the silent figure at the horse's side. Quickly the man stepped out in the long stride of his race, keeping step evenly with the animal, and they passed away down the mountain, leaving her alone in the still glory of the solemn night.

The little Mexican town next morning with the news that the English senor of the Espiritu Santo Mine had been nearly murdered, and left mysteriously in an insensible condition at his own door. The *mozo* who slept in the vestibule had been roused by a loud knocking, but by the time he had sleepily risen from his mat, shaken himself, and unbarred the heavy portals, he found no one except his master, leaning forward in a state of semi-unconsciousness on the neck of his horse, which stood motionless, as if possessing a knowledge that all was not right with his rider. Moonlight still lay white over the earth, but the first faint flush of dawn was in the eastern sky, as the astonished servant looked up and down the long, silent street and found no sign of any living figure. Whoever had given the summons which roused him had, when assured of his approach, fled swiftly and vanished completely. Wondering and foreboding, the man approached his master and lifted him from the saddle. Vynner made one last effort to do what was necessary; but nature had been taxed to its utmost. He reeled as if drunken, caught the *mozo's* arm, and would have fallen heavily had not that arm interposed and saved him. The man laid him down within the threshold and roused the other servants. Together they bore him to his bed and summoned a doctor, who found him unconscious from an injury on the head which he at once pronounced to have been caused by a blow that came narrowly near fracturing the skull, and the consequences of which might prove very serious.

That they were less serious than he anticipated reflected no discredit upon his professional foresight. The patient had a strong constitution and probably a very hard head also; for the concussion of the brain from which he suffered did not lead to brain fever, as the doctor feared it would. After a few days the stupor passed, and the mind began to act again—slowly going back over the events of the night which would henceforth stand out from all other nights in his memory.

For as he lay, weak in body and by no means strong as regarded mental processes, one face dominated all that he remembered of this night—a pale, beautiful face, at which he had gazed like unto death, in the dark depth of the mine, and again in the white lustre of the moonbeams upon the surface of the earth. He might have thought his memory of a delusion but for the fact that his recollection, dim enough in other points, was most clear and insistent with regard to all that Guadalupe had said and done. But how did she come to be there? What possible influence had brought her carefully guarded maiden to that lonely mountain at such an hour? Judging the strength of the influence by the peril incurred, he said to himself that it must have been powerful beyond all measure of expression. Was it for the sake of the cousin whom he had found so treacherously engaged in betraying himself? But how could her presence advantage Fernando, absorbed as he was in feverish work? Could it possibly, then, have been for him, Vynner, that she had set at naught all fear, risked all dangers? Had she by some strange chance learned of his peril and come to save him? It must be so—since what but the compelling force of love, that counts no obstacles and considers no dangers where the safety of the loved one is concerned, could have nerved a delicate girl to the descent into the mine where she had found him.

And as he laid this flattering belief in his heart he felt that heart beating as it had never throbbed before. He knew now how much Guadalupe's apparent indifference had held in check his passion for her, since in the thought of what she had done and dared for him it burst all bounds and seemed to pour like fire through his veins. Had he fancied that he had outlived such possibilities of feeling? Well, it was worth while to have been spared from death to be undecided, to know once more the ardor of primitive passion, the wild, thrilling, unreasoning love before which all other feelings vanish as dry grass before flame. He absolutely forgot the existence of the woman he had loved in England, he gave not a thought to the lost lode or to Fernando's treachery. Everything was merged in one overmastering desire to see Guadalupe again, and to make her his own for ever.

Meanwhile he had seen no one but the doctor, for all other visitors were by that authority sternly forbidden; but as soon as he was sufficiently recovered to permit the least conversa-

tion with safety to his health, a visitor who would not be denied came—the *jeff-politico* of the town, whose call was both of a friendly and official character. He wished to know how Vynner was, and also to inquire into the particulars of what had befallen him—"since it is necessary," he said politely, "that your assailant should be punished."

"But suppose, senor, that I had no assailant," replied Vynner quietly. "I was unfortunate enough to meet with an accident—but the nature of it only concerns myself."

The official looked at him keenly and read a mystery. "Pardon me, senor," he said, "but some accidents concern very much those whose duty it is to guard order and punish crime. I shall be very much obliged, therefore, if you will give me an account of what befell you on the night when you were absent from your house, and when you returned—or were brought back—in so sad a condition."

"I am sorry that it is altogether out of my power to oblige you," replied Vynner with equal courtesy of manner and decision of tone. "I repeat that the events of that night concern no one but myself; and I therefore decline absolutely to give any account of them."

The eyes of the two men met and rested each upon the other for a space of time measured by no more than seconds, but it was enough to convince the Mexican that nothing was to be gained by pressing his inquiries.

"I understand, senor," he said, dropping his eyes. "It was an affair of gallantry, no doubt, and the consequences—well, they are not uncommon with our people. It is fortunate that you escaped a knife-thrust, which might not have been so easily healed. And there is positively no one, then, whom you would wish to see punished?"

"No one," replied Vynner. "I appreciate your zeal, senor, and am grateful for your solicitude in my behalf; but I can tell you nothing."

"I am sorry you are so positive," said the other regretfully. "It is mortifying that a stranger should suffer such injuries in our midst, and that no steps should be taken to punish those who inflicted them; but if we have no information to proceed upon—"

"It is impossible for you to do anything," said Vynner in prompt conclusion. "Believe me, I recognize that fully; and I beg you to accept my thanks again for your admirable intentions."

And so the interview ended. Public curiosity and official zeal were alike destined to remain ungratified with regard to a matter which stirred both very deeply; for there was not the least clue by means of which to arrive at a knowledge of events the chief actor in which remained so determinedly silent. An affair of gallantry was an easy explanation to suggest; but it was trying, to say the least, that no one could throw the least light upon the person or persons concerned therein.

At the mine, meanwhile, everything had gone on as usual; for reluctant as Fernando had been to return to his post the morning after Vynner's discovery of his treachery, a few words from Guadalupe had decided him to do so. She found him awaiting her at the foot of the mountain when she descended, for until he saw her and learned whether or not Vynner was absolutely dead, he could not decide where to go or what to do. On seeing him she paused and spoke very quietly.

"Senor Vynner lives," she said. "Thank God that I was in time to save him. He revived sufficiently to ascend the shaft, and I have sent him home in charge of the old man—who knows that if he is not taken there safely, I will tell everything."

TO BE CONTINUED.

LETTER FROM ROME.

Rome, Aug. 11, 1892.

Editor Catholic Record:

DEAR SIR—Having returned to Rome on a flying visit, after an absence of over fourteen years, I thought it might perhaps interest some of your readers to put a few of my impressions on paper.

On my trip I stopped at London, Paris, Belford, Basle, Munich, Vienna, Buda, Pest, etc., and found most of these cities far ahead of Rome in what might be called modern improvements, such as industries, streets, parks, means of communication, etc. But as far as churches, galleries of pictures and statuary and relics of ancient architecture

LADY JANE.

CHAPTER I.

THE BLUE HERON.

It was in the beautiful Teche country, on a passenger train of the Louisiana and Texas Railroad, that "Lady Jane" first saw a blue heron.

brows; he had a pleasant smile, and the manly, self-reliant air of one accustomed to travel alone.

dark; and I was getting out of the swamp as fast as I could, when right under my feet I heard "tone—tone," and there was this little beggar, so young that he could not fly, and looking up at me with his bright eyes.

Charitable Strife. Be it ours to run a race with every form of religion for the prize awarded to those who heal sore hearts, who minister to minds diseased, who lighten the burthen of their brother's woe.



Mr. L. B. Hamlen, Of Augusta, Me., says: "I do not remember when I began to take Hood's Sarsaparilla; it was several years ago, and I have found it does me a great deal of good in my declining years."

I am 91 Years 2 months and 23 days old, and my health is perfectly good. I have no aches or pains about me.

Hood's Sarsaparilla regulates my bowels, stimulates my appetite, and helps me to sleep well.

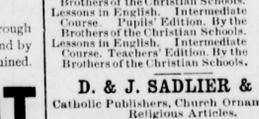
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THOMAS COFFEY, Publisher and Proprietor, THOMAS COFFEY, MESSRS. LUKE, KING, JOHN NICH, P. J. NEVES and M. C. O'DONNELL are fully authorized to receive subscriptions and transact all other business for the CATHOLIC RECORD.

Approved and recommended by the Archbishops of Toronto, Kingston, Ottawa, and St. Boniface, and the Bishops of London, Hamilton and Peterboro, and the clergy throughout the Dominion.

Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor, and must reach London not later than Tuesday morning.

Advertisements will be paid in full before the paper can be stopped.

London, Saturday, Sept. 10, 1892.

OUR CATHOLIC COLLEGES.

Now is the time when the student packs his Saratoga with the necessary outfit for ten months of absence, bids good-bye to the dear ones at home, and begins or resumes the arduous task of climbing the steep hill of knowledge.

PRAYER FOR THE DEAD.

In last week's issue of the CATHOLIC RECORD we presented a proof of the Catholic doctrine of the utility of prayer for the dead derived from the usage of the Jews.

THE MANITOBA SCHOOL QUESTION.

In addition to the points to which we have already drawn attention in the decision of the Judicial Committee of the Privy Council, in which we deem that serious injustice has been done to the Catholic body in Manitoba, another iniquitous provision must not be overlooked: it is that by which Catholic schools are turned into Public schools.

a preparation for the holy priesthood only. It is for the Catholic man, in no matter what sphere of life he may embark. He may prepare for law, medicine or any other calling.

The testimony of the second Book of Machabees is that after Judas Machabees had defeated the army of Gorgias, the governor of Idumea, he made a gathering and "sent 12,000 drachms of silver to Jerusalem for sacrifice to be offered for the sins of the dead, thinking well and religiously concerning the resurrection; for if he had not hoped that they that were slain should rise again, it would have seemed superfluous and vain to pray for the dead.

THE TORONTO MAIL, a paper which, it was proclaimed at the outset of its career, would be published by gentlemen for gentlemen, has for many a long day been out of joint with its prospectus.

THE democratic associations of Italy assembled recently in convention at Rome and passed resolutions urging the abolition of Catholicism as the religion of the State, and the repeal of the laws of Papal guarantees.

THE Catholic Summer School which was held at New London, Conn., on a plan similar to the Chataqua school, has proved to be a great success.

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month of Adar, which is not a winter month in Palestine. The dedication which occurred in the winter is the dedication of the altar which was instituted by Judas Machabees, as recorded in I Macc. iv, 56, 59; and was observed by the Jews in the time of our Lord, as Josephus testifies.

EDITORIAL NOTES. To Vicar-General Gauthier, of Brockville, we extend our hearty congratulations on his Silver Jubilee.

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the secular schools, the Catholics are made to pay a double tax because they wish to give their children a religious education. It appears to us that it would be more just to give a premium for the teaching of religion than to inflict a heavy fine upon it, as the Manitoba legislators have done, certainly against the intention of the Dominion Parliament in passing the Manitoba Act, though the Judicial Committee have pronounced that it is not against the letter of the law.

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folly of the Kulturkampf, and relaxed it even while he was Chancellor, and he would have gone still further in retracing his steps if he had retained his office; but he did this only as an act of barter, always insisting on concessions as the price at which he redressed the most crying grievances to which the Church was subjected during his regime. He did not understand that the Church is the strongest barrier against the spread of socialistic principles.

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tures with the recreations usual at a summer resort in a new one originating with the organizers of the Chataqua school. A very large crowd of highly intelligent and cultured Catholics took advantage of the opportunity afforded to unite instruction with the pleasures of a summer vacation, and the whole course of lectures was attended by a most appreciative audience.

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PRIESTLY CRUELTY.

London Catholic News. "Monkish ignorance and superstition" will explain nearly anything which we do not understand in the history of past times, but we are not fully armed as commentators in bygone times unless we add thereto "priestly cruelty;" when these two are blended we have an universal solvent which will melt the hardest nugget of fact or legend which the most assiduous explorer of the Christian centuries can come upon. For example take the undoubted fact that remains of human bodies have now and then been found built into walls. These things have from time to time puzzled the more antiquary, "the pages of the 'Archæologia' bear witness, but then F. S. A.'s are proverbially not noted, and it is more than conjectured that but few of them have "clear views" as to the atrocities committed by the minions of the man of sin; had they listened to those who are anxious to enlighten them they would have learned how very common was the practice in religious houses of walling up in niches persons who had rendered themselves inconvenient to the authorities. This is not jesting but an unadorned version, shorn of some of its strong language, of what one hears over and over again when in the company of certain folk who seem to spend their lives in combating what they assume to be the "errors of the Church of Rome." To tell such people that nearly every learned Protestant who has given his attention to this subject has come to the conclusion that tales of walled up nuns and monks, when not calumnies, are the result of misconception, that is, wrong interpretations of admitted facts, is the veriest waste of time. Learning is quite sure to have the worst of it when it undertakes to do battle with sectarian bigotry. Although we have not the least hope that people of the class we refer to will be convinced thereby, we are still very glad that the Rev. Herbert Thurston has published his article on this subject, which appears in the June number of the Month. To all but the invincibly prejudiced it must carry conviction. It is not by any means certain when this fable first came into being. It has probably been like so many other things of the kind, a gradual growth. Anyhow, it is much older than the time of Sir Walter Scott. He was a victim of the delusion, and must be in no sort condemned as its originator. The use which he made of it in his great poem, "Marmion," has no doubt given great additional currency to the falsehood. There are told of Constance de Beverley, a Sister professed of Fontevraud, who broke her vows, and was in consequence sentenced in a solemn chapter, held at Holy Island, to be walled up alive. We will remember the shuddering horror with which we first heard this terrible tale when it was read aloud to us. We were then too young to read it ourselves, and how then, and for years after, we fully believed every word of it! There can be no room for doubt that of the thousands who have been in childhood delighted by the music of this grand poem, there are multitudes on whom that dread trial scene has made a life-long impression. With the average human being—the man of business or of pleasure—whatever appeals strongly to the imagination has a tendency to compel belief in a way that mere reasoning, however cogent may be the arguments, is almost certain to fail in doing. Father Thurston has examined with care and impartiality the slight scraps of evidence by which this hideous delusion is supported, and we need hardly say that when submitted to the calm scrutiny of an historical expert, they dwindle away into nothing. He is, we need not tell our readers, well aware that in the middle ages there were bad and cruel men, and that it is therefore possible atrocities may have been committed in the cloister as well as in castle, court, or camp. The fact, however, in the first place has to be proved, and at present there is a complete lack of evidence. If, however, it should ever be demonstrated that such a crime has ever been perpetrated in this or that religious house, it would prove that a cruel murder had been committed, but would in no way tend to show that the Church was responsible for the enormity.

The late Archdeacon Churton, a clergyman of the Establishment, of great learning and conspicuous honesty of purpose, investigated this subject some five and thirty years ago. He took a dark view of the monastic discipline of the middle ages, which we by no means share. That fact, however, makes his testimony the more valuable. The conclusion he came to was that there never was a time when such a thing could have occurred as a recognised form of ecclesiastical discipline, as anything in fact other than a deliberate murder, of which latter we have no proof. This learned Protestant minister was deeply read in monastic statutes and the widespread literature relating to the religious orders. He said that if a single document could be quoted in which such a punishment was sanctioned, or could even be reasonably inferred, he would throw up his brief. This challenge was given upwards of a third of a century ago. In the intervening time the records of the middle ages have been submitted to a rigid scrutiny, in this and in other lands, such as they had never undergone before, yet not one scrap of evidence has turned up to support

this shameful calumny, and yet from time to time we find this charge brought against the religious of former days with the most complete assurance of its truth. It may, not unreasonably, be asked how it has come to pass that such a fable has ever been received as true. We do not think that the explanation is far to seek. In former days the minds of even good and truthful Protestants were poisoned that they were in a condition which prepared them for receiving anything whatsoever which told against the faith of their forefathers. Things of this kind had occurred in heathen times. All classical scholars know what was the fate of a vestal virgin who offended against chastity, and there are many Tautonic legends which seem to point to a time when, for magical purposes, human beings were devoted to a living tomb. There can be no doubt, we believe, that these terrible rites, with which men's minds were familiar in ages ere the races of Europe had bowed before the Cross, have been transferred to Christian times, and affixed to the monastic Orders which were held in especial hatred by the earlier teachers of Protestantism. As time went on, the wild assumption, or rather transference of heathen rites to Christian times, seemed to find confirmation in the fact that occasionally human remains have been found in the walls of buildings. In some few cases there may be a difficulty in accounting for this mode of burial. In most instances it has evidently had recourse to as a mark of respect. The remains of Albinus, abbot of St. Augustine's at Canterbury, were placed "in the wall" of his abbey church behind Saint Gregory's altar, and a body which it is almost certain was that of Lynwode, Bishop of Saint David's, the compiler of the Provinciale was found, some forty years ago, in a cavity in the wall of Saint Stephen's Chapel, Westminster. We could add other instances of the same kind, but space fails us. One word we will say ere we conclude, and that is that our Catholic readers will be doing a service to religion if they draw the attention of their Protestant friends to Father Thurston's excellent article.

WHAT IS HAPPINESS?

And Where Only Can It be Found in Perfection. At the Catholic Summer School, the Rev. Father Halpin, S. J. delivered a lecture on Happiness, in the course of which he said: Is there such a thing as happiness? There must be. Admit that God exists and that we have free will; there must be perfect happiness for us somewhere, unless God is making playthings of us: for He has implanted in each breast that desire for happiness; and when I find that a thing exists everywhere, and always then I behold a natural fact, a phenomenon, and the source of all facts. All truths is God. Hence God must have meant us for happiness; and there must be happiness for us somewhere. How shall we find it? By so ordering our free actions that the final result will be perfect happiness. What is happiness? A person is happy when the will is at rest. It is the unpress of the disquiet, that makes the unhappiness of the world. Happiness is a good. They are synonymous. A man, being composed of body and soul, which possess senses, intellect and will, becomes a perfectly happy being. When his senses, his will and his intellect are satisfied they have all they desire. If all of these three could be satisfied without conflicting, then the state of perfect happiness would be easily attained. But they conflict, and that man becomes the happiest man who has learned to subordinate the lower parts of his being to the higher. Did the lecturer say, "That every body was sure of obtaining perfect happiness some time?" No, I did not say that. I did say that since that desire for perfect happiness was universal, we must have been designed for perfect happiness; but to say that every one would surely obtain that state, no matter how their lives had been spent, would be to deny all the truth of moral law. According to the theory which many hold, that every human being will be saved, all who violate the moral laws, as murderers, are just as good as those who keep them. The way to test the moral value of an action is to judge of its effects: "By their fruits you shall know them," says Christ. As we study any doctrine, we may find at first that we can accept it, but presently we come to some part which our reason rejects—then must we reject the whole; there is no compromise between truth and error. Happiness being the end of human action, it is only in human action that perfect happiness can be found. Admit that there is such a thing as happiness, and we have found the meaning of life; the only life worth living is that which leads us to that goal. Now there are different kinds of happiness: that of the senses; we love with our will, not our hearts, though strong feeling often affects the bodily organs; we will to love, and the loving agent is the will; as we have seen, the most perfect man is the most perfect will, the next perfect lover; in short, the perfect man is the perfect lover of all things perfectly lovely and the perfect hater of all things perfectly hateful. Now in which kind of all these kinds of happiness can perfect happiness be found by all? These senses, the intellect and the will, all have appetites for happiness. Satisfy the appetite of

some senses and we have the drunkard and debauchee; wealth and pleasure appeal to the senses; remembering that we are trying to find perfect happiness for all, can wealth and pleasure be attained by all? The fact that every one can't be wealthy is the best argument against finding beatification in wealth. Can money heal the broken heart, keep away illness, save from death? Did not the foolish Midas, at whose touch all things were turned to gold—his food, his bed, his daughter—beseech the gods to release him from the results of his prayer? No, wealth is not happiness. Can it be found in pleasure? Pleasure is that which delights, which gratifies. Can all have it? How many are born dumb, blind or deaf, and have no power to gratify those senses of which they have been deprived. All pleasures have a limit, an end. Nothing but God is illimitable. Look about and see those who pursue pleasure, and ask yourself, "do they find happiness?" The pagans even recognized this fact, and Titonus, who, thinking of his perpetual life, found that happiness, asked to live forever, and found that he had made a great mistake, for he forgot to pray for immortal youth, and he found himself, old and feeble and friendless, and he besought the gods to put an end to his misery; but he was changed to a grasshopper, a symbol of those who pursue pleasure without ceasing. There is no beatification to be found in pleasure. Can science make us happy? Are all people familiar with science? If every one went to the Summer School, who would do the washing and get the meals? In spite of all the Utopian dreamers, the condition of the world cannot be changed as a whole; there must always be wealth and poverty, health and sickness, disease and want in the world. We all can't be scientific men and women. The limited nature we possess makes it impossible for us to know everything about theologies and isms, and so few of us know even a little that we see at once beatification is not to be found in science. Can perfect happiness be found in the will to do right—or virtue? Virtue comes from a Latin word, "vis," meaning strength; by every virtuous act we are strengthened in the subordination of the lower impulses. Is everyone virtuous? I don't know. Can every one be virtuous? Yes. Is there perfect happiness in the practice of virtue or for its own sake? We can answer from our experience. If the end of our existence is the practice of virtue only, then there is a great mist somewhere; poor human nature would fall for very weariness of practicing virtue. In conclusion: perfect happiness must be somewhere; if it is not in the world, and there comes in moral science to prove the existence of God, the immortality of the soul, and a future world, it must be found in God. Why did God make me? For Himself. Had He an end in view in making our grand human nature, which in our best estate, is truly magnificent? Did He design us to be mere playthings to be tossed about in the world like pebbles on the sea shore? He had an end; and could any end be worthy of God but Himself? He meant us for perfect happiness. He meant us for Himself; then in God alone can we find beatification. St. Augustine says, "The poor human heart shall be restless, till it find rest and perfect happiness in God."

CATHOLIC PRIESTS.

Their Influence in American Life—Indifferentism Among Protestants. The correspondent of a London paper, writing from New York, thus speaks of the Catholic clergyman and the position they hold in the community: They exert curious influence over the minds of a great mass of men who owe them no spiritual allegiance. "Indifferentism" exists among the Americans to a far greater extent than is generally supposed. The men who have fallen into this mode of thought have generally been educated Protestants, but their Church has wholly lost its hold upon them, and they drifted away into what is not exactly infidelity, but which practically comes very near to it. "I live in a boarding house on the avenue," said an American friend to me the other day, "where there are twenty-five gentlemen; two of them, Catholics, go to church, the other twenty-two never go. Seven of the ladies are Catholics, and go to church, the other eight never go. And, I think, you will find this proportion all over the country among the richer part of the community."

Now these "indifferentist" Americans, somehow or other, come to conceive a curious respect and esteem for the Catholic priest—a respect and esteem, I am sorry to say, which they in no wise extend to the Protestant clergy. They see these Catholic priests hard at work, devoting their time to service which has no earthly reward, and denying themselves all share in the joys and delights of this life, and doing this, by the way, not with sour faces and canting voices, but heartily, as a matter of business, as if they liked it. The Protestant clergyman of New York has his fine house, his pretty wife, his family of beautiful children, his books, his pictures and his friends to amuse him, and \$10,000 a year to live on, and he gives in return for all this two sermons a week. The Catholic priest, on the other hand, LIVES IN A HUMBLE PARSONAGE, at the back of his church; he is the servant of a parish of 25,000 souls; he says Mass every day, and two Masses

every Sunday; he hears confessions by the hundred, visits the sick, buries the dead, reproves the erring, baptizes the babies, is the father, friend and counsellor of the poor of the parish; is seen diving down into dark cellars, or toiling up the narrow stairs of tenement houses to carry the Viaticum to the dying; is found at the hospital, the jail and the house of correction, and wears himself out in endless toil; and all he gets is the food he eats and the clothes he wears. Now this strikes the mind of the keen American, who detests cant and humbug and who honors earnest work and honest work, and in spite of all his prejudices, he insensibly conceives an admiration and respect for this priest; and thinks that he would like to do him a good turn. "When we first went into action," said a gentleman who had served as a volunteer in the late war, while relating some of his adventures, "our brigade was very nervous, and as we had to stand still and occasionally to receive some of the stray shots from the enemy, we felt uncomfortable and in need of something to stiffen us up. In the course of half an hour the line in advance of us had a number of men shot down. It was an Irish regiment, and presently I saw their chaplain, a Catholic priest, going through the field kneeling down by each wounded man, and staying with him for some minutes, although the bullets were rattling around quite lively. Our chaplain, who was a Methodist minister, all this time was lying behind a haystack, reading his Bible and drinking buttermilk. I have had a liking for a Roman collar ever since."

Twelve novices of the convent of colored sisters in Baltimore, and other diseases of the blood are effectively professed on July 10. Very Rev. Provincial Father Leeson, chaplain of the convent, received the vows. They are splendid workers as teachers of Afro-American girls.

The simple and impressive ceremony of investing Archbishop Vaughan with the pallium was celebrated at the cathedral in London, Eng., on 16th inst. The Archbishop of Tribizonde celebrated High Mass and Archbishop Frascati placed the pallium on the neck of the Archbishop of Westminster. Archbishop Vaughan took an oath of spiritual allegiance to the Pope and of secular allegiance to the Queen, and the choir sang a solemn "Te Deum."

Our Public Schools. Are the main-stay of our republic. In them are the children of the future, and they are our future law-makers and leaders in every walk in life. How essential it is that these minds should be united to strong, healthy bodies. So many children suffer from impurities and poisons in the blood that it is a wonder that they ever grow up to be men and women. Many parents cannot find words strong enough to express their gratitude to Hood's Sarsaparilla for its good effect upon their children. Scrofula, salt rheum and other diseases of the blood are effectively and permanently cured by this excellent medicine, and the whole being it given strength to resist attacks of disease.

Monthly Prizes for Boys and Girls. The "Sunlight" Soap Co., Toronto, offer the following prizes every month till further notice, to boys and girls under 16, residing in the Province of Ontario, who send the greatest number of "Sunlight" wrappers: 1st, \$10; 2nd, \$5; 3rd, \$2; 4th, \$1; 5th to 10th, a handsome box and a pretty picture to those who send not less than 12 wrappers. Send wrappers to "Sunlight" Soap Co., Toronto, B. C., not later than 25th of each month, and marked "Competition;" also give full name, address, age, and number of wrappers. Winners names will be published in The Toronto Mail on first Saturday in each month.

Mrs. D. Morrison, Farnham Centre, P. Q., writing about Dr. Thomas' Electric Oil, says: George Bell used it on his son, and it cured him of rheumatism with only a few applications. The balance of the bottle was used by an old gentleman for Asthma, with the best results. It acts like a charm. O. Bortle, of Manchester, Ontario Co., N. Y., writes: "I obtained immediate relief from the use of Dr. Thomas' Electric Oil. I have had asthma for eleven years. Have been obliged to sit up all night, or ten or twelve nights in succession. I can now sleep soundly all night on a feather bed, which I had not been able to do previously to using the Oil."

Think for Yourself. Don't you think a medicine which cures others will cure you? Don't you think you need Burdock Blood Bitters to help you to health and happiness? Don't you know B. B. cures dyspepsia, biliousness, constipation, headache and bad blood. Don't you think it is time you tried it? No other Sarsaparilla has effected such remarkable cures as Hood's Sarsaparilla, of Scrofula, Salt Rheum, and other blood diseases.

"German Syrup" "We are six in family. We live in a place where we are subject to violent Edom, Texas, Colds and Lung Troubles. I have used German Syrup for six years successfully for Sore Throat, Cough, Cold, Hoarseness, Pains in the Chest and Lungs, and spitting-up of Blood. I have tried many different kinds of cough Syrups in my time, but let me say to anyone wanting such a medicine—German Syrup is the best. That has been my experience. If you use it once, you will go back to it whenever you get a quick cure. My advice to every one suffering with Lung Troubles is—Try it. You will soon be convinced. In all the families where you use have no trouble with the Lungs at all. It is the medicine for this country." John Franklin Jones.

LIVES IN A HUMBLE PARSONAGE, at the back of his church; he is the servant of a parish of 25,000 souls; he says Mass every day, and two Masses every Sunday; he hears confessions by the hundred, visits the sick, buries the dead, reproves the erring, baptizes the babies, is the father, friend and counsellor of the poor of the parish; is seen diving down into dark cellars, or toiling up the narrow stairs of tenement houses to carry the Viaticum to the dying; is found at the hospital, the jail and the house of correction, and wears himself out in endless toil; and all he gets is the food he eats and the clothes he wears. Now this strikes the mind of the keen American, who detests cant and humbug and who honors earnest work and honest work, and in spite of all his prejudices, he insensibly conceives an admiration and respect for this priest; and thinks that he would like to do him a good turn. "When we first went into action," said a gentleman who had served as a volunteer in the late war, while relating some of his adventures, "our brigade was very nervous, and as we had to stand still and occasionally to receive some of the stray shots from the enemy, we felt uncomfortable and in need of something to stiffen us up. In the course of half an hour the line in advance of us had a number of men shot down. It was an Irish regiment, and presently I saw their chaplain, a Catholic priest, going through the field kneeling down by each wounded man, and staying with him for some minutes, although the bullets were rattling around quite lively. Our chaplain, who was a Methodist minister, all this time was lying behind a haystack, reading his Bible and drinking buttermilk. I have had a liking for a Roman collar ever since."

WITHOUT AN EQUAL. CURES RHEUMATISM, NEURALGIA, LUMBAGO, SCIATICA, Sprains, Bruises, Burns, Swellings. THE CHARLES A. VOGLER COMPANY, Baltimore, Md. Canadian Depot: TORONTO, ONT.

According to the Courier du Brucelles, the Holy See has received proposals from the English Government with regard to the settlement of the Uganda troubles. The English propose the nomination of a mixed commission, in union with the Pope, to examine whether the English Government and its officials are responsible or not.

Sallow and leaden-hued complexions soon give place to the loveliest pink-and-white, when the use of Ayer's Sarsaparilla is persisted in, and cosmetics entirely abandoned. Nothing can counterfeit the rosy glow and perfect health, which blesses those who use this medicine.

PROVIDENT Savings Life Assurance Society of New York. SHEPPARD HOKANS, Pres. and Actuary. Head Office for Canada, 37 Yonge St. Toronto. R. H. MATSON, General Manager. Cash Assets over \$261 to each \$100 of Liabilities.

GRAND EXCURSION TO ITALY. By the palatial Steamer "Waratah," of the North German Lloyd S. S. Co. Leaving New York October 1. Arriving in GENOA OCTOBER 13th, in time to see the Great Celebration of the 40th ANNIVERSARY OF THE DISCOVERY OF AMERICA.

WESTERN FAIR LONDON, ONT. Sept. 15 to 24, 1892. CANADA'S FAVORITE Live-Stock-Exhibition. \$2,000 added to the Prize List. Over \$1,500 going to the Horses, Cattle, Sheep, Pigs and Poultry Classes.

STAIRS CUT, BEVELED, SILVERED, BENT, PLATE &c. CONCORDIA VINEYARDS SANDWICH, ONT. ERNEST GIRADOT & CO. Altar Wine a Specialty.

NEW YORK CATHOLIC AGENCY. The object of this Agency is to sell the regular dealer of prices, any kind of goods imported or manufactured in the United States. The advantages and conveniences of this Agency are many, a few of which are: 1st. It is situated in the heart of the wholesale trade of the metropolis, and has completed such arrangements with the leading manufacturers and importers as enable it to purchase in any quantity at the lowest wholesale rates, thus getting its profits or commissions from the importers or manufacturers, and hence— 2nd. No extra commissions are charged its patrons on purchases made for them, and giving them besides the benefit of my experience and facilities in the actual prices charged. 3rd. Should a patron want several different articles, embracing as many separate trades or lines of goods, the writing of only one letter to this Agency will insure the prompt and correct filling of such orders. Besides, there will be only one express or freight charge. 4th. Persons outside of New York, who may not know the address of houses selling a particular line of goods, can get such goods all the same by sending to this Agency. 5th. Clergymen and Religious Institutions and the trade buying from this Agency are allowed the regular or usual discount. Any business matters, outside of buying and selling goods, entrusted to the attention or management of this Agency, will be strictly and conscientiously attended to by your giving me authority to act as your agent. Whenever you want to buy anything send your orders to THOMAS D. EGAN, Catholic Agency, 42 Barclay St. New York, N. Y.

BUCKDOCK BLOOD BITTERS. Unlocks all the clogged avenues of the Bowels, Kidneys and Liver, carrying off gradually without weakening the system, all the impurities and foul humors of the secretions; at the same time Correcting Acidity of the Stomach, curing Biliousness, Dyspepsia, Headaches, Dizziness, Heartburn, Constipation, Dryness of the Skin, Dropsy, Dimness of Vision, Jaundice, Salt Rheum, Erysipelas, Scrofula, Fluctuating of the Heart, Nervousness, and General Debility, and those and many other similar Complaints yield to the happy influence of BUCKDOCK BLOOD BITTERS. For Sale by all Dealers. T. MILBURN & CO., Proprietors, Toronto.

"EL PADRE" Reina Victoria. COOKS FRIEND BAKING POWDER. Should be used, if it is desired to make the Finest class of Breads—Rolls, Buns, Pastry, etc. Light, sweet, snow-white and delicious. The best results from the use of Cook's Friend Baking Powder are obtained, when you procure it from McLaren's Cook's Friend.

POST & HOLMES, ARCHITECTS.—Offices Rooms 28 and 30, Hanover House, King Street West, Toronto. Also in the Gerrie Block, Whitby. A. A. POST, R. A. A. W. HOLMES. LOVE & DIGNAN, BARRISTERS, ETC., 48 Talbot Street, London. Private funds to loan. FRANCIS LOVER. R. H. DRYAN. DR. WOODRUFF, No. 186 QUEEN'S AVE. Discovering the cause of deafness, hearing, nasal catarrh and troublesome throats. Eyes treated, glasses adjusted. Hours 12 to 4.

THE HURON AND ERIE Loan & Savings Company. ESTABLISHED 1864. Subscribed Capital, \$2,500,000. Paid up Capital, 1,300,000. Reserve Fund, 602,000. J. W. LITTLE, President. JOHN BEATTIE, Vice-President. OF POSSESSORS OF \$1 and upwards received at highest current rates. DEBENTURES issued, payable in Canada or in England, and executed and trustees are authorized by law to invest in the debentures of this company. MONEY LOANED on mortgages of real estate. MORTGAGES purchased. G. A. SOMERVILLE, MANAGER. London, Ont.

THE POVERTY OF. For after all these things... In this day's Gospel Lord would teach us the difference between men in the objects for which he lays down the fit of one's life is the enjoyment everywhere about drinking and money has therein a mark of our Lord's kingdom... none of these things endeavor. We may and use the thing; but for higher purposes itself can offer; as a ment in them is con-triving a matter to en-pursuit. Yet, brethren, is not tian world absorbed what should be the treasure? Is not this inquiry, How shall I the possession of riches the most enviable happiness the best praise of and he is prosperous, and it is wealthy? What it is, therefore, that His contempt for the height of human wisdom contempt no less properly expressed! says—if you and I of beauty, you and I Solomon's wardrobe and I will take the inquiry, How shall I the possession of riches the most enviable happiness the best praise of and he is prosperous, and it is wealthy? 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FIVE-MINUTE SERMONS.

Fourteenth Sunday after Pentecost.

THE POVERTY OF CHRIST.

For after all these things do the heathen seek (St. Matt. vi. 32).

In this day's Gospel our Blessed Lord would teach us that the difference between men is the difference between the objects for which they live.

And he lays down the fundamental law of His kingdom, that if the chief object of one's life is the enjoyment of the things everywhere about us—eating and drinking and money and lands—he has therein a mark of belonging to the kingdom of this world.

To belong to our Lord's kingdom we must live for none of these things as the end of our endeavors. We may, indeed, have and use the things of this world, but for higher purposes than the world itself can offer; as far as any enjoyment in them is concerned, it is too trifling a matter to engage our serious pursuit.

Yet, brethren, is not the whole Christian world absorbed in seeking after what should be the heathen's peculiar treasure? Is not this the most anxious inquiry, How shall I get rich? Is not the possession of riches deemed the most enviable happiness? Is it not the best praise of an individual that he is prosperous, and of a nation that it is wealthy? What a serious lesson it is, therefore, that our Lord expresses His contempt for what is deemed the height of human wisdom among us—a contempt no less profound because so gently expressed! If—He as much as says—if you and I are to make choice of beauty, you may choose King Solomon's wardrobe with all its jewels, and I will take the new-blown lily; if you talk to me of foresight and skill in the business of life, you may admire the successful sparrow, but the little sparrow is my model.

And our Lord's life was fully in accord with His doctrine. For it was of set purpose that He saw fit to lack those things that nearly all men covet most; that He was the child of a poor maiden, and the apprentice of a country carpenter; that He was a wanderer barefoot and needy about Judea, yet all the time the only-begotten Son of the Lord of all majesty; that He was seemingly a tried and convicted malefactor, and died naked and all but alone upon the gibbet, yet all the time the immortal King of ages.

The truth is that this unhappy overvaluing of the more lowly things of life is a fault deeply rooted in our fallen nature. That the eager pursuit of wealth is not compatible with God's service, that it is the peculiar province of the heathen, we indeed know. And we know that the human soul is too noble a being to expend its dearest action to purchase any perishable thing whatever. Yet very many persons who deem themselves good enough Christians are quite proud of their success in the heathen's way of life.

And many other Christians fall into downright despair because God has deprived them of the things that "the heathen seek." Far be it from us indeed to underestimate the burden of poverty, or to say that it is an easy thing to suffer it. God knows that it is a terribly hard thing to be poor; to see one's family suffer actual hunger; to wander about the streets with no roof to cover one; to lie helplessly sick and be too poor to get proper food or medicine. But, on the other hand, it is wrong to act under such circumstances as if all were lost, or as if God hated us; that is the very time to arouse one's faith in God's love and one's reliance on His promises; to seek His consolation in the holy sacraments; to raise one's eyes hourly to His countenance with fervent prayer, that He may relieve the burden, or, at any rate, grant patience to bear it.

Oh! how few there are who gladly and heartily choose the Kingdom of God and His justice in preference to the treasures of this world! How few there are who do so even grudgingly and doubtfully! Yet the doctrine stands: to labor for a postponed reward is the Christian's life, and for a present reward the heathen's. To pass by a seen and present joy for the sake of an unseen joy is the Christian's wisdom. To trust the voice of an unseen benefactor—in a word, to walk in the darkness of a supernatural faith—is the fundamental virtue of our religion.

A BAD WIND THAT BLEW GOOD.

BY FATHER KEEGAN.

That the misfortunes of mankind are often their greatest blessings, is another way of putting the old saying, "It is a bad wind that blows good to nobody." The overthrow of the Roman Empire, the rise of the Saracen power, the capture by the Turks of Constantinople, the English conquest of Ireland, the Protestant Reformation, the French Revolution, have all been great evils, yet they have been each the cause of immense good. The defection of Parnell and his fall, with the consequent shame and strife to the people of Ireland, have been deplored over the world; yet, even now, the dullest are having their eyes opened to the good that is resulting from that calamity. Under the domination of Parnell, the entire effort of the Irish race for freedom, and one may say for everything else, ran to Parliamentarism. Parnellism and Parliamentarism were one and the same. Parliament is a place where people talk and vote, and too much talking is not good, especially when it means paralysis of every other mode of action. For a hundred years the leader of the Irish taught them to put their faith in Parliament and parliamentary persons; that is, in talk and talkers. For a long time the good sense of the people resisted the apparent absurdity, but of late, that is, since the rise of Parnellism, they were completely seduced, and all but a chosen few bowed the knee to the new Baal, and went their way, in the language of the Holy Scripture, "fornicating after strange gods." One fine day, a blast of wind blew into the temple and raised the evil that covered the goddess of their worship. The Irish are quick to see ridiculous situations; they turned on their high priest of Parliamentarism and put him from his seat, and they began to see their folly of a hundred years. They were fighting with their artillery alone, where they should have had horse, footscouts, engineers and a good commissariat to win the battle; in fact, their struggle for freedom for these last hundred years has been only one big, serious, fatal Irish bull.

The mass of the Irish people are not so much to be blamed for this. They were true Irish Nationalists, but they could do nothing against the will of their leaders. The leaders of the Irish for the last century were the clergy and the politicians, and as classes they were not Irish Nationalists. With a few exceptions among the clergy, and none at all among the politicians, they were the enemies and destroyers of real Irish Nationality. They, of course, desired that the manifold material injustices inflicted on the Catholic people of Ireland by English law should be removed by that law, and that Ireland should sink into a well-fed English province. To accomplish this end they made war on everything in the lives of the people distinctively Irish, their language, customs, traditions, music and amusements. These they attacked on the platform, in the school, the pulpit, the press, in society, business and every day social life. Historical misrepresentation, direct falsehood, sneering, base insinuations, ignorant vandalism, and bullying terrorism were employed by these Irish leaders to destroy every distinctive quality of Irish nationality and civilization. They succeeded only too well. As has been repeatedly said these last few years, Ireland is an intellectual Sahara. The plan of education in that country is, I think, the most extraordinary in the experience of mankind. A great American orator said that of the fifteen parts of the education that enables a man to get along in life, he learns fourteen by traditions, that is from his forefathers, and one from books. Popular tradition, as I have several times said when writing on these matters, is the intellectual soil of a nation. The schools merely teach how to cultivate that soil, and add manure to it. Popular tradition in the moral world is formed just as the vegetable soil is in the physical. It is the result of the wisdom and most precious remembered experience of a people during countless ages. It catches golden grains from every department of thought in every generation. The "Iliad" and "Odyssey" are instinct with the popular tradition of Hellas before Homer's time; in after days they left a deep impression on that tradition and on the tradition of all European peoples. The same may be said of the works of Virgil, Dante and Shakespeare, and of all literature properly so called. Without popular tradition there can be no national civilization. Now the Celtic Irish had ever as late as hundred years ago the richest popular tradition in the world—not in one, but in every, respect—religious, historical, mythological, proverbial, philosophical and musical. Wonderful to tell, the present generation of Irishmen, those born within the last thirty years in the English speaking districts of the country, have the least share of the popular tradition of their fathers of any European people. They know no Irish history, music, dance, amusements, proverbs, fairy or folk tales, none of the racy popular philosophy of the beautiful legends of St. Patrick and the thousand and one other Irish saints, none of the brave tales of Fionn and Cuchullian. As regards religious knowledge, a venerable Connachtman assured me that "when all Mayo spoke Irish, there were more prayers in one house than there are now in two parishes." One of the chief ends of education, higher, lower and intermediate, in Ireland for a century has been to utterly destroy popular tradition in all its branches. The "National School" commences the work, the High School or college carries it on,

and the University of ecclesiastical seminary finishes it, and turns out the finished scholar a marvel and a wonder to men. The especial distinction of a finished education in Ireland is to be perfectly ignorant of everything Irish worth the knowing. This, of course, is joined with a fierce contempt of everything Irish worth the knowing, and a terrible determination never to learn anything Irish worth the knowing. Such men, it is needless to say, seldom turn out an honor or a glory to kind or country. The breed is a bad one, scholastically speaking, and the Irish are growing tired and ashamed of them. They are changing the system that produced such intellectual anomalies; in fact, we may soon look for a most radical change in the education of men in Ireland. It is only justice to say that even under the old unnatural system many great Irishmen and great scholars were turned out simply because the bad system of the schools was not able to kill the good seeds of a sound, strong, popular tradition in their minds and hearts. But the popular tradition in Ireland sixty or even thirty years ago was still a great power for good, while to-day it is almost quite dead.

To the collapse of Parnellism we owe in great part the restoration of Irish studies in Maynooth, which even within one year has borne most precious fruit. The other great ecclesiastical seminaries such as Carlow, Waterford, etc., are, or soon will follow suit. Then there is the establishment of Irish literary societies, that is agitating the best Irish minds in Ireland, Britain and the colonies. These are wholesome signs of progress in the right direction. I am glad to say that Mr. T. M. Healy, the ablest man by far in the Irish Parliamentary party, is heartily in favor of a great Irish revival. The same is true of Mr. William O'Brien, who is a mighty power with the present generation. But by far the greatest advocate of the new order is the indefatigable Dr. Walsh, Archbishop of Dublin, theologian, lawyer, musician, philosopher, statesman, priest, patriot, gentleman, Irishman and enthusiast. This great Leinster prelate is the one man in our time who can do best work for his country. He will go on without fear or faltering where his principles lead him, and he sees his principles through the clear medium of reason, not through the distorting lens of sentiment, as is the case with so many of his compatriots. On the whole a brighter day is dawning for old Erin—and the ill wind that blew down the popular favorite, has even now produced much good, and gives promise of more.

HOME RULE AND GLADSTONE.

There are a few men who think that Mr. Gladstone would do wisely to put off Home Rule for a short time and to pass a measure for one man, one vote, and another measure for improved registration, and having secured these reforms as a preliminary condition then to bring in the Home Rule Bill. Of course, if we had these preliminary things passed the Home Rule Bill would be a forgone conclusion. I know that Radicals as advanced as Mr. Labouchere, for example, are in favor of this course of proceeding. Therefore, I feel bound to treat the suggestion with all manner of seriousness and all manner of respect. Nevertheless it will not do, and I feel convinced that Mr. Gladstone has no intention of adopting any such course of policy. Home Rule must come on before anything else. Mr. Gladstone lost office for the sake of Home Rule, and he regained office because of Home Rule, and he knows that the people of Ireland, and the vast Irish population of the United States and Canada, and Australia, look to him to inaugurate his return to power by introducing a measure for the setting up of Home Rule in Ireland. I take it for granted that this is what he will do. On that point I cannot admit into my own mind any manner of doubt. But there is not the slightest reason why, when his Ministry gets to actual work, he should not himself introduce a Home Rule scheme on one day, and others of his colleagues introduce a measure for the setting up of Home Rule in Ireland. I take it for granted that this is what he will do. On that point I cannot admit into my own mind any manner of doubt. 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