

Robin and I.

Once upon a winter day, As I sat forlornly alone, Thinking in a fitful way Of the time when I was glad— Hoping lightly on the snow, Cause a robin that I know.

THE ANGELUS.

FROM "FUR-FIRE STORIES" AND FAIRY TALES OF IRELAND.

BY BARRY O'CONNOR. Those evening bells, those evening bells, How many a time their soothing chime.

Who will say that there is not something touchingly poetical in the subject of bells? Chateaubriand, describing their use in calling worshippers to prayer, says: "Let bells, then, call the faithful together, for the voice of man is not sufficiently pure to summon penitence, innocence, and misfortune at the foot of the altar."

Another writer, referring to the Angelus bell, says: "The sound of the bell is among the most pleasant to the mind of the Christian with our fellow men. We have often been told, and can testify in our own case, that there is nothing more agreeable when detained on board a vessel waiting high water, than the sound of the Angelus bell from the church in the distance. Its tones tell us of one faith, on sea or on land, and we are led to join in the prayers of those we soon expect to meet."

Trim, the country town of East Meath, is distant about twenty miles from Dublin; it is pleasantly situated on the Boyne. In the vicinity are the remains of several castellated and monastic buildings, the most remarkable of which are Trim Castle, on the banks of the river, and the Abbey founded by St. Patrick, and afterwards built by Da. Laity, Lord of Meath.

About half a mile from Trim are the ruins of Newton Abbey, forming a grand and picturesque object. The ancient castle of the De Lads, once the proudest pile in Meath, is now a mass of ruins, and recalls forcibly the memory of its days of almost regal splendor. My present design, however, is not to expatiate upon the architectural beauties of Erin's ancient structures, but briefly to sketch the sorrowfulness which may sometimes spring from the more recent ruins of mud-walled, straw-thatched Irish homesteads.

About a mile and a half from the famous ruins already alluded to stood a low line of cottages. The land in this neighborhood was noted for its wealth producing fertility, in the shape of abundant burrows. But ruin and desolation were soon to follow.

Cattle-raising was considered by the agent of the absentee landlord to be of much more importance than the raising of large families. Of course, the result of this was that notices to quit were scattered broadcast. To those who understand the feelings of an Irish tenant for the bit of land and the little cot where he first drew breath the scene of an Irish eviction is calculated to have a most depressing and heart chilling effect.

CHAPTER II.

It was a calm and sunny September evening. The air was mild and balmy. A narrow lane, or boroen, branched off from the high road, which led to the row of cottages referred to. Over this boroen was a leafy canopy. The elevated incline of the path were tangled by a profusion of wild flowers, such as the purple fox-glove, with its fairy-like caps, and the

sparkling leaves and knotty twistings of sly robins, run the hedge, mingled with the tassled meadow, and sweet broad leaved dock. Huddled up at the trunk of an aged thorn, a few yards down the boroen, was a pale-faced woman with a babe at her breast, and a five-year-old boy by her side.

"Mammy, don't be cryin'!" said the little fellow. "Come back, my father says he will be lookin' for you. Come, Mammy, and have another peep at the owd cat in before the roof's taken off their crow-bars."

"No, Phadrig, dear; we'll stay where we are, for I know the very sight of it would kill me."

"Where will we sleep to-night, Mammy?"

"Heaven only knows, avonment."

"You're not well, mother. Your face looks as pale as a sheet."

"I'm greatly afraid, Phadrig, I'll never get the better of the shock I got when the peelers and bailiffs came this mornin' to turn us out of the owd cottage where you and the infant at my breast were born. Why, darling, your father and his father and grandfather before him first saw the light there. O'Connell, Ned Brady, pulse of my heart," she sobbed.

"Take care of my darling infant," she gasped, when her hand closely pressed against her side as if in pain, while tears flowed down her cheeks.

"Ned Brady," observed a member of the constabulary, who appeared to be superintending the work of eviction, "has no one but himself to blame; why didn't he take no for an answer when the lease of his cabin dropped. Why did he try to keep possession in spite of the law? You see, he has to suffer for it at last— an' sorra mend him—'tis his own fault."

"What's that ye say?" cried a strong tough haggard looking man, advancing to the crowd to whom he had been speaking, opened and made way for him; "and is it you, Sergeant O'Donovan, that tells me 'twas my own fault to defend my own home from the plunder? Such talk does very little credit to the name you bear. If you had a single drop of manly blood in your veins, it's not disgracin' the name of O'Donovan you'd be by wastin' a peeler's jacket. Why look at Joe Ryan, look at Jim Gallagher. Look at Hugh McGarry. They dang their British uniforms into the bogs and took log-bail from the country sooner than have a hand in the dirty work that you're doin' to-day. You know well enough Sergeant O'Donovan, that I was born under that roof which you and your numberin' gang have this day destroyed. My father and grandfather held the bit o' land, and we paid for it at the highest and to the last penny."

"Troth, that's true Ned," murmured his friends. "And why is it the notices to quit are sent around so plentiful on the estate? I'll tell ye. 'Tis because the agent wants the land to be cleared of men, that it may be used for grazin' purposes to fatten four footed bests."

"Don't you know, Ned Brady," said the Sergeant, "that the gentleman's land is his own, and if he'd rather feed cattle for the market than have the place broke up into little farms, isn't it his own business an' not yours? Isn't he a right to do what he likes with his own?"

"No," exclaimed Brady, firmly planting his foot on the ground; "no man has a right to say to another, 'Go out and starve.' If it's a tenants duty to pay, it should be a landlord's duty to protect."

Two women were comforting Ned Brady's wife in the best way they could, and another was busied in adjusting a hat on a small car. Ned, who was not aware till then of his wife's illness rushed over to where she was supported in the arm chair. "What's the matter with ye, Mary, an' how? You're lookin' very pale, jewel; it's nothing serious, is it Mary?" he asked.

"I am afraid, Ned, mammy's," she answered, "that 'twill soon be all over with your poor Mary. Send some one for Father Costello." An old woman, on hearing her request, departed immediately and proceeded in the direction of the chapel, the spire of which crowned a little hill about a quarter of a mile distant, and was distinctly visible from the scene of the eviction. Oh, if they'd only let me die within the old cabin," whispered Mary to her husband, "I'd feel happier."

"Don't speak of that, my bright love," exclaimed Ned. "Where's Phadrig, don't speak of death." "Where's Phadrig, don't speak of death?" she asked.

"Here, safe, beside you, Mary, darlin'." "Is Father Costello comin'?" "Yes, darlin', I see him comin' up the road as fast as his horse can carry him. But speak, madre. What's amiss Mary? Can't you answer me? Some one fetch a drop of water; she has

Don't ye know me, Mary? Don't you know your own Ned? He received no reply. The silence was only disturbed by the prolonged whistle of a distant black-bird.

CHAPTER III.

Father Costello, however, arrived in time to find her restored to consciousness. He had no time in consulting the dying woman, and after he had administered the last rites of her religion she appeared to be peacefully tranquil and resigned.

"Ned, dear," she whispered, "take care of the little darlings that will soon be motherless. She then nestled her head on her husband's breast as a child would have done on its mother's bosom. At this moment the bells of a distant monastery were tolling for evening prayer.

"What bells are those?" asked the dying woman. "They are ringing the Angelus," solemnly replied the priest. Every head was bowed, every knee was bent, every voice offered up the beautiful prayer of the Angelus in poor Mary Brady's behalf, even the men who had been so busy in the work of demolition paused and took part in the ceremony.

"Look," suddenly exclaimed Ned Brady, "I feel as if her breath had passed right into my heart's core." She was cold on his bosom. The bells were still tolling; it was a requiem which they sang, for the soul of Mary Brady had taken its flight to a brighter world ere the deep toned vibrations of the Angelus bells had ceased.

HOW OLD PAT SWEENEY ONCE DEFEATED TWO REGIMENTS.

Down at Stuyvesant, on the Central-Hudson road, there is stationed a switchman who has been at his post ever since the first train passed over the line, and had been in the company's employ before that, almost from the day when the first tie was laid and the first spike was driven.

This man did not strike when Lee's order went over the wires on the evening of August 3. Old Patrick Sweeney remained at his post, which he faithfully guarded for nearly sixty years now.

Although he is wholly illiterate, his mental powers have a natural vigor that is remarkable. Once the company issued an order directing that all switchmen who could not read or write to quit its service, Pat got a boy in his shanty to teach him to read the numbers of the engines so that he could report the time and number of trains that passed the flag shanty every day.

The old man had apparently passed the age when the mind can yet be turned back and made to grasp what it has outgrown, for he discharged the boy, but his ear was still keen. In less than a month he had learned the numbers of every engine on the road by the sound of its bell, and never made a single error in his reports. This is vouched for by people who have known Sweeney half a century.

He does not know what fear is, and a story is told how he once defied two regiments of soldiers because he knew what his duty was and they did not. It was in April, 1862, during war times. Sweeney was at his post on the road, which was then double-tracked north of Stuyvesant, but had but one track between that town and New York. Fifteen car loads of soldiers on a special train bound for New York reached Stuyvesant early one morning, and Sweeney, who was on the look-out, stopped the train, because the train which had immediately preceded it carried no signal to give warning that the special was behind it. It was before the days of block signals, and much depended on a remembrance of orders as to how trains were to be run. The commandant of the troops could not understand why the train had come to a standstill. Lying from the train he began making inquiries, and found Sweeney standing at the switch, which he had locked.

"What does this mean?" thundered the officer. "Don't you know these are Federal troops, under orders from Washington to proceed to New York without delay? What do you mean by stopping this train without orders?" Sweeney pointed his thumb over his shoulder in the direction of the single track.

"The train ahead carried no signal for 'yes,'" said he, "and there goes an up train on its way."

"Unlock this switch instantly," commanded the officer, drawing his sword. "Not a moment's delay now, unlock it!" "I'll not," said Sweeney, and the words were scarcely out of his mouth before a dozen soldiers, in obedience to an order, One thrust his bayonet into the boards alongside of Sweeney's neck. The others planned him in a similar manner under the arms. Half a dozen others placed the muzzles of their loaded muskets within a few inches of his head.

"Give up that key and let this train proceed," was the command, and while no threat accompanied it the switchman knew that the next order would be to pull the triggers. He never flinched.

"Not wot foot does this train move," he said, without a tremor. "I'll give you one more chance." At that moment a shrill whistle was heard, and before the officer could flash his order the train for Albany came flying along at the rate of forty miles an hour. Sweeney's watchfulness had prevented a terrible disaster. He knew well that the first train should have displayed signal flags to indicate that there was another following. Had he permitted the train carrying the soldiers to proceed, there would have been a frightful collision at about Stockport, where a curve through a rocky out shute out all view two hundred yards ahead. It didn't take either the officers or the men long to realize what a narrow escape they had made and to appreciate the bravery of the switchman who was ready to give up his own life rather than permit a thousand men to put theirs in danger.

Famous Sam Sion was President of the Central in those days and when he heard of Sweeney's courageous conduct he sent him a check for a generous amount and summarily discharged the engineer and crew of the train that had run through without a signal—Albany Express.

Minard's Liniment Lumberman's friend. What is a Day's Labor?

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It is not only a distressing complaint, of itself, but, by causing the blood to become depraved and the system enfeebled, is the parent of innumerable maladies. That Ayer's Sarsaparilla is the best cure for Indigestion, even when complicated with Liver Complaint, is proved by the following testimony from Mrs. Joseph Lake, of Broadway Centre, Meach.

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Correspondence intended for publication, as well as that having reference to business, must reach London not later than Tuesday morning.

Articles must be paid in full before the paper can be stopped.

Persons writing for a change of address should invariably send us the name of their former post office.

Catholic Record.

London, Sat., Oct. 18th, 1890.

BISHOP O'CONNOR.

Before the next issue of the RECORD appears the city of London will be honored and blessed with the presence of a successor to the much-revered Archbishop Walsh.

We felt as orphans when His Grace of Toronto took his departure from devoted and loving children, and, in obedience to the voice of the supreme shepherd, gave up his accumulated work of years to assume the graver and higher responsibilities of a Metropolitan See.

Alas! and deep concern of the hearts of many, and the question was asked everywhere, who shall be our next Bishop whose name shall be most highly recommended in the Provincial Council, and upon whom shall fall the choice and appointment of the Holy See?

In the midst of our perplexity and misgivings, suddenly was flashed the news by cable from the Eternal City that Very Rev. Dr. O'Connor, President of Assumption College, was raised to the Episcopal dignity, and that his future home and field of labor should be our own city and diocese.

Never was news more welcome, never was public announcement hailed with more general and intense satisfaction. Dr. O'Connor's name and merits were not confined to the classic halls of Assumption College.

The hundreds of talented and well-trained scholars who had profited by his enlightened erudition and the example of his many ennobling virtues, filled posts of honor and distinction in many parts of Canada and the United States.

They were eloquent in their laudations of the sterling qualities and brilliant parts that adorned the mind and endeared the person of their late President to all who came under the benign influence of his wise direction and salutary admonitions.

The priests of the contiguous dioceses of London and Detroit, many of whom owed to his safe guidance the deciding point in their vocation, never wearied in their praise of him who proved both father and friend in the hour of need and hesitation.

The venerable prelate who made frequent visits to the college spoke in the most eulogistic language of Dr. O'Connor's high attainments and of his masterly management of a great and growing institution.

All, in fact, who had the privilege of Dr. O'Connor's personal acquaintance predicted that still greater work was reserved for him, and that a wider sphere would be found for the display and the adaptation of his eminent worth and qualifications as a vigilant overseer and self-inspiring worker in the Master's vineyard.

All these happy anticipations are now realized. Dr. O'Connor is de facto Bishop of the diocese of London. On next Sunday his consecration will take place in our city and cathedral. All London shall go out heart and soul to express homage and heartfelt greetings to its new Bishop. Both priests and people, not only in this city, but all over this extensive diocese, shall rejoice with great joy that one so highly spoken of everywhere is to be henceforth, while life spares him, their counsellor, their guide, their father and their friend.

London, in particular, shall be proud of its honored guest, and, while assisting at his consecration, conferred by the anointed hands and sacred authority of Archbishop Walsh, shall earnestly pray that long life and unclouded happiness may bless and make memorable the virtues and the work of her young prelate and pastor, Right Rev. Dr. O'Connor.

ARRANGEMENTS for the investiture of His Grace Archbishop Clery with the pallium on Sunday, 26th inst., have been completed. An address in behalf of the laity will be presented to the Archbishop. St. Mary's Cathedral will be elaborately decorated with banners. Laymen and clergymen from all parts of the Dominion and the United States will be present. The Archbishops of Ottawa and Montreal, now in Europe, will send ecclesiastical representatives.

ESCAPE OF JOHN DILLON AND WM. O'BRIEN.

Balfour's inhuman attempt to prevent any help or sustenance reaching the starving cottiers of Ireland from America has been met and nullified by the indomitable and fearless champions of Irish life and liberty, John Dillon and Wm. O'Brien.

Those two representatives of Ireland in the British Commons undertook to achieve what the rulers of Ireland refused to undertake, namely, the saving from starvation of thousands of Irish men and women during the coming winter.

Only last week Mr. Balfour stated at a public meeting in England that the reports of failure in the potato crop and consequent danger of even partial distress in Ireland were exaggerated.

He promised also that in the few districts of the West, where scarcity existed, the Government was prepared to supplement the resources of poor law guardians if necessary.

In the meantime, however, statistics are brought in from almost every county in Ireland showing that scarcity exists and that famine threatens the poorer cottiers, who had to sell all their produce to pay exorbitant rents and were depending on the potato crop for a bare existence.

But the potato crop, their last resource, has been an utter failure. Nothing is left for thousands of families but to receive aid from their rulers or to die of starvation.

Messrs. Balfour and Salisbury, the present rulers, turn a deaf ear to the cry for assistance and pooh-pooh the statistics. Any help to the poorer classes, they fancy, would be a blow and a detriment to the landlords—any assistance extended to the starving cottiers would be distasteful to the caste hacks and the blue blood who represent the English garrison in Ireland.

But it is rumored that John Dillon and Wm. O'Brien are contemplating a trip to America. Those two tribunes of the people will address large assemblages of Americans and of Irishmen in the western world. They will unfold the tale of Ireland's sufferings and of Balfour's cruel inhumanity. They will convince the English-speaking world of the necessity of Home Rule for Ireland.

Money will flow into their exchequer, and the starving thousands, perhaps millions, in Ireland, will be relieved, independently of England or of Balfour or Salisbury. "Iris must not be permitted," cry out the latter. "England will be disgraced before the civilized world, therefore let us arrest Dillon and O'Brien; let us trump up a charge of conspiracy against them; we shall find venal magistrates ready to do our behests in Ireland, and consign Messrs. Dillon and O'Brien to Tullamore jail for six months or more."

So what is acknowledged to be a judicial force has been going on in Tipperary for the last three weeks. Magistrate Roman, who had a personal grudge against the accused, was objected to by counsel for the defendants, but sustained by the superior court in Dublin. One policeman swore that he was in the habit, under instructions, of following stealthily into the vestry men who were going to confess their sins to a priest.

This statement, sworn to by the sacrilegious perpetrator of the infamy, aroused the indignation of the whole court room, which had to be cleared, and the trial adjourned. Other delays came that prevented a fair and honest trial.

Meanwhile, winter was approaching with rapid strides, and no aid was coming from America; and the trusted leaders, whose appealing voice would be heard in every city hall and in every state Legislature in America, were out on sufferance bailed to appear every morning before the paid and suborned magistrates who were engaged to administer injustice, and prevent the scandal of an appeal to America or the outside charitable world for needed succor to Ireland.

Under these circumstances, and considering that the preservation of the lives of their fellow-countrymen, threatened with starvation, should be the first law in their hearts, and should rank high above all other laws, Messrs. Dillon and O'Brien, although watched by detectives and shadowed as men had never been shadowed before, eluded the eye of the Irish police force, and, without saying by your leave, or good-bye to Mr. Roman or the police inspectors, quietly walked out of Ireland in their own quiet way, and in all probability are now in one of the ocean grey-bounds near the harbor of New York or Philadelphia, where ovations await them, and where liberal donations will flow into their coffers ten-fold, perhaps one hundred fold, more than if Balfour's stupid and heartless policy had not essayed to keep them gagged and in chains, while the wail of the famishing arose on the gale and reached them in their gloomy cells.

A cathedral has been erected at Port Said, Egypt, by the Archbishop of Alexandria. It is the first Catholic cathedral which has been built in Egypt for thirteen centuries. It is dedicated to Saint Eugenia.

A gold medal has been awarded by the French Minister of War to Sister Emmanuel, who is a member of the Community of the Sisters of Charity at Bruges. She has served fever patients in the military hospital of Chateauxaux for twenty years and has never been absent from her post even for a single day.

CONFESSION: PUBLIC OR PRIVATE?

A "partial confession" of Birchell, the convicted murderer of poor F. O. Bennett, was published last week in the Globe, from which it would appear that Birchell, while denying that he himself committed the atrocious deed, acknowledges that he was accessory to it, and that he enticed Bennett to the fatal swamp near Eastwood.

According to this partial confession he acknowledges having been seen on the road to the swamp, but states that the precise localities where he was seen were wrongly stated by the Crown witnesses. Birchell himself characterizes this account of the partial confession as "a lot of rubbish."

The Woodstock papers and the correspondents of the other dailies assert that there has been no such confession at all, and the story is declared to be purely sensational. It is said that even to his spiritual adviser he has not made any confession. It is assumed as a matter of course by the press generally, that when Birchell will make his confession to his spiritual adviser, should he do so at all, it must become at once public property, as the clergyman who will receive it will at once publish it to the world. This is indeed openly declared to be the expectation.

What a strange idea of the duty of a spiritual adviser; nevertheless it is, we may say, almost universal amongst Protestants. There have been cases when Anglican ministers, with High Church tendencies, have refused to betray the secrets of the confessional, even when interrogated by the courts, but such cases are of rare occurrence. Such a case was that of the murderer Constance Kent, who claimed to be a reton of the present royal family of England, with a bar sinister on the escutcheon. Her spiritual guide claimed the privilege of the privacy and secrecy of the confessional when questioned as to what confessions the accused had made to him.

But this is not what usually occurs on such occasions. We have had in Canada an example of one condemned to death for murder who long protested his innocence, though the evidence was very clear against him. His spiritual guide directed all his energies towards inducing him to confess his guilt, and as soon as the culprit acknowledged that he was guilty and that the sentence passed upon him was just, the clergyman exclaimed, "thanks be to God," and published the confession to the world.

As Protestantism has no fixed principles of doctrine or morality, of course, in such matters, all depends on the peculiar views or whims of the minister who may be in attendance on the person accused—or the culprit if such he be.

It is surely somewhat surprising that while the Protestant public attack the Catholic Church for prescribing confession as a means of reconciliation with God through the sacrament of penance, they should thus strongly insist that persons under sentence of death should make a confession which is to be made public in order to gratify the morbid appetite for sensational stories, where there is certainly no spiritual advantage to be gained thereby by the culprit or any one else. It is an admission which we feel instinctively that confession of sin is an incentive to repentance or contrition, but if this be the case the object is perfectly gained by the Catholic practice, the priest being an adviser and physician of the soul, besides having authority as judge to impart absolution. Indeed, apart from the power of absolving which Christ conferred upon the Apostles as the first priests of His Church, there is no adequate reason why confession should be insisted on at all.

But assuming the utility of confession, in which we assuredly believe, nothing can be more absurd and contrary to the object to be attained than the practice of publishing it to the world, which seems to be the sole end which the ministers have in view in urging it upon their penitents. God, certainly, does not impose upon man the severe obligation of publishing his sins to the world. To do this merely satisfies public curiosity; while to the culprit, however guilty he may be, it is an intolerable burden. Besides, it bears heavily upon all his immediate relatives.

The Catholic theory of the necessity of a confession which is strictly private, is the only reasonable one. It is an incentive to true contrition, and it is a necessary preliminary to enable the priest to exercise his judicial authority by which he forgives or retains sin, according to the dispositions of the confessing sinner. This authority cannot be intelligently exercised unless the penitent confess his sins, and when he does this, every law, natural and divine, binds the priest to most strict secrecy in regard to what the penitent has confessed.

It is the knowledge which people have, that the secrecy of their confessions will be violated, which is one of the greatest obstacles experienced by the High Church clergy in endeavoring to induce their congregations to make their confessions. They know well that Catholic priests will not publish them to the world; but what will the minister do? Well, it may be that some ministers will not put them into the newspapers; but there is a well-

grounded fear that the secret will be divulged in their homes.

FAMINE THREATENED IN ITALY.

Time and again it has been predicted that the day would inevitably come when the people of Italy would have reason to lament their bitter fate, and, in vain regrets, sigh for a return of the mild and paternal government of Peter's successors on the Papal throne. It appears now that oppressive taxes, hard times, want of employment and general stagnation of trade are driving the peasants of Calabria and other provinces into open revolt against the infidel Government which has usurped the place occupied for centuries by the sovereign Pontiffs.

Extravagance in high places, reckless expenditure of the people's money, wholesale peulaton and sordid selfishness on the part of Italy's new rulers have brought the whole country to the verge of bankruptcy. The men at the helm of state, both King Humbert and his masters, Crispi and Co., refuse themselves no pleasure or sensual enjoyment. They fancy the whole earth was made for them, or at least all Italy subject to their greed for wealth and thirst for worldly enjoyments. An unnecessary and well-equipped army is maintained at enormous public expense, and Government officials are basking in the sunshine of large salaries and despotic power. Meanwhile the people are ground to earth by excessive taxation; the men of wealth have no confidence in a Government rotten to the core; capital is withheld, manufactories are closed and no employment found for the thrifless thousands who depend upon their daily labor for an ephemeral existence.

In the days of Papal government, when the Bishop of Rome was acclaimed in public ovations with the title of *Papa di Re*, when the multitudes shouted: "Long live Pius, Pope and King!"—when the Pope was free to visit the churches and hospitals of his own city and attend to the needs of his faithful subjects in the Provinces of Ancona, Bologna and Romagna—no more loyal or contented or happy a race of people existed on earth. Taxes were scarcely heard of. The government at Rome and the Pope's household obtained abundant revenues willingly sent from every point of the globe. These contributions, although inuring none, nor felt anywhere, for they were spontaneous, and comparatively infinitesimal, yet in the aggregate they left the Roman court independent of appeals by direct taxation to those living under Papal sway.

Now everything is changed: the court expenditure is enormous, and an infidel government, that must necessarily be void of shame or conscience, is reckless in its extravagant outlay and excessive appropriations of the people's money.

It is no wonder general discontent should prevail, at least among the laboring and poorer classes. No wonder there be outbreaks of popular indignation and cries raised that show how treacherously the people have been betrayed into tolerating an infidel government and an infidel king. The following despatch was cabled from London, England, on the 1st October: "The reports of what occurred in Calabria, and what is occurring every day in Romagna and other provinces, speak for themselves. They must surely lead to a change in the government of Italy." Hanger, they say, will break through stone walls; and the people of Italy, who are robbed of their inheritance, as well as despoiled of their rightful king, the Father of the Faithful, cannot brook much longer the abomination of desolation set up in their midst.

The Protestant daily press, which cables the state of feeling in Italy, compares the condition of the poorer classes in that country to the wretched and hopeless state of the poor in England at the time when King Henry VIII. sequestered the monasteries and robbed them of all the resources of food and shelter that were freely bestowed on the poor and the helpless. Signor Crispi, Prime Minister at Rome, has been imitating Old Harry in closing up the convents, seizing on their property and appropriating to himself and King Humbert all the sins and the properties that belonged to the poor.

In this issue we publish an interesting extract from an old book entitled "Statistical sketches of Upper Canada for the year of emigrants; by a Bookwoodsman—London, John Murray, 1832." It is inscribed to Sir John Colborne "as a humble testimony of admiration for the zeal and talent with which he has conducted the affairs of the colony as well as gratitude for kindness in private life," so that the writer was evidently a man of some prominence. He states that he had lived twenty years in the Province, served in the war of 1812-15 and from the year 1826 to 1832 his principal employment had been "to traverse the country in every direction, and visit nearly every township in it for the express purpose of obtaining statistical information." The observations of such a man are a severe rebuke to the intolerant demagogues who now a days strive to stir up the ill-will of our countrymen against us.

AN ATROCIOUS SLANDERER.

In reviewing Mr. Goldwin Smith's address to the Equal Rights, delivered in Richmond Hall, Toronto, early in September, we promised to notice in a future issue some of the slanders to which he gave utterance against the Jesuits.

Among those charges, one of the most ridiculous is that the war between France and Germany in 1870 was the result of Jesuit influence over the Empress Eugenie with the object in view to crush Protestant Germany. It is not our purpose to enter into a serious refutation of an evident absurdity, but we mention this statement of the would be Gastavus Adolphus in order to show to what lengths he is reduced in order to sustain his impeachment of the Order contained in the following words:

"Our people in Canada have not yet seen the Jesuit at work here as Europe has, and therefore it is possible to make them believe that he is nothing but a teacher and a preacher."

The causes of the Franco-German war are too well known that the public should be blinded to them by Professor Smith. France and Germany had long been undisputedly hostile to each other, owing to efforts on both sides to extend their political influence, and the hostility burst into a flame when it was found that Germany had succeeded in inducing Spain to invade a German prince to occupy the throne of that country. This was the direct occasion of the dreadful conflict which followed and which proved to be so disastrous to France; but Jesuits had about as much to do with the event as had Sardan, the sailor, or Mr. Smith himself. Jesuit influence, indeed, or any clerical influence, had little weight in determining the political movements of Napoleon III.

Mr. Smith himself virtually acknowledged this while wishing his Orange audience to believe that the Jesuit Order was responsible. He acknowledged that he could give no proof, so he contents himself with stating that "it is the general belief in France" that this was the case. And this presumed pot-house belief is all the ground he has for the atrocious slander which he utters.

But what interest could the Jesuits have had in crushing Germany? Germany is undoubtedly a Protestant country, if we regard the ratio which exists between Catholics and Protestants; but after all it is not so exclusively Protestant as Mr. Smith would have us believe. The Catholics are, at all events, 37 per cent. of the population, and their percentage is rapidly increasing, and than German Catholics there are not any in Europe more staunch in maintaining their liberties and the liberties of the Church, in spite of the persecution which raged against them since the war, but which is now, through the operation of divine Providence, greatly moderated.

It may seem to the assertion of the Professor as being refuted by his own virtual admission that his statement is not susceptible of even an attempt at proof. It was quite acceptable, however, to the audience he was addressing, and as his object was simply to gain notoriety, and to vent his spleen, he risked what reputation he has on the statement. Another of the libel's assertions is:

"A harmless company of teachers and preachers, the Minister of Justice calls the Society of Jesus. A harmless company of teachers and preachers which made the religious wars of the League in France, which made the thirty years' war in Germany, which exterminated the French Protestants, which through James the Second, almost overturned the liberties of England, which disturbed every nation in Europe with its political intrigues, which inspired a whole series of political assassinations, which was the soul of reaction against liberty, political and intellectual, in Europe, and the virtual kindler of the fire of the Inquisition. History has not such another record of wrong done to humanity."

Inclément to religious wars, attacking the liberties of England, political assassinations, and the Inquisition; all these are asserted to be the work of Jesuits. It is truly a terrible impeachment, and it would require a monster treatise instead of a newspaper article to deal with it fully, yet we can say enough in a few lines to show, first, that Mr. Smith's testimony on these points is worthless; secondly, that his pretended facts have no bearing upon the question with which he is dealing, the rights of Catholics in Canada, and thirdly, that his pretended facts are impudent falsehoods. The only redeeming quality about them is that they "outrivillan villainy." But we must deal with them briefly.

It is well known that it was not for restricting the liberties of the English people that James II. lost his throne, but for extending liberty of conscience to Catholics and Dissenters. It was for relaxing persecuting statutes. If Jesuits were proved to have counselled him, it could only be inferred, therefore, that they were friends instead of enemies to religious liberty. The enemies to liberty were those Protestant ministers who wished to perpetuate persecution. Why does not Mr. Smith denounce their successors?

As to the political assassinations, we know that Goldwin Smith refers to the murders of Henry III. and Henry IV. of France, and to the pretended poisoning

of Pope Clement XIV. These events are said by no-Popery lecturers of Prof. Smith's class to have been perpetrated by Jesuits. History gives no evidence that Clement XIV. died by any other means than from natural causes, nor is there any reason to suspect of such a crime an order which, at the trying moment of their suppression, obeyed that Pontiff's decree without a murmur of dissatisfaction.

As regards Henry III, it must be borne in mind that, in spite of the advice of his own counsellors, he treacherously murdered the Duke of Guise, Henry Le Balafre, and his brother the Cardinal of Guise, the defenders of the laws of the kingdom, as well as Catherine de Medici. He selected the assassins, and distributed the dreggers with which the assassinations were perpetrated. The indignation of the people was ungovernable. Is it wonderful that within eight months an indignant avenger was found who in excess of zeal slew the treacherous king? We do not propose to excuse the deed; but it is often a consequence of evil-doing that the injured are goaded to take stern vengeance. Jacques Clement, the assassin of the king, was a monk, but he was a Dominican, not a Jesuit, nor was there any conspiracy in the transaction—and no Jesuit had anything to do with it.

Henry IV. was a friend to the Jesuits, and none were more strongly attached to him than the prominent Jesuits of France. He was killed by a private lay individual from private motives. It is an unfounded charge to accuse the Jesuits, or any Jesuit, of having been an accessory to the murder in any way.

As to the Inquisition, as it was established by Ferdinand and Isabella of Spain in 1480, whereas the Jesuit Society only began to exist in 1534, it is hard to understand how Mr. Goldwin Smith has acquired his special historical acumen. But all his facts are on a par with this one.

We shall not enter into a detailed account of the unfortunate religious wars which devastated France and Germany during the sixteenth and seventeenth centuries. There were excesses on both sides, but it must be borne in mind that the Protestant excesses were committed in order to impose upon the Catholics a new order of things. The Catholics took up arms to defend themselves from highly aggressive revolutionists. We shall not deny that the sympathies of the Jesuits, and of other priests as well, were on the Catholic side, just as the Protestant clergy were on the Protestant side. But it is certain that the Catholic clergy deplored the sad condition to which their respective countries were reduced during these troublous times. It is false to say that the wars were brought about by the Jesuits. Mr. Smith makes this assertion only for the purpose of nourishing the hatred which so many Protestants entertain for that illustrious order. But if his object were truth, he could tell of the political intrigues of the Protestant clergy too, not only in France and Germany, but also in England, Ireland and Scotland. He could tell of many a "Hannibal Macklewarth" who did not hesitate when deeds of blood were to be committed. He could tell of the share John Knox and other leading Presbyterian clergy had in the murder of David Rizzio, and of all its brutal circumstances, unequalled in the annals of civilized Europe, and of George Wishart's share in that of Cardinal Beaton. He could tell how Anglican clerics persecuted Presbyterians in the reign of Charles II. and how Presbyterians returned the compliment by compassing the murder of the Anglican Archbishop Sharp. But, forsooth, it is only against the Jesuits that the records of a troubled period of from two to three centuries ago must be appealed to.

Mr. Smith's whole address to the Equal Rights is a compound of falsehood, malevolence and dishonesty.

THE STUPIDITY OF TYRANNY.

The tyranny of Mr. Balfour in arresting the Irish Nationalist members of Parliament and other prominent Nationalists is likely to have quite an opposite effect from that which he intended. During the past few months the Irish party were remarkably quiet and but few meetings were held. Balfour was persuaded that Irishmen were growing weary of the struggle against landlordism, and that the arrest of the leaders would cause a general uprising of the people against the National League as a tyranny whose yoke they would gladly throw off. He himself has been so little time in Ireland, that he is compelled to rely upon the stories he hears from the Dublin Castle clique, and he was assured that the slanders of war are now lacking in the offers of the League, and that if a stop were put to the project of Messrs. Dillon and O'Brien to gather money in America the League would collapse.

But new activity has been infused into the Irish members by the blow which has been struck. Public meetings have been already arranged for which will be held soon all over the country, in places where there was hitherto no intention to hold them, and the most eloquent among the Irish members have made arrangements

to deliver speeches at them, which will sustain the patriotic sentiment of the people. The mission of Messrs. Dillon and O'Brien to America may be prevented from being fulfilled, but, in that case, Mr. Parnell will himself, probably, undertake that work, but at all events there will be found equally determined men who will do the work in America, and the arrest of the leaders will simply be an incentive to all Americans as well as Irishmen on this continent to contribute all the more generously towards the National cause.

The determination of Mr. Balfour to take the course which he has adopted was reached while he was on his Scotch estates amusing himself. Messrs. Dillon and O'Brien were telling the suffering peasantry that money received from America for the purpose of saving the people from starvation must not go into the pockets of the landlords. It is not for this that it is given; and the landlords took the alarm at this intelligence. They would be very willing that money should be collected in America, if it were to come into their pockets, instead of being used to save the people from starvation, but whereas they were not to profit by it they thought that the mission of Messrs. O'Brien and Dillon must be suppressed. Hence they communicated their desires to Mr. Balfour, but were disconcerted when he refused to take their representations into consideration while he was on vacation.

However, the date when the American delegates were to leave Ireland was indiscreetly published, and Mr. Balfour saw that immediate action of some kind was necessary. Hence the precipitation with which the arrests were made.

Intense indignation pervades the country at the course of the Government, and it is supposed that more arrests will be made shortly, but the spirit of the people is not at all crushed by the blow, nor will it be if hundreds of Nationalists be thrown into prison. The thousands and millions for whom there is no room in all the jails of Ireland will continue to prosecute the work.

Putting together all the circumstances of the case, it is the general opinion freely expressed even among Conservatives, that Mr. Balfour has over-reached himself, and that his act is as stupid as it is tyrannical. He cannot loosen the hold which patriotism has upon the minds of the Irish people, nor can he, by the imprisonment of the Nationalist leaders, prevent generous Americans from sustaining the National cause by their contributions. On the other hand, Ireland is confident that the next election will assure the triumph of the principles for which she has all along contended, and Mr. Balfour's latest act will only strengthen the determination of the people to dethrone him and his colleagues.

THE FAMINE DISTRICTS.

The Government has advanced the Midland Great Western Railway Co., of Ireland, £400,000 for the purpose of enabling the company to build lines to connect the coast and inland markets in the distressed districts of Ireland. The Telegraph says fifty miles of line will be constructed from Galway to Clifton, twenty six miles from Westport to Malinbeg, and a short line from Ballina to Killybegs. The help afforded to the poor tenants by this opportunity to procure work will prove opportune, as it will enable them to earn money which will tide over the worst winter months, and purchase potato seed in the spring. The fisheries along the extension of the Irish Litoral will be developed by the facilities afforded by the Railroad Company to transport fish to inland towns.

The above despatch reads very well, and certainly the poor suffering Irish cottiers and laborers ought to be thankful for any favors granted during the approaching trying season. But will this large sum of money, \$2,000,000, be sufficient to enable the poorer tenants to pay their rents and at the same time keep starvation from their doors? If there are one million people out of the five million of Ireland's population be in danger of perishing for want of food, two dollars each will not go very far towards keeping the wolf from the door. It is not very certain either that the Great Western Railway Company will distribute all this money among the poor, or that they will not cut down the poor wretches to starvation wages. In 1847 and 1848 large sums of money were likewise placed at the disposal of railway companies, and contractors grew rich and made fortunes while the poor people were glad to earn on sallowing, and in many instances sixpence, for a day's hard labor. It was even related in those days, how the contractors dressed in silk and fine linen while the honest laborers had scarcely wherewith to cover themselves or their children, and were reduced to the hard alternative of going without food and raiment, or of accepting for the daily toll as much Indian meal as sufficed to keep themselves and children from actual starvation. Food was sent to Ireland from America, and donations came from every part of the civilized world; but all donations had to pass through the hands of heartless committees, of whom, as a rule, either a landlord's agent or a Protestant minister was the treasurer and the distributor. The conditions imposed on the famishing men and women who applied for relief were

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in many instances impossible of fulfillment, and, in some cases that have come to light, shocking and atrociously immoral. Thus children had to be sent to the bible classes and Erasmus Smith institutions, where not only the Protestant catechism was taught but food and warm blankets were found awaiting the apostates. Even worse conditions were sometimes laid down by the tyrannical and soulless agents, especially when females came begging for a share of the food or clothing, the gifts of generous hearts and willing hands who had no conception of the manner in which their offerings were distributed.

BALFOURIAN LAW.

The violent and unseemly scenes which occurred at the opening of the trial of Messrs. Dillon and O'Brien at Tipperary ought certainly to open the eyes of the British public to the gross perversion of justice and humanity which is perpetrated every day in Ireland under the name of Law and Order, and be at all possible to the attention of the British representatives to the state of affairs existing in that miserably governed country. If anything can bring the conviction that Home Rule is necessary these occurrences, ought to produce that result.

It is next to impossible to excite the interest of the English people in Irish matters, for Irish newspapers are read in England only to a very limited extent. Hence the progress of English sentiment in favor of doing justice to Ireland is necessarily slow. It required years of agitation in and out of Parliament before even a passing consideration would be given in the House of Commons to any Irish question, and it was only the determination of Irish members of Parliament to force the House to remember that there is such a country as Ireland, that in the end brought the Liberal party to the consideration of the Irish question at all.

The harsh treatment to which Mr. Morley was subjected has called the attention of the British people to the unnecessary acts of violence to which the Irish people are being constantly subjected, and the Liberal party are more than ever indignant that a prominent member of that party should have been subjected to the gross insolence of the Irish police. It is only by such occurrences that English politicians are made to realize the tyranny to which Irishmen are subjected, and the violence offered to Mr. Morley, for which he barely escaped with his life, is likely to do more towards securing Home Rule for Ireland than anything which the Irish leaders would have been able to accomplish by calling attention to violence inflicted merely on Irishmen.

Mr. Morley's experience with the Tipperary police will make him an effective witness to the tyranny of the Government, and his eloquence will contribute more towards exciting English sympathy for Ireland than anything else which could have happened, for Mr. Morley stands so high in the esteem of the English people that they will share his indignation against the perpetrators of the outrage to which he has been subjected. He will be able also to testify to the injustices of subjecting Messrs. Dillon and O'Brien and the other Nationalists to be tried by magistrates who, like Mr. Shannon, is known to have a personal grudge against them.

It is most reasonable that Messrs. Dillon and O'Brien should object against Judge Shannon's appearance on the bench when they were to be tried on the charge of conspiracy, and Mr. Shannon himself, if he had any respect for judicial propriety, would have retired as soon as objection was made to his presence thereon. But his conduct in maintaining his position, together with the violence inflicted at the trial upon inoffensive spectators, will have, after all, this good result, that it will prove that there is no justice to be expected in an Irish court as long as the judges are under the control of an alien government which seeks to turn the laws of the country into an instrument of heartless oppression.

It is acknowledged on all hands that there is in the ordinary Englishman a strong sense of and love for fair-play; but it is difficult to bring home to his consciousness the fact that fair play is denied to Irishmen. Should the events of the last few weeks have this result much will be done towards securing for Ireland that justice which has heretofore been steadily denied her.

A QUERY?

SIR—I know yours is not a political paper, but please kindly allow me to ask through its columns, that some one of the honorable Mr. Mercier's friends may explain, how it is that he has completed his Cabinet and that we find no Irish Catholic therein. I am sure your columns will be open to my query and also to the reply. May I add that the solution of the puzzle is peculiarly open to the Kingston Freeman and Mr. Charles Devlin, Jr., of Aylmer, in the Province of Quebec.

Truly yours,
CURIOUS.

Mr. Kegan Paul, the prominent English publisher, has become a Catholic.

ARCHDIOCESE OF TORONTO.

THE ARCHBISHOP VISITS NEWMARKET.

Sunday, October 5th, was a day of rejoicing for the Catholics of this parish; and their separated brethren heartily joined with them in giving His Grace a reception befitting his high station. The following is the account of His Grace's reception as given in the Newmarket Era, with the addresses presented to him:

When Archbishop Walsh arrived at the depot last Saturday, accompanied by Dean Cassidy, of Burrie, quite a crowd had assembled and the town band was playing a lively air. Fathers Bergin, Egan and Gallagher, besides a number of prominent gentlemen of the parish, were present to give them a cordial welcome as they alighted on the platform. A procession was formed headed by the band, the guests being driven to St. John's Church, where His Grace the Archbishop made a few remarks, thanking the people for the hearty welcome he had received. The band played "Nearer My God to Thee" in the church while the visitors passed out to examine the school house adjoining. Last Sunday was a memorial day for the Church in Newmarket, when the Archbishop had the pleasure of confirming ninety-two candidates in the rites of the Catholic Church. In this solemn service he was assisted by Father Walsh, of Toronto; Father Guinan, of St. Michael's College, Toronto; Father Lynch, of St. John's, Newfoundland; and Father Bergin, the parish priest. In his address to the people His Grace made a logical appeal for sobriety, purity, chastity of life, honesty and justice, quoting many scriptural passages. The business of life, he said, is to prepare for eternity. The value of a house or farm depends on what it costs, and the soul cost the life of the Son of God. The merits of Christ are as a boundless sea the benefits of which are obtained through various channels. Through baptism we have remission of original sin, and receive the seven-fold gifts of the Holy Ghost in confirmation; but faith must be supported by good works, and there is no salvation without repentance. The sacrament of confirmation gives courage. The cross on the forehead, His Grace explained, is symbolical of the teachings of Christ, of which we should never be ashamed. The sign is made with oil, signifying strength of purpose. The stroke on the cheek is to remind them that they are to endure buffeting, etc., they are to exercise the same spirit, when adverse circumstances arise. He admonished the candidates to persevere in doing good, attend confession and Communion regularly and live virtuous lives. In addition His Grace pledged all the boys to abstain from liquor till they were twenty-one years of age. At the close of the confirmation service the address was presented by Mr. Luke Gibbons on behalf of the parish, by Mr. P. J. O'Mally on behalf of St. Vincent de Paul Society, and by Mr. Jas. Kelman on behalf of the Separate School Board.

ADDRESS OF THE PARISHIONERS.

To His Grace the Most Reverend John Walsh, D. D., Archbishop of Toronto:

MAY IT PLEASE YOUR GRACE—We, the people of this parish humbly approach Your Grace on this your first reciprocal visit to Newmarket, to tender to you an earnest and heartfelt welcome and to assure you of our sincere attachment to your person and dignity, likewise to wish you many years of health and vigor to administer the vast affairs of the great Archdiocese of Toronto, to which you have been so deservedly elevated by the grace of God and the wisdom of the Holy See.

Our people have looked forward to this visit for some time with unfeigned anxiety, while this pleasant anticipation was engendered in us by the very many testimonials of regard which flowed spontaneously in on you from clergy and people alike. In past years, as a priest having charge of two important parishes in Toronto, you were beloved by the people, when Bishop of London, where your sacred duty and Christian example were fully recognized; not less so—so also will your management of the Archdiocese of Toronto prove of the greatest advantage to the diocese in spiritual as well as temporal matters.

In our own small parish here we desire to speak with pride of your love of our own charge of parishes, Rev. Father Bergin, whom we revere for his piety, admire for his singular ability; and recognize with gratitude his untiring zeal on all occasions for his people. The church property here, presbytery, church and school, on which he has spent large sums from his private means, testify to his solicitude.

Again we beg to be permitted to say that we welcome your Grace to the Archdiocese of Toronto and to our own parish this day and humbly beg your Grace's Episcopal benediction on this parish.

May God have you now and always in His holy keeping.

James Kelman, P. J. O'Mally, J. McAleer, Luke Gibbons, Michael Regan, Luke Doyle and John Gibbons.

ADDRESS OF THE ST. VINCENT DE PAUL SOCIETY.

To His Grace the Most Reverend John Walsh, D. D., Archbishop of Toronto:

MAY IT PLEASE YOUR GRACE—The undersigned members of the Conference of our Lady of the St. Vincent de Paul Society in the parish of Newmarket, humbly approach Your Grace on this your first episcopal visit to our parish.

Our Conference is as yet but small. We are glad, however, to inform you that we have but few poor among us. In keeping us together our pastor, Rev. Father Bergin, has been particularly zealous in our behalf, enabling us to assist, without distinction of religion, those needing assistance.

We thankfully recognize Your Grace's well known zeal for the welfare of this excellent charity, not only in Toronto but also throughout your archdiocese. Some of us remember your pious efforts when you were a priest at St. Paul's and St. Mary's, Toronto, many years ago, and have since read with pride of your successful administration while Bishop of London, whose people do not cease to mourn your withdrawal from their midst.

Again we tender to Your Grace our humble homage and heartfelt respect and trust you will be long spared by the Almighty, and strength and grace continued to you to carry on the affairs of this extensive archdiocese, and we earnestly and humbly entreat Your Grace's blessing on ourselves and on our families.

Signed on behalf of the conference: P. J. O'Mally, President; Martin Grant, Stephen Doyle, Patrick Guthrie, Luke Doyle, William Cooney, Thos. McTaggart, Thos. Dolan; James Kelman, Treasurer; Luke Gibbons, Secretary.

ADDRESS OF THE SCHOOL BOARD.

To His Grace the Most Reverend John Walsh, D. D., Archbishop of Toronto:

MAY IT PLEASE YOUR GRACE—The Roman Catholic Separate School Board of Newmarket cordially welcome Your Grace to our parish on this auspicious occasion of your first visit since your elevation to the Archbishopric. We offer to Your Grace our homage and affection, and beg to assure you of our fealty towards Your Grace.

We beg to refer to the eminent qualities you have displayed throughout your entire sacerdotal career, and we feel not to admire the wisdom of the Holy See in selecting a man of your ability and zeal to the high Archbishopric of Toronto. We may be permitted to point out to Your Grace that our people have done their best in behalf of our school, yet it could not have been kept up were it not for the efforts and pecuniary aid rendered by the various priests who have had charge of this parish; and we are therefore happy to testify on this occasion that Father Bergin has been second to none in his care of our school and school property, since he donates a handsome sum annually to help us.

We also desire to assure Your Grace that this Board is in full accord with Your Grace's attitude of policy respecting the separate school system of Ontario, and will support your efforts from time to time as may be necessary in that behalf.

We are also happy to inform you that our school is in good working condition. The buildings, school furniture and grounds are in good order. Our present teacher gives good satisfaction and is well liked by his pupils.

This Board again begs to assure you of our sincere attachment to Your Grace and shall always pray God to strengthen you to perfect and protect our Separate schools.

Michael Kennedy, Chairman; Jas. Kelman, Secretary; Treasurer: P. J. O'Mally; Stephen Doyle, John McAleer, William Martin.

His Grace was much pleased with the truly loyal sentiments expressed in the addresses. The Church was divinely instituted by our Lord, and he was pleased and edified to see the monument of their faith. Thirty years ago he had said Mass in the old wooden church when the church was in an unimpaired condition. He was glad to visit the parish and see the unity between priest and people. The St. Vincent de Paul Society was an admirable organization, the object being to visit the poor and relieve their temporal wants. He was glad to see the Separate school in such a flourishing condition, as it is a necessary element in Christian life. The many testimonies in public life can largely be accounted for by an education without God in the schools. The Sunday schools are not enough. Of course there are exceptions in home training, but what is one hour in one day of the week compared with all the opposite influences. Hold on to your school, as it is the fort of your church. Having wished the parish prosperity and happiness His Grace retired and the service concluded. There was a very large congregation and everybody was well pleased with the general character of the Archbishop's address. The new carpets, which were purchased from Messrs. Danford, Roche & Co., were greatly admired, and the painting done by Mr. Geo. Wood harmonized very nicely with the altar ornaments. In the afternoon the Archbishop visited the church at Bradford, where he laid the corner stone twenty-nine years ago. Owing to the inclement weather the evening service here was not so largely attended. The sermon was preached by Father Lynch. His Grace left for Collingwood on Monday afternoon, accompanied by Father Bergin.

VISIT TO STAYNER.

The Archbishop also paid a visit to the parish of Stayner, of which the respected Father Moyna is pastor. He received a most enthusiastic welcome, Protestants and Catholics alike combining to do honor to the distinguished prelate. The day was a beautiful one, and the congregation one of the largest ever known to have assembled at the church. The number of children who received the sacrament of confirmation in this parish was over seventy. It was a day of joy for both parents and children, and all will carry to their homes a remembrance of the event that will for years have a salutary influence on their lives. The clergy present on the occasion, besides the pastor, were Very Rev. Dean Cassidy, Barrie; Revs. W. Bergin, Newmarket; Kieran, Collingwood; M. J. Geerin, Fox; E. F. Gallagher, Schumberg; J. Walsh, Toronto; and Gibney, Allison. The following is the address presented His Grace on the occasion:

To the Most Rev. John Walsh, D. D., Archbishop of Toronto:

MAY IT PLEASE YOUR GRACE—We, the Catholics of Stayner, Sumidale and Nottawaesga, desire to extend to you a very hearty welcome on this occasion of your first pastoral visit amongst us. At the same time we beg to remind Your Grace that you are not a stranger to the people of this parish, as some amongst us remember your first visit whilst yet a young priest some thirty six years ago. And many of us remember your visit when Bishop of London, at the opening of this church some seventeen years ago, occasioned by the absence of the late lamented Archbishop Lynch, who was then in Rome. Your Grace is no doubt aware that the parishioners were burdened with a very heavy debt for years and will feel assured be pleased to learn that through the energy of our beloved pastor, Rev. Father Moyna, it has finally been entirely wiped out.

It is needless to say how pleased we were when we heard of your elevation to the Archbishopric, and we hope that Your Grace may be long spared to wield a fatherly care over the Archdiocese of Toronto.

Signed on behalf of the parishioners of St. Patrick's parish: M. Geerin, J. R. Coffey, N. Hartin, J. P. M. Hartin, P. Dowling, E. Cayle.

BALFOUR IN A RAGE.

O'BRIEN AND DILLON GIVE HIM EIGHT BALLS.

Dublin, Oct. 10.—The case of the Crown against Wm. O'Brien and John Dillon was again called at Tipperary this morning. Messrs. O'Brien and Dillon did not put in an appearance. A rumor is current that they have forfeited their bail of £1,000 each in the conspiracy case and that they sailed yesterday from Queenstown for the United States.

All the other defendants were present in the court. Mr. Russ, prosecutor for the Crown, announced the absence of Dillon and O'Brien and asked the court to suspend to their bail bonds the usual certificate of non-appearance. Mr. Healy, of counsel for defendants, submitted this argument that the sureties on the bail bonds had fulfilled their obligations when O'Brien and Dillon appeared in court on the first day of the trial. The Crown, he said, had subsequently amended certain particulars of the charge, and therefore the bail given for the defendants no longer held good. After listening to the arguments on this point the court announced that in its opinion the charges against the defendants, although they had been amended by the Crown, were substantially the same. It therefore granted Mr. Russ's request, and the court's certificate of non-appearance was attached to the bail bonds of Dillon and O'Brien.

An adjournment was then taken to enable the Crown to consider what steps should be taken. Warrants have been issued for the arrest of Dillon and O'Brien.

Much excitement prevailed in Tipperary when it became known that O'Brien and Dillon had abandoned their defence and left the place. Confirmation of the rumor that they have left the country has been received. There is no confirmation, however, of the report that they sailed from Queenstown yesterday for the United States. The information thus far received shows that they did not leave by the ordinary channels of passage. Their bail will be forfeited and it will be paid by the National League.

T. P. O'Connor's paper, the Star says Messrs. Dillon and O'Brien went to Waterford, and from there to Havre on Wednesday, and that they proceeded from the latter port to New York.

Dublin, Oct. 11.—It is definitely known that Dillon and O'Brien were not among the passengers who sailed on the steamer La Bourgeoise from Havre for New York today. There is no reliable information as to how they left the country, but the theory that they went on board a yacht and boarded a steamer outside is favorite. The St. James's Gazette ridicules the statement in the Chronicle that the Government did not desire to keep Dillon and O'Brien in the country or otherwise they could not have escaped the vigilance of the police. The Pall Mall Gazette the Daily News and several provincial Gladstonian papers express some misgivings as to the effect their flight will produce in England. They do not doubt the brilliancy of the coup as far as Ireland and America are concerned. Arrangements for the arrest of Dillon and O'Brien were made at the last adjournment, but they were not given to detectives. No steps have been taken by the Government for the arrest of Dillon and O'Brien in America. Mr. Harrington remained in the offices of the National League all day. He said he really knew nothing concerning the fugitives' whereabouts but expected to hear hourly. A despatch from Tipperary says: Detectives have been securing Queenstown harbor in boats all day in search of Dillon and O'Brien. They boarded the steamers Umbria and Wisconsin and all tugs and tenders. They also searched all incoming mail trains. The authorities evidently believe that Dillon and O'Brien had not yet sailed. Messrs. Droney and Lane, members of Parliament, boarded the Umbria, causing intense curiosity.

THE CONSPIRACY CASES.

Tipperary, October 10.—In the trial of the case against the policemen yesterday Mr. Healy asked that ordinary justices should replace the five resident magistrates on the bench. The application was refused. While P. O'Brien was giving evidence Mr. Healy questioned him regarding the photographs he had taken. The presiding magistrate ruled that this was irrelevant. A heated discussion ensued, at the end of which Mr. Healy told O'Brien to leave the witness box. All the complainants and their friends then left the court, and after the refusal of a request to adjourn on account of the consultation of the bench the summonses were withdrawn.

Dublin, Oct. 11.—When the Magistrates' Court at Tipperary assembled this morning Crown Prosecutor Russ stated that the Crown had decided to present the charge of conspiracy against all the defendants, notwithstanding the fact that Dillon and O'Brien had abandoned their defence and left the country. The court, he said, had decided under the circumstances, such as had arisen in the present case, it was not necessary to stop proceedings in a trial.

Mr. Healy, of counsel for the defendants, urged that after the ruling of the bench regarding the reception of evidence it was impossible for the proceedings to be continued.

Mr. O'Mahoney, one of the defendants, whose recent illness caused an adjournment of the court, is ill again, and the physicians, who, on a former occasion of his illness, were appointed by the court to examine, have been summoned to make another examination and report to the court as to the condition of the defendant.

Dr. Conway, one of the physicians appointed by the court to examine Mr.

O'Mahoney, reported that in the present condition of the defendant it would be dangerous for him to attend the trial daily. Mr. Russ urged the court to proceed with the trial of the case. He promised that no evidence against Mr. O'Mahoney would be introduced until he was able to attend court. It was impossible, he declared, to erase Mr. O'Mahoney's name from the indictment.

Mr. Healy asked Mr. Russ: "Are you not satisfied with ten victims? Suppose Mr. O'Mahoney should die, what would become of your case?"

Mr. Russ replied: "That would be all right."

Mr. Healy retorted: "Yes it would be all right for him. He would then go before a just judge."

The magistrates decided that it would be impossible to proceed with the trial in the absence of Mr. O'Mahoney, and the court was adjourned until Monday.

CATHOLIC LITERARY ASSOCIATION.

To the Editor of the Catholic Record, London:

Lindsay, Oct. 10.
DEAR SIR—The annual election of officers in the Catholic Literary Association took place on Monday Oct 6th, 8 p.m. There was a large representation of the members, showing the genuine interest taken in this annual event. The following members were duly elected and installed: Dr. W. V. Lynch, President; Mr. Kenny, First Vice; J. Gillogly, Second Vice; J. M. Kennedy, Recording Secretary; G. Harravey, Financial Secretary; J. O'Reilly, Treasurer; P. White, Marshal; A. O'Laughlin, Chaplain. Committee of Management, J. C. Back, D. F. McKham, P. Tully, P. J. Magner, M. W. Kennedy; Literary Committee, P. White, P. Haskoe, C. O'Leary, M. J. Kenny and J. M. Kennedy. Rev. Father Nolan conducted the installation, which was very solemn throughout. The officers duly pledged themselves to exert themselves for the literary progress of the society and to maintain and uphold the constitution on every occasion. Rev. Father Nolan then gave a few words of advice on their relations to the society, and advised and exhorted them to be faithful in the performance of their duties and functions. The President then made a short speech, thanking the members for electing him to the office of Presidency. It was his desire that each officer should have an opportunity of expressing himself, but the Rev. Father Nolan put his hand in his vest pocket, pulled out a miniature chronometer of days and years, reminding the members that the hour for adjournment had come. As stern discipline guides the C. L. A., in a moment all the members were on their knees in closing prayers.

SECRETARY OF ASSOCIATION.

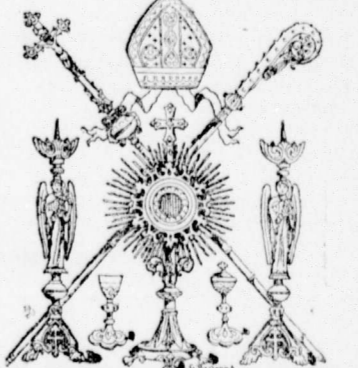
PRAYING FOR THE DEAD.

DEAR SIR—Many years ago I was made the intermediary in settling a dispute—but then it was between two Catholics—as to whether or not we Catholics are allowed to pray for deceased Protestant friends. My own idea was clear enough on the matter, but that did not satisfy one of the disputants and I was asked to consult the then pastor of St. Patrick's on the question and to report his reply. I did so, and the answer of the reverend Father McGauran was characteristic of the man: "Are we allowed to pray for the souls of our deceased Protestant friends?" "Why, I thought you would have more sense than ask me such a question. Which right have I, or have you, or has any one else, to step in between the expiring soul and its Creator at the awful moment of dissolution? How can we pretend to know what has taken place during that second of time? Of course we are allowed to pray for the souls of our deceased Protestant friends, and I (he added) am prepared to offer the Holy Sacrifice for the soul of any Protestant on being requested to do so by his or her friends." The Catholic Church is charity itself.

Yours truly,
BRANNAGH.

Quebec, Oct. 10, 1890

CATHOLIC - HOME - ALMANAC FOR 1891. THE BEST YET. It should be in Every Catholic Family. PRICE 25 CENTS. Address, THOS. COFFEY, Catholic Record Office, London



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TEACHER WANTED.

A FEMALE TEACHER, HOLDING 2nd class professional certificate, for intermediate division of R. C. S. School, North Bay, duties to be held at once; state qualifications, experience and expected salary, and send copy of testimonials to Rev. Jos. Brown, Priest, North Bay.

For the best Photos made in the city go to Edy Bros, 281 Dundas street. Call and examine our stock of frames and paraphernalia. The latest styles and finest assortment in the city. Children's pictures a specialty.

At Low Tide.

Shining and even packed to north and south... At low tide, the water is shallow, and the rocks are exposed...

INTERESTING MISCELLANY.

THE VOID LEFT BY O'REILLY.

What a rare soul was John Boyle O'Reilly! It seems to me that no man, in my time at least, has been mourned in the peculiar way that John Boyle O'Reilly was.

BEAUTIFUL CATHOLIC CUSTOMS.

It is a pleasure to note that many of the traditions and customs that earned for France the distinction of being the most Catholic country of Europe are still carefully preserved.

RUSSELL SAGE ON JAY GOULD'S WEALTH.

There is not a man in America or in the world at large, who absolutely owns and controls and has registered in his own name as many stocks as Mr. Jay Gould.

AN OLD DUTY EXPLAINED.

You all know "Sing a Song of Sixpence." Have you ever read what it meant? The four and twenty black birds represent twenty-four hours.

THE FIRST EXPRESS PACKAGE.

The first express package carrier was a rather conspicuous-looking young man of the name of Harnden (his given name has escaped my memory), who in 1836 instituted the business in New York city by calling on bankers, brokers, and merchants with a cart loaded with the carrying of money and other valuable packages between that city and Boston.

NOT GENERALLY KNOWN.

Probably ninety-nine persons in one hundred if asked to name the most precious metals would name gold first, platinum second, and silver third, the New York Journal.

us see how near the truth they would be. Gold is worth about \$240 per pound, silver about \$120, and platinum \$130 and silver about \$12.

WORTHLESSNESS OF PUBLIC OPINION.

Oh, the tyranny of public opinion! Its jurisdiction seems to be so universal, and its verdict without appeal in this world.

A LEGEND OF ST. MARTIN OF TOURS.

St. Martin, as I have several times said, is famous for his miraculous powers, and is even said to have raised the dead.

A NUN'S OPINION ON A PECULIAR SYSTEM IN THE CRIMINAL DISTRICTS OF NEW CALEDONIA.

It is well known that the largest part of the criminal classes are unmarried people. Some philanthropists, particularly in Europe, have time and again reiterated their belief that matrimony, with the loving responsibilities that parents assume, would redeem from lives of crime many an outcast who is now regarded as wholly irreclaimable.

THE GODLESS SYSTEM OF EDUCATION.

Several teachers and principals of the Brooklyn public schools united in a petition to the Board of Education, asking that the school system be reformed.

Island, when the men who have obeyed the rules of the prison life are permitted to build huts outside of the prison walls, to choose wives from the convent walls, and to devote their future life to the care of their families.

Mr. Ordinaire interviewed the Mother Superior on this matrimonial scheme and learned that she regarded it as an utter failure so far as reformatory influences are concerned.

"Our duties here are very simple," she said. "We have the care of the unfortunate women who are sent to us from France until they are married. When a male convict desires to take a wife he comes here, informs me of the fact and I call all the female convicts down into the court, where he surveys the crowd and chooses one who pleases him. Then they get with me into the parlour, where they talk over the conditions of their union, and if the woman desires to wed the man the bans are proclaimed and the marriage takes place in the church after the delay required by the law. I have assisted at forty of these marriages in a single day."

"Do these marriages turn out well?" "Alas, they do not," said the Mother Superior. "The woman leaves church on the arms of their husbands and go to their new homes, but it is rare that they make these homes happy or in any way attractive. They are more likely to descend to lower depths of depravity than to become self-respecting women. The children of these unions are, if possible, more degraded than their parents, and in the last, impossible to teach anything useful in the public schools beyond the merest elementary studies without treading on somebody's corns."

THE GODLESS SYSTEM OF EDUCATION.

Every year some new complaint is made and the work of expurgation goes on until the class books will soon be replete with their negations and omissions. The people of this country are being educated in a way that is making them more ignorant than ever.

GRATEFUL-COMFORTING.

By a thorough knowledge of the natural law which governs the operations of digestion and nutrition, and by a careful application of the simple, yet highly scientific, Epps' Cocoa, the system is restored to its normal state.

THE KEY TO HEALTH.

Unlocks all the closed 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 Bilelessness, Dyspepsia, Headaches, Dizziness, Heartburn, Constipation, Dryness of the Skin, Dropsy, Dimness of Vision, Jaundice, Salt Rheum, Erysipelas, Scrofula, Fluctuating of the Heart, Nephritis, and General Debility call these and many other similar conditions yield to the happy influence of BURDOCK BLOOD BITTERS.

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A certain and speedy cure for Cold in the Head and Catarrh in all its stages.

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Nightingale, 253 The Song of the Robin, 254 The Song of the Wren, 255 The Song of the Thrush, 256 The Song of the Goldfinch, 257 The Song of the Starling, 258 The Song of the Pigeon, 259 The Song of the Dove, 260 The Song of the Swan, 261 The Song of the Nightingale, 262 The Song of the Robin, 263 The Song of the Wren, 264 The Song of the Thrush, 265 The Song of the Goldfinch, 266 The Song of the Starling, 267 The Song of the Pigeon, 268 The Song of the Dove, 269 The Song of the Swan, 270 The Song of the Nightingale, 271 The Song of the Robin, 272 The Song of the Wren, 273 The Song of the Thrush, 274 The Song of the Goldfinch, 275 The Song of the Starling, 276 The Song of the Pigeon, 277 The Song of the Dove, 278 The Song of the Swan, 279 The Song of the Nightingale, 280 The Song of the Robin, 281 The Song of the Wren, 282 The Song of the Thrush, 283 The Song of the Goldfinch, 284 The Song of the Starling, 285 The Song of the Pigeon, 286 The Song of the Dove, 287 The Song of the Swan, 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Burden Bearers.
In the gay, shifting markets of the East. Gaud and grotesque, the patient smiles. To fast, and abstain, labor, till strength. Calm amid busy tumults, ugly, grand. With rough-edged form, and meek, up-lifted face.
Ready to bear afar, in conscious strength, that which is laid upon them. Day by day. To fast, and abstain, labor, till strength. The desert crossed and won the resting place.
A master's hand shall lift the load away. Oh, still, strong human nature whom we day after day, in adverse circumstance. Serene and faithful! Have we learned perception. From these dumb heroes of the Eastern mart.
The mouldy secret, wonderful as sweet. Of all that grandly simple strength of heart?
In moonless night might. Such souls as these. Accept their burden upon benighted knees!

FIVE-MINUTE SERMONS
FOR EARLY MASSES.
BY THE PAULIST FATHERS.
Preached in the Church of St. Paul the Apostle, Fifty-ninth street and Ninth Avenue, New York City.

New York Catholic Review.
NINETEENTH SUNDAY AFTER PENTECOST.

FESTIVAL OF THE HOLY ROSARY.
"For He that is mighty hath done great things to me, and Holy is His name, and His mercy is from generation to generation to them that fear Him."—St. Luke, i. 49, 50.
To-day we celebrate the festival of the Most Holy Rosary. We celebrate it in union with the Catholic Church throughout the world. We send up a united prayer to God to deliver the Church from the attacks of all her enemies, that true piety may prevail, that sinners may be converted, that heresy and schism may be extinguished and put to rest, so that all Christians may be one in the faith of the Church, and all come, after a truly virtuous life, to their happy destiny in the eternal kingdom of Heaven. Our Holy Father Leo XIII. has ordered all Christians, all over the earth, to recite the Rosary every day during the month of October, for his intentions which are those first mentioned. He binds himself in great straits. The essence of religion make no secret of their intention to destroy it root and branch. They are willing to make use of any weapon that comes to hand; falsehood and calumny are industriously circulated all over by a hostile press. Nearly all the Governments seem banded together to cripple and destroy religion. The property of the Church is seized, and even her charitable funds, and scattered to the winds among political favorites. Parents have their children taken from their disposal to be educated by the State in schools where there is no religious training, and where, oftentimes, hatred of the Catholic religion is inculcated or openly taught, and where they live, in an atmosphere of evil and dissimulation, hearing nothing but contempt and ridicule of all they ought to hold sacred from their companions. The candidates for the holy priesthood are made to serve for years in the barracks as soldiers, among lewd and blasphemous recruits, with the intention of destroying their virtue and of unfitting them for their holy calling. Books without number, called scientific, but which are merely theatrical, and not scientific, are written to deceive the unlearned and unsuspecting and destroy the very foundation of faith.

In a worldly point of view, the situation of the Church would appear hopeless. But it is not so, for God is the master of all things, and He promises to be with His Church always, "and so I am with you all days even to the end of the world." A sublime confidence animates our Holy Father, Leo XIII. amid his severe and long protracted trials. He remembers the words of the psalmist: "Let God arise and all his enemies shall be scattered and they that hate Him shall flee from Him." He remembers how when the Turks were exterminating all Christians, hundreds of years ago, a most remarkable victory was gained by a very inferior force, on the very day when the Christians throughout the world united in the prayer of the Rosary, and their power was shattered beyond recovery; and on another occasion a similar decisive victory was gained when the people, with extraordinary fervor, sent up their petitions through the prayer of the Rosary. Our Holy Father, calling this to mind, directs us to recite the Rosary every day during this month of October, and imparts to all who do, a plenary indulgence, under the usual conditions of confession and Communion, and many partial ones.

Let us all then correspond, heart and soul, with these intentions. Let us purify our hearts from all sin, offer ourselves without reserve to God and recite the Rosary every day fervently that all fear of the enemies of our religion may be peaceable, religion flourish, and innumerable souls saved.

Catarh is the blood. No cure for this loathsome and dangerous disease is possible until the poison is thoroughly eradicated from the system. For this purpose, Ayer's Sarsaparilla is the best and most economical medicine. Price \$1. Six bottles, \$5. Worth \$5 a bottle.

WHEN THE VITAL CURRENT is vitiated from any cause, scorbatic blemishes in the shape of pimples, sores and blotches soon begin to disfigure the skin. In such a case the most effective purifier is Northrup's Corn Cure, which expels impurities from the blood as well as regulates digestion, the bowels, liver and kidneys. For Female Complaints it has no equal.

An Extended Experience,
Writes a well-known chemist, permits me to say that Putnam's Painless Corn Extractor never fails. It makes no sore spots in the flesh, and consequently is painless. Don't you forget to get Putnam's Corn Extractor, now for sale by medicine dealers everywhere.

No family living in a bilious country should be without Putnam's Vegetable Pills. A few doses taken now and then will keep the Liver active, cleanse the stomach and bowels from all bilious matter and prevent Ague. Mr. J. L. Price, Shoals, Martin Co., Ind., writes: "I have tried a box of Putnam's Pills and find them the best medicine for Fever and Ague I have ever used."

Minard's Liniment cures Garget in Cows.

OUR BOYS AND GIRLS.

A FAMOUS DOG.

A dog famous in history is "the dog of Auroy," that belonged to Aubrey de Montdidier, a brave officer under Charles V. of France. He saved his master from drowning, and, finding his body some time after in the forest of Fontenay, watched beside it for days, until reduced almost to a skeleton from hunger. During a game of tennis, Montdidier had a dispute with a brother officer named Macaire, and the latter waylaid and murdered him in the forest. One day the dog met Macaire in the streets of Paris, and, actuated by some mysterious power, sprang upon him and would have killed him had not the people intervened. Macaire was supposed of being the assassin, and Charles the Wise ordered the issue to be decided by a battle between the dog and Macaire on the island of Notre Dame. The man was allowed a club and a shield, and the dog a oak, to which he might retreat when hard beset. The dog scorned the piece of refuge, and in the second encounter fastened his teeth in his antagonist's throat. Macaire confessed his guilt and was afterwards executed.

LOMBARDY'S IRON CROWN.

When Napoleon I. was crowned King of Italy at Milan, 1805, he placed the iron crown of the kings of Lombardy upon his head with his own hands, exclaiming: "Dieu me la donne, que a qui la touche!" (God has given it to me, beware who touches!) This, according to Scott, was the motto attached to the crown by its ancient owners.

The crown takes its name from the narrow iron band within it which is about three eighths of an inch broad and one-tenth of an inch in thickness. Tradition says it was made of one of the nails used at the crucifixion of Jesus, and was given to Constantine by His mother Helena, the discoverer of the cross, to protect him in battle. Afterward it was used at the coronations of the Lombard kings, primarily at that of Agilulfus, at Milan, in the year of 591.

The crown is now kept in the cathedral of Monza. The outer circuit is composed of six equal pieces of beaten gold, joined together by hinges, and set with large rubies, emeralds and sapphires on a ground of blue gold enamel. Within the circuit the iron is said to have no speak of rust upon it, although it has been exposed for over 1,500 years.

TRADES FOR BOYS.

Our boys know a great deal, but the majority grow to manhood without learning to do anything well enough to earn their living. Skilled labor, whether of the hands or head is always in demand.

Too many boys, with no special aptitude or training, drift into places which God never meant them to occupy, and dissatisfaction to themselves and their employers is an inevitable result.

Peter the Great left his throne that he might learn how to build a ship, and he learned it thoroughly from stem to stern, from hull to mast.

The Jew, while in their day and generation, gave to every boy, of whatever station or wealth, a trade.

Many a college bred boy needs to leave the throne of his ideal position, and learn the things with which every day must deal. Or, rather, it would be better with us if each learned a trade before he went to college.

How many college boys can tell what kind of timber will bear the greatest strain, or which kind will last the longest under water?

How many know how steel is made, or even pig iron?

Do all know limestone from sandstone, or manganese from iron? Somebody says a surveyor's mark never gets any higher from the ground on a tree; can your college brother tell you why?

THE CHILD AND THE TIGER.

In the far East, "on a stern and rock-bound coast," the encroaching waters of the ever restless ocean have formed an estuary, separating from the mainland a bold and beautiful promontory called, from its singular appearance, "The Dolphin's Nose," on whose green and richly wooded summit man, with good taste, has erected a castellated building, with towers and turrets overlooking the sea. A covered way leads from the house to a detached building, surrounded by a high wall, by way of protection from beasts of prey. This, says the New York Ledger, formed the sleeping apartment of the widowed master of the manse, and in an inner room was a little bed on which reposed his son and heir, a lovely boy, whose hair was burning, and the light fell on a mirror which stood opposite the door, the only article of furniture to mark that woman once "had part and portion there."

It was midnight—the infant slept "calm as a child's repose," but the father could not sleep—fast throbbing memories of bygone days, the thoughts of that dear partner separated from him by the dead of death, anxieties regarding the welfare of his child, and official duties stole upon him and combined to keep him watchful. The weather was oppressive, though every door and window was open to every cooling breeze. His child awakes and cries and the attention of the lonely watcher is at once arrested; suddenly he observed a dim and shadowy form creep by him, with stealthy step into the room that held his child. It is a dream or phantom conjured up by the memories of the past? The light of a solitary lamp swung from above and glanced upon the coat of a huge royal tiger, which, impelled by hunger, and attracted by the cries of the child, had sprung over the protecting wall.

The royal brute sees his own image reflected in the mirror, to him as the image of an enemy; scowl reflects scowl, and as he crouches for a spring his silent enemy is prepared also; one wave of his snaky tail, one indignant growl, one bound and the mirror falls clashing around him in countless glittering fragments. Scarce two more bounds; the first through the suite of chambers, the second over the wall, and he sped away to the solitary lair, and the father kneels with clasped hands over the bed of his unharmed child.

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ANTI-CHRIST WILL BE A JEW.

CATHOLICS AND THE ECHO—SERMON BY FATHER ROBINSON.

London University, August 30.

The Rev. W. C. Robinson, M. A., continuing his course of sermons at the Church of Our Lady, St. John's Wood, on Sunday, took for his subject the "Man of Sin, the Son of Perdition," otherwise anti-Christ. He hoped, he said, to make plain to them the practical importance of the subject. Some of what he had to say to them would be conjectural, but only so. He would give what after prolonged study the Fathers of the Church, the interpreters of the Holy Scriptures, and Holy Spirit itself had to tell them of the name of anti-Christ. Many people had said that anti-Christ was not the name of a man at all, but that it was simply an expression for the spirit of opposition and the instinct of rebellion—the culminating disobedience which the world was to witness before its end. All the commentators and all the spiritual writers were, however, agreed that that was not so. Of course the principle of lawlessness and disobedience was a principle on which he would work, but anti-Christ was something more definite than that. Others again had said that anti-Christ would be an incarnation of the devil, but we were forbidden to believe that such a thing as a devil incarnate was possible. It could not be supposed for a moment that the devil would be allowed to parody or imitate the sacred Incarnation of the Second Person of the Blessed Trinity, and we could not think that Almighty God would allow the devil to have possession to such a degree of any human being. The power of the devil was limited as he could show them if time permitted. There was a third supposition as to the nature of anti-Christ, which could not mention without causing a smile. Thousands of people had said that anti-Christ was the Pope. It was hardly possible to believe that bigotry could go so far as to imagine that our saintly Leo or the late Holy Father could be anti-Christ. That was so exceedingly foolish a contention that he would not waste time in dealing with it, but he would make a remark on the subject which might be useful. Cardinal Newman, considering how it was that people asked why the scriptural meaning of anti-Christ looked so very much like as if it had something to do with Rome, with its usual acumen and ingenuity pointed out that the name anti-Christ made a bad imitation of Christ, and if the representative of Christ was at Rome surely anti-Christ would make for Rome. A bad shilling was exceedingly like a good one, and anti-Christ would be a successful parody of Rome. If the Vicar of Christ was at Rome, very likely anti-Christ would be there also. The next thing he had to deal with was the nature of anti-Christ. If they went to the Guildhall in the city of London they would see there two great figures known as Gog and Magog. The idea represented by those figures went back about three thousand years, to the foundation of the city of London. On that point different opinions were all abroad when they told them that those figures represented medieval heroes. Gog and Magog were distinctly and definitely Scriptural subjects, and were referred to in Genesis as well as in other parts of the Bible, and there they found that Gog and Magog and their descendents represented the great anti-Christ of the true religion. The Book of Daniel again took up the subject, and presented them under the very same names as the enemies of God's religion. In the Apocalypse they were again to be found. The Catholic interpretation of that was that all down the history of the world—some said even from the time of Cain—at all events from the time of the flood—there had been a constant

DIABOLICAL PARODY OF TRUE RELIGION.

Gog was anti-Christ, and Magog was his army. One thing they had to learn, and that was that anti-Christ would be a man like any other man born of woman. He would probably have received the grace of God in Baptism, and he would have a guardian angel. All the interpreters were agreed that this man was to be a Jew, and certainly it seemed highly probable that it should be so, for the hatred of the Jews to our Lord was as dark as the darkness of Egypt. That man would be born of the people in obscurity, but he would be gifted with the most extraordinary powers, and every single grace that would induce people to follow him. He would win his way from the lowest to the highest place by his force of character and by virtue of his splendid endowments. He would work his way up to be a king, for he was spoken of as a king, and his empire would be the whole world.

HIS FIRST SEAT WOULD PROBABLY BE BAYLEON.

whence he would go to Jerusalem, and afterwards to Rome. He would, by his extraordinary powers of deception, convince the whole world that he was the Messiah who was looked for, and that the Person who came and figured in the world as the true Messiah was an impostor. He would succeed in persuading the best part of the world of that, and he would be worshipped as a Divine Being. His powers of delusion and misrepresentation would be so great that he would be able to flood the whole world with vice under the appearance of virtue. The Prophet Daniel said of him that he would above everything else in the world stop the Holy Sacrifice, and that they would observe, had been

THE CHIEF WORK OF PROTESTANTISM.

The effect of the reign of anti-Christ would be most disastrous. The greater part of Christendom would fall away deluded by the deceptions of the impostor, only a small remnant being left, and it would appear as though the gates of hell had prevailed against the Church. But where Peter was the rock, the Kingdom of Christ, and just as Noah when he built the ark was the sole possessor of God's benediction, so would it be with the Pope even if he were actually left entirely alone at that time. God's saints would be martyred, and in particular those two saints who had not seen death, Enoch and Elias. These saints would preach and convert thousands of souls, but notwithstanding all their efforts

anti-Christ would reign and have almost absolute dominion over the world for the space of three years and a half.

Then our Lord would come again in all the glory of His majesty and drive anti-Christ into hell, for in another remarkable passage in the Apocalypse they were told that anti-Christ was to be SENT DOWN ALIVE INTO HELL.

Having thus given an account of what our listeners, and from Holy Scripture itself as to the history and fortunes of anti-Christ, the preacher went on to remark that the antagonism to Christianity was every day increasing in strength and bitterness. They read the papers and could form their own judgment as to what was going on, but they could hardly lay claim to the breadth of view of the preacher who made those things his special study. It appeared to him that that antagonism had been intensified to a degree in which it had never been before—for instance, they would see that the Echo had recently signified itself by admitting to its columns the most BITTER and PARTISAN ATTACKS ON THE CATHOLIC BELIEF.

When he saw those articles he was angry, for it was allowable for a good man to be angry sometimes. He had written to the editor, stating that he had been accustomed to read the paper for many years and was sorry to see that new departures, and he asked the editor how it was that he was always intruding answers on matters relating to Catholicity of a most virulent nature. The editor virtually replied that he (Father Robinson) would, no doubt, use his position to injure the paper. In saying that the editor was right. It was his intention to speak against that paper, and to urge ALL CATHOLICS FROM THE PAPER not to buy it any more. The editor told him he would put his (Father Robinson's) answers in the paper, but he replied that he was a busy man, and ought not to be compelled to spend his time answering such base and groundless attacks. He would write to the editor of the Echo, saying that he was his intention to speak against the paper from the pulpit both at St. John's Wood, at Southwick, at Camberwell, and at the Pro Cathedral, where he would be preaching courses of sermons. Last week that paper contained a long list of persons who it was alleged had "re-echoed the errors of Rome," and he (Father Robinson) very much wondered to know where the editor had got that list.

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C. M. B. A.

We have much pleasure in welcoming to the ranks of C. M. B. A. literature L'Association, a journal in the French language...

Branch 142, Montreal.

Branch No. 142, C. M. B. A., was organized on Friday, the 10th inst., in the basement of St. Jean Baptiste Church...

The following are the officers of Branch 142: Spiritual Adviser, Rev. Father Acolair; President, E. Dandelin...

Death of a Hamilton Brother.

We regret to announce the death of Morgan Mcweeney, district National K. of L., president local branch Irish National League...

The deceased was for some time correspondent of the Palladium of Labor and other labor journals...

THE OLD DAYS.

The following interesting extract is from an old work entitled "Statistical Sketches of Upper Canada."

"But there is another reason which often weighs more with government than justice, viz. expediency. The soldier, as I have said before, is by the most devotedly loyal subjects His Majesty in Canada."

"It is well known that, during the war, Ogdensburg was taken by the gallant capture made, under a heavy fire from the enemy's batteries, by the Catholics of Glengarry, headed by their priest, the Rev. Alexander McDonnell, now Catholic Bishop of Upper Canada..."

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remains a provision for a Protestant clergy, let government make, as in duty, in gratitude, and in policy bound, a provision for the Catholic clergy also.

"We were determined to set apart a tract of wild land, and let it be known in Ireland, that from the sale of this, the Catholic Church was to be provided for, a crusade would be preached in favor of Canada, and in a few seasons the new territory would be filled to suffocation with men who would form a wall of steel around the colonial possessions of Great Britain."

LETTER FROM WINDSOR.

The Art Exhibition of Windsor was honored this week by a visit from Bishop Foley, of Detroit, who gave a brief address expressing his admiration of the works of art and his encouragement of the works of charity, particularly the primary work that induced the Hotel Dieu to be established in Windsor.

Every citizen of Hamilton knows the name Terence Mcweeney and every citizen who knew the man himself will learn with regret of his death, which occurred Wednesday evening, October 1st, at St. Joseph's Hospital.

The deceased was for some time correspondent of the Palladium of Labor and other labor journals. He was also a frequent contributor to the Galt Reflector.

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brings the number on exhibition to three hundred. Besides paintings there are many rare curiosities of local and foreign origin.

"We were determined to set apart a tract of wild land, and let it be known in Ireland, that from the sale of this, the Catholic Church was to be provided for, a crusade would be preached in favor of Canada, and in a few seasons the new territory would be filled to suffocation with men who would form a wall of steel around the colonial possessions of Great Britain."

CHURCH MEMBERSHIP.

CATHOLICS ARE THE MOST NUMEROUS IN THIS COUNTRY—HALF THE PEOPLE OUTSIDE THE CHURCHES.

According to the statistics presented by the Independent the membership of the Christian churches of this country now stands at 21,757,171, and the increase last year has been 1,059,555. Of the increase about three-fifths were among the Protestants and two-fifths among the Catholics.

MILWAUKEE CITIZEN.

The average man is not a bad fellow. His vices are usually the small vices. He does not see them himself in their petty details. Few men act on the philosopher's summa of human wisdom: "know thyself."

MONTEAL TO CHICAGO.

After seeing the most interesting sights in Kingston Junction, where we again reach the double track, and also the scenery along this route to Toronto in reality line. On our route, for the greater part of the distance, we have the Bay of Quinte and Lake Ontario, its surface dotted with steamers and sailing vessels.

PITTSBURGH CATHOLIC.

The *Churchman* (Episcopal) dwelling some time since, on the topic of the "Census" inspired by the Gospel declared: "The Church would indeed be a sad decadence if she could not call to her aid the resources of the world."

CATHOLIC COLUMBIAN.

Many persons regard the inspirations they receive from the Holy Ghost. They will believe the appearance which it formerly had; St. Patrick's, in charge of the Redeemers; St. Paul's, Bishop O'Mahoney's parish. The French Canadian people have also a parish of their own. St. Basil's church and college are also worth a visit.

A Free Trip Around the World.

The all-absorbing topic of the day is the present undergoing repairs which will relieve the gloomy appearance which it formerly had; St. Patrick's, in charge of the Redeemers; St. Paul's, Bishop O'Mahoney's parish. The French Canadian people have also a parish of their own. St. Basil's church and college are also worth a visit.

"God gives grace, and if it is not accepted it withdraws His grace; and thence, from His face, and from the merits of mine, He then offered me the grace of conversion, if I had not acted upon it, it was to be expected that I should be left a worthless stump, to crumble the ground and remain where I was till I died."

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CHURCH MEMBERSHIP.

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According to the statistics presented by the Independent the membership of the Christian churches of this country now stands at 21,757,171, and the increase last year has been 1,059,555. Of the increase about three-fifths were among the Protestants and two-fifths among the Catholics.

MILWAUKEE CITIZEN.

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MONTEAL TO CHICAGO.

After seeing the most interesting sights in Kingston Junction, where we again reach the double track, and also the scenery along this route to Toronto in reality line. On our route, for the greater part of the distance, we have the Bay of Quinte and Lake Ontario, its surface dotted with steamers and sailing vessels.

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The *Churchman* (Episcopal) dwelling some time since, on the topic of the "Census" inspired by the Gospel declared: "The Church would indeed be a sad decadence if she could not call to her aid the resources of the world."

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C. C. RICHARDS & Co.

GENTS.—I took a severe cold, which settled in my throat and lungs and caused me to entirely lose my voice. For six weeks I suffered great pain. My wife advised me to try MINARD'S LINIMENT and the effect was magical, for after only three doses and an outward application, my voice returned and I was able to speak in the Army that night, a privilege I had been unable to enjoy for six weeks.

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MANY noble figures were to be seen in the sanctuary of our grand St. Peter's Cathedral on last Sunday. Archbishops, Bishops and priests came from far and near to aid in imparting to the ceremonies that solemnity and grandeur most becoming in such an important event. It was a memorable day for London. It was a day when contending emotions took possession of the people. The old had gone out. The new had come to abide with us. The old was about to instill him who was to take his place. The old familiar face and form still retains a corner in the hearts of those who loved him of old and will love him as long as the beautiful attribute of gratitude ennobles human nature. But while all have placed a crown of love on the venerable head of the one who is no longer ours, they have likewise spontaneously given their affections to the noble and admirable Bishop whom God has placed above them to show the way. Yes, truly, it is a happy thought, that not a shadow crossed the Cathedral on last Sunday as the change took place. All was love, unity, charity and Christ-like emotion. The obligations and friendships and attachments of by-gone days did not die. They were full of life and sincerity, while at the same time holy resolutions filled every soul as each and all pledged their friendship, their attachment, their obedience to him who is not a stranger; far from it. He now holds in the hearts of the people of London as warm a place as he held in the hearts of those with whom he labored for a quarter of a century, and who came in their thousands to testify the love they bore him. Long may he live to rule a united and happy Catholic fold in the diocese of London, and long may his predecessor live to reflect honor on the Church in the archdiocese of Toronto!

Advertisement for 'SURPRISE' soap, featuring an illustration of a woman and text describing the soap's benefits for skin.

Advertisement for Scott's Emulsion, featuring an illustration of a man carrying a large fish on his back and text describing the product's health benefits.

Advertisement for 'RECOMMENDATION OF THE BEST' medicine, featuring text describing its effectiveness for various ailments.

Advertisement for 'KOEHNIG MEDICINE CO.' featuring text describing their products and services.

Advertisement for 'BENNET FURNISHING COMPANY' featuring text describing their furniture and home goods.

Advertisement for 'BENNET FURNISHING CO.' featuring an illustration of a man in a suit and text describing their services.

Advertisement for 'Pilo's Remedy for Catarrh' featuring text describing the remedy's benefits.

Advertisement for 'ASTHMA' featuring text describing a cure for the condition.

Advertisement for 'FREE' featuring text describing a free offer or service.

Advertisement for 'ROYAL CANADIAN INS. CO.' featuring text describing their insurance services.

Grip, Toronto's so-called comic paper, has of late years fallen from the position it had formerly attained when it was recognized as a very bright, all-round free lance.

In a late issue reference was made to the recreation of St. Paul's Cathedral, London, England, by the authorities of the Anglican Church, and the transaction was pronounced "Popish hosh."

The writer did not attempt to prove that such an act were unbecoming or unnecessary. Enough was said for him to know that a like custom prevails in the Catholic Church. Grip, like the Mail, has made the discovery that an outspoken hatred of Pope and Popery is a trump card, hence its desire to play it in season and out of season with a vigor worthy a better cause.

A peculiar feature of Toronto big city is the fact that the most energetic specimens are those who scarcely ever utter a church of any sort. It may be said that their whole system of theology is hatred of the faith of their Catholic