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# The Catholic Register.

"Truth is Catholic; proclaim it ever, and God will effect the rest."—BALMEZ.

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## PASTORAL LETTER

OF  
His Grace James Vincent Cleary, S.T.D.

By Favor of God and the Apostolic See, Archbishop of Kingston.

THE HOLY SACRAMENT OF MATRIMONY

IN THE WARFARE OF SATAN AGAINST CHRIST

and His Holy Church in the present day the forces issuing from the "gates of Hell" are most determinedly directed against two main bulwarks of the fortress of religion built by the Divine Architect on the everlasting rock, viz: the Christian family and the Christian school. We will confine this instruction to the necessity of safe-guarding the Christian family.

Why did the Eternal Word come down from the heights of heaven and humble Himself to our lowly nature? For the space of three and thirty years. It was for the purpose, not only of atoning for our sins, but also of re-creating mankind, that is, giving to humanity a new birth and a new life. The entire race of Adam had become so corrupt, so degraded, that nothing short of a new creation could suffice to restore it to its high estate. The Creator, therefore, the nations every where had to be born over again, and nursed and reared under a new system of thought and conduct, through the agencies of a new civilization, in conformity with their new and supernatural life leading to their heavenly destiny. Society is based upon the family: it is but an aggregate of families organized by corporate laws into cities, provinces, kingdoms and republics. As the families are, so shall society be. The unspeakable turpitude of family life throughout the universal human world had overflowed upon society like a torrent of filth, each successive generation adding its quota of contamination to the flood of vice. At length, in the period known to scholars as the Golden Age of learning, the arts and sciences, the noblest statesmanship and military prowess, man, the lord of creation made in the image and likeness of God, had everywhere become so depraved, that the vicious passions of his heart had extinguished in him the knowledge of the Creator and His Law, and all sense of the distinction between virtue and shameful crime. He worshipped his own flagrant appetites, calling them gods, and he erected temples of sacrifice in their honor and set up idols on the altars, and bowed down in adoration before them. The nature of human life in that period, as it is drawn by the heaven-guided pen of the Apostle St. Paul, in his Epistle to the Romans, is the most awful chapter of history that has ever been presented to human eyes. It was a time when the cry of agonized expectation should be heard beyond the firmament: "Drop down dew, O ye heavens, from on high, and let the clouds rain forth the Just One; let the earth upon you, and bud forth the Saviour." In the fourth century the Messiah, who often promised, and so long delayed, came to redeem the lost world. He came from heaven and from earth; from the bosom of His Father through the womb of His Virgin Mother; God, in the infancy of His unchangeable God-head, and man in the lowly form of a slave, to which He had humbled Himself for our sake.

INFORMATION OF THE FAMILY.  
Since the family had become the well-spring of moral and actual abomination, there could be no effectual regeneration of mankind, till the family was purified and regenerated and transformed into a fountain of virtue and holiness, for the diffusion of the cleansing waters of heavenly grace and the sanctification of human life. How was this to be effected? Society is to last to the end of time. Accordingly the agency whereby the reformation of the family was to be accomplished, should be applicable to all ages and to all peoples, without regard to the distinctions of race or climate, of wealth or poverty, or the diversities of political and social institutions. It should, moreover, be a living, active principle of reformation, wisely dependent on the caprice or spasmodic activity of man's nature; it should be embodied in the very constitution of the family, exerting its vital energy by its own force so long as the family itself shall last. This principle our Blessed Saviour provided for mankind by the institution of the holy sacrament of matrimony, the indelible corner-stone of the new civilization.

THE HOLY SACRAMENT OF MATRIMONY.  
The Little Catechism teaches that "matrimony is the sacrament which gives grace to the husband and wife to live happily together and bring up their children in the fear and love of God." The grace conferred by each of the seven sacraments is called sanctifying grace, because it transforms the soul and all its faculties with the true, real and enduring element of sanctification, whereby, as St. Peter assures us, we are made "partakers of the divine nature." Whosoever receives any sacrament worthily, receives this heavenly gift, and thus advances in most pleasing to God, every act of his daily life is merited and merits for him an increase of heavenly glory.

As the seven Sacraments have been instituted by our Divine Lord for every different order, the sanctifying grace conferred by each is an earnest of special actual graces or helps from God, suited to occasional or necessities that may arise, especially in times of trial and temptation, to enable the Christian to bear up against difficulty and, by fulfilling his duty, to attain the end for which the Sacrament was specifically ordained. In this reference it is termed sacramental grace; and, in respect of matrimony, it is a pledge from God to the Christian couple, that He will be with them continually by His particular Providence, and will exert His divine influence over their minds and hearts, their language and manners and temper and whose demeanor in relation to each other and to their children, enabling them, and making it easy for them, to live happily together, in accordance with the laws and conditions of their state, and to bring up their offspring in the knowledge of the Creator and His holy fear and love. And should the instincts of rebellious nature perchance strive for mastery, regardless of the rules of duty and the good order and peace of domestic life, opportune warning shall be given to conscience to seek strength for the calming of the troubled spirit by means of humble and fervent prayer, and the holy Mass, and the Sacrament of Penance and the Blessed Eucharist. Thus the sacramental grace of matrimony is operative throughout the whole course of married life. It restrains the passions; it fosters conjugal affection; it gives honor to God in the abiding consciousness of His presence in the home; it secures the observance of His law; it sweetens the fountain of daily life; it assuages pain and affliction, and makes a sanctuary of the pious Christian's house, whether it be the poor man's cabin or the gilded mansion of the rich. How beautiful is Tertullian's treatise on the Latin Apologists of our holy religion, who lived in the same century as St. John the Evangelist, describes the holiness and happiness of Christian marriage, as it was observed in those early ages, in contrast with the evils attendant on the marriage of a Catholic with an unbeliever, which he proclaims to be an unlawful and utterly incongruous union, he portrays the blessedness enjoyed by the pious Catholic couple thus: "The Church, which approves the blessing in the seal of it, and the angels carry it to the heavenly Father, who confirms it. Two bear together the same yoke; and are as one flesh and one mind: They pray together, work together, make their hearts united together, mutually assist each other, fast together, and the Church, and the fast of the Lord. They conceal nothing from each other, visit the sick, collect alms without restraint, assist at the offices of the Church without interruption, and encourage each other to praise God."

All this is the working of God's grace, that flows from the Sacrament of Matrimony. Take away the sacrament, and nothing remains but a mere secular, unhallowed contract, of which either party or both may soon become weary; and then the passions and caprices, the corrupt nature will claim its rights, and in the household; dissension and strife and cruel despotism, perhaps violence, will follow, and broken hearts will sigh for the dissolution of the conjugal tie. Sacramental marriage, on the contrary, if it be entered into with the right intention, makes "the yoke sweet and the burden light." Its grace is ever ready, ever operative; it abides in both united hearts until "death do them part, prompting and stimulating each to the observance of the grave and salutary duties which they are summoned to by the apostles of the nations in these words: "Let women be subject to their husbands, as to the Lord; for the husband is the head of the wife, as Christ is the head of the Church... Therefore, as the Church is subject to Christ, so also let the wives be to their husbands in all things. Husbands, love your wives, as Christ also loved the Church, and delivered Himself up for her, that He might sanctify it, cleansing it by the water of the word in the word of life; that He might present it to Himself as a glorious Church, holy and spotless. He also ought most love their wives as their own bodies."

INFLUENCE OF CHRISTIAN MARRIAGE ON THE REARING OF CHILDREN.  
"If the root be holy," says the Scripture, "so are the branches." This is said of our brothers in the faith with relation to us, their descendants. If the parents, the root of the family, be sanctified by the sacrament of marriage, the sap of holiness shall be communicated to the children, who are the branches. It is the general rule, although unapplicable in a few exceptional cases. These, however, serve to confirm the rule. It is not unlike our Saviour's aphorism: "Every good tree yieldeth good fruit, and the bad tree yieldeth bad fruit. A good tree cannot yield bad fruit." The first thought of the Catholic parent should be for the child is to be brought up without delay to the Temple and dedicated to the Lord for its regeneration at the font of Baptism, whereby it is made "a Christian, and a child of God, and heir of the kingdom of heaven." The stain that defiled the soul by the evil inheritance from the first parents, is now purged away by Baptismal application of the Blood of redemption; the child's divine wrath is transformed into the child of divine love. Satan is dispossessed; and Jesus Christ embraces that soul which he had purchased at the price of His life; He stamps His own image upon it, and presents it to His heavenly Father who forthwith adopts it as His own child. The mother, the co-heir of His only begotten Son.

The Catholic mother, who sent her new-born babe to the Church a child of nature, of an accursed nature—a child of the wrath of God, a defiled and corrupted child, disfigurement and disgrace, who she has brought up in the love of God, now receives back to her bosom a child of God, a child of grace, a brother of the Eternal Son, by adoption, all pure and holy as the angels that stand around the throne of the Most High. Oh! what a treasure she now possesses! What a trust is reposed in her! What weighty obligations lie upon her! It is her duty, with the help of her husband, to rear that child of God for God, to cherish and quicken into earliest activity the graces and sanctifying virtues that have been infused into his soul by the Holy Spirit, and bring it up in faith, and hope, and charity, and the manifold discipline of piety prescribed by Holy Church for the preservation of the divine gifts amidst the temptations of the world, the flesh and the flesh throughout the whole course of its existence. How charming is this supernatural affection of the Catholic parent displayed in the character of Leonides, a Christian philosopher of highest repute for learning and sanctity, who lived in the second century. We read in his life that, before retiring to rest at night, he would come to the bedside of his baptized child, and, without awakening him from sleep, would quietly uncover his bosom, and would kiss the child, being the temple of the Holy Ghost. This illustrious son of the Church gloried in the sanctity of his life by a glorious martyrdom in the year 202. His festival is celebrated on the 22nd of April. He is, to whom the foregoing narrative refers, was Origen, the most learned scholar, the universe of letters has ever known. He often visited his father in prison, and earnestly desired to suffer martyrdom with him; but was thwarted by his mother, who, seeing him incapable to bear tears and repeated prayers, was Origen, the most learned scholar, the universe of letters has ever known. He often visited his father in prison, and earnestly desired to suffer martyrdom with him; but was thwarted by his mother, who, seeing him incapable to bear tears and repeated prayers, was Origen, the most learned scholar, the universe of letters has ever known. He often visited his father in prison, and earnestly desired to suffer martyrdom with him; but was thwarted by his mother, who, seeing him incapable to bear tears and repeated prayers, was Origen, the most learned scholar, the universe of letters has ever known.

against the burning of Africa at the head of his vanguard, beneath the standard of the Cross. To the exquisite care with which he had been educated under the guidance and watchfulness of his holy mother, Queen Blanche, we are indebted, under God, for the bright example of his virtues. In all branches of secular education that enlighten and strengthen the mind and exalt a man above those around him, in the arts of peace and social refinement, as well as in those of government and war, he took care to see him trained and developed to the highest degree of excellence, as became the future head of the most highly cultured and most illustrious nation in the age. Mean-while his moral training, and the shaping of his character in the form of a Christian King and Ruler, was the work that, beyond all others, lay close to her heart. She impressed on his soul the four and love, the sovereignty, and King of Kings; and in particular she taught him to love and practice those four prominent virtues so marked and emphasized by St. Paul as the special objects of every Catholic mother's care in the bringing up of her children, namely, faith, hope, charity, and sobriety. She used often to say to him, when he was a child, "I love my dear son with all the tenderness a mother is capable of, but I would infinitely rather see you fall down dead at my feet, than that you should ever become a mortal sinner." The King frequently said to others in the days of his manhood, that the strong impression which this lesson had made on his mind, was never effaced during his whole life, and that no day passed in which it did not recur to him, but only in text of his memory.

We would gladly expatiate upon these two indispensable characteristics of Christian marriage, but this would extend our Pastoral Instruction beyond reasonable limits. We wish, however, that you should recognize in them the same doctrine to the Roman and the Corinthians; that the latter in these words, "a woman is bound by the law of marriage as long as her husband liveth; but if her husband die, she is at liberty; let her marry to whom she will; but only in the Lord." We would gladly expatiate upon these two indispensable characteristics of Christian marriage, but this would extend our Pastoral Instruction beyond reasonable limits. We wish, however, that you should recognize in them the same doctrine to the Roman and the Corinthians; that the latter in these words, "a woman is bound by the law of marriage as long as her husband liveth; but if her husband die, she is at liberty; let her marry to whom she will; but only in the Lord." 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# The Motherland

Latest Mail from ENGLAND IRELAND and SCOTLAND

**A very successful donkey show took place at Loughlin under the patronage of a highly influential committee, presided over by Lady M. Kenna, the originator of the exhibition, Mr. I. W. Marshall Esq., J.P., acting as hon. secretary. The stand was thronged by the elite of the district.**

**At the Royal Bavarian Church, Watnick street, Regent street, London, the marriage took place of Mr. J. O. Flynn, M.P. with Mrs. Kenna, niece of the late Rev. P. Hoole, P.C., Abbeydorney, County Kerry. The ceremony was performed by the Rev. Father Hickey, assisted by the Rev. Augustine Hogan and the Rev. Dr. Sullivan.**

**James Gibbooly, M.P. for West Cork, addressed a very large, representative and enthusiastic meeting at Clonmel in connection with the recent case of conviction on the Bantry estate, the taking of this farm by a neighboring tenant, and the subsequent relinquishment of same by him, also on the question of the arrears due on the estate to the Countess of Bantry, and for the recovery of which, although it is stated they appear to be barred by the statute, the greatest pressure is being exercised at this period of exceptional distress.**

**From South America comes the announcement of the death, at a comparatively early age, of General Antonio O'Donovan, son of D. O. O'Donovan, formerly of Lightford, Skibbereen, County Cork. The deceased, who was born in Buenos Ayres on the 26th April, 1840, evinced an extraordinary predilection for a military life from his childhood, and he was only 14 years of age when he entered as a cadet in the army of the line in the Argentine Republic. He served throughout the entire war with Paraguay, though but quite a boy when it broke out, and was present and took an active part in seven important engagements and several others of less note. The deceased General was subsequently appointed Governor of the town of office did much for the territory, and in late years was a prominent figure in national politics and an able and distinguished member of many Irish societies in South America.**

**The Commission of Inquiry which the landlord extorted by persistent clamour from Lord Salisbury is likely to prove for them an unmitigated calamity. If they had kept on as Lord Salisbury advised, regarding about their grievances, they might have found quite a number of simple-minded folk to believe them; but, in an evil hour for themselves, they insisted on subjecting their vague, wild complaints of the confiscation practised by the Land Commission to the test of inquiry and evidence, and the result, as might be expected, is disastrous to them. In spite of their success in framing the reference to the Commission as best suited their own case, and including one of their own ablest and most thorough-paced partisans in its constitution, the facts are at every turn proving too strong for them. Lord Salisbury knew better than themselves what was good for them. One after the other their grievances have disappeared in the light of evidence. The complaint of confiscation with which they opened the proceedings is being gradually shifted into a defence of extortion. Each succeeding witness makes their plight more desperate.**

**Mr. J. G. Swift McNeill, M.P., who presided at the last meeting of the National Federation made the following reference to the threatened famine: "Things had become still more threatening, and so far as human foresight could forecast they were on the eve of as great a scarcity as at any time since 1847 (hear, hear). There was one remarkable aspect of this matter, that whereas in 1847 the blight in the potato was not an accomplished fact to the end of July, now they had the blight practically on the end of July. Now, he wished, in all moderation, to address a few words to no less a personage than the Lord Lieutenant of Ireland. He understood the difficulties of the Lord Lieutenant, and he could give him credit for this fact, that he had on more than one occasion, and certainly on one occasion, raised himself above the vile and corrupt surroundings by which he was necessarily influenced in Dublin Castle. He must say he was greatly surprised at the action of the Lord Lieutenant in this matter in departing from the rule he had laid down for himself not to communicate with the public Press on public events, and he was all the more surprised when that communication was absolutely misleading.**

**It is stated that steps have actually been taken to secure a residence in Ireland for the Duke and Duchess of York. At any rate this is the inference drawn from the fact that a member of the Lord Lieutenant's staff has been instructed to prepare plans of places in the neighborhood of Leopardstown which might be suitable for such a residence. When the Duke and**

**Duchess visited Leopardstown for the first time they were delighted with the beauty of the place. Nothing, of course could be done without the sanction of Parliament, though it is possible that when Mr. Gerald Balfour introduces his bill next session for the reform of local government in Ireland he may introduce the clause which has arrived at the House as a Royal Assent for the Lord Lieutenant.**

**Mr. Wm. O'Malley is at present travelling through Connaught to see for himself the actual condition of the crops in his constituency. He has visited several districts in his constituency and has no hesitation in saying that the condition of the potato crop is almost a total failure, and he is convinced that suit-riding and hunger will quickly induce unemployment on a large scale as forthwith offered. A number of the friends of Messrs. M. & Lavan, B.L. and William Taylor, entertained them at dinner at Taylor's Hotel, Portumna, previous to their departure for Western Australia. The Rev. Joseph Corcoran, P.P., Portumna, occupied the chair, and the Rev. Mr. Rush, Rector of Portumna, the vice-chair.**

**The Bishop and all the clergy of Galway have signed the following resolution: (1) That we, the Bishop and Priests of the Diocese of Galway in conference assembled, desire to express our conviction that, owing to various causes, but chiefly to the disastrous failure of the potato crop this year, the prospect during the coming winter and spring must be regarded with the gravest apprehension. (2) That, in view of the impending distress, we earnestly appeal to her Majesty's Government to discharge its first and imperative duty, and in the method of relief to be adopted, to consult for the character and feelings of our poor people.**

**The street preaching nuisance has revived in the immediate neighborhood of Tralee, and some disorderly scenes have been witnessed in connection with the attempt of two stout evangelizers to harangue a crowd in the Blennerhassett road. At the monthly meeting of the Tralee Town Commissioners the chairman, Mr. Thomas Lyons, referred strongly to the scandal that had been occasioned.**

**Intelligence reached Carrickmacross of a horrible occurrence some three miles from there. It appears that the wife of a small farmer, residing in the townland of Carrickmacross, had occasion to go to a field adjacent to her house to dig some potatoes, bringing with her two young children, the younger of which was 18 months old. Suddenly she was horrified to find that a pig had eaten away the right hand and left cheek of the poor child. She snatched up the almost lifeless remains of her little infant, and ran to her husband, who proceeded with all haste to Carrickmacross for a doctor, but the poor little mite had ceased to breathe ere the latter arrived.**

**ENGLAND. Death of a Brother of Cardinal Newman. The death is announced of Professor Francis William Newman, brother of the late Cardinal which took place at Weston-super-Mare. Deceased was ninety-two years of age.**

**Cardinal Vaughan's Secretary. The question of Cannon Johnson's vote came again before Mr. Mackerness, Revising Barrister for Westminster, on a claim for the lodger franchise, in respect to an apartment in the Archbishop's House, Westminster. The court takes the view that Canon Johnson is not a lodger in the legal sense of the word, but he occupies his room by virtue of service, and that inasmuch as he is the Cardinal's secretary and lives under the same roof, in the same house, he is not entitled to the service vote. Not being a lodger he is not entitled to the lodger vote.**

**SCOTLAND. Glasgow Catholic Municipal Candidates. Great activity is now being manifested amongst the various parties interested in returning members to the Glasgow Corporation. Notwithstanding the fact that there are nearly a quarter of a million Catholics in the city there is only one Catholic Town Councillor. This year there will be twenty-seven vacancies, and it is hoped that out of several Catholic candidates at least three will be returned. Needless to say that their chances of being returned as Catholics pure and simple are nil, but Mr. Hugh Murphy and Mr. M. J. Connell (a Lancashire man) and Mr. P. O'Hara are strong labor men, and it is almost certain that both of them will be returned.**

**PARMELETT'S PILLS possess the power of acting specifically upon the diseased organs, stimulating to action the dormant energies of the system, thereby removing disease. In fact, so great is the power of this medicine to cleanse and purify the diseased of almost every name and nature are driven from the body. Mr. D. Carswell, Carwell P. O., Ont., writes: "I have tried Parmelett's Pills and find them an excellent medicine, and one that will sell well."**

## Impressions of a Visit to Peterborough

Progressive Catholic Work at Episcopal Seat of the Diocese

Written for The Register

In the progress of my tour through Ontario I paid my first visit, the other day, to the thriving town of Peterborough. I had heard of its prosperity and high status as a centre of commercial activity, but until I saw it with my own eyes I did not think that a place not yet enjoying city rank could be so far advanced in all that pertains to a city's facilities and business progress. Sauntering along George street I noticed shops and marts of trade and commerce, fit locations for kindred places even in cities like Montreal and Toronto, and I also observed the alertness and energetic movements of the people, which plainly indicated a progressive thrift and desire to push onward. Many of the leading stores, banks and public buildings reminded me of what I saw in Yonge and King streets in the "Queen City" of the province, and from this prosperous and substantial foundation I inferred that Peterborough has a bright future before it; and that in the near future when the municipality enters the sisterhood of cities it will likely push ahead of many already in the roll of honor. But while rejoicing in the apparent prosperity of this live town my chief concern here was to take some notes on the progress and welfare of Catholicity in this episcopal seat of the diocese. Nor had I long to wait or far to seek for evidence that Catholic interests here are in a rising and satisfactory condition. Without waiting for clerical data or official figures, I saw in the newly renovated cathedral—a cost of many thousands of dollars—an unmistakable proof that His Lordship R. Rev. R. A. O'Connor, D.D., and the cathedral clerical staff, headed by Venerable Archbishop Casey, were alive to the wants of the times and to the spiritual and material well-being of their congregation, which numbers, I think, 3,000 souls or over. Of the various churches and cathedrals, I have seen outside of the great cities, very few indeed of them would I prefer to this present sacred edifice in its renewed and vastly improved state. A rare artist and decorator of Montreal did the work, and so, ceaselessly, too, that crowds of outside denominations have flocked to the superb paintings and effects produced. Then leaving that visible sign of Catholic advancement in this very centre, we take close observation of the valuable episcopal property acquired, and in doing so we see that His Lordship and his cathedral staff all housed in separate mansions of liberal extent and commodious equipment.

The reverend personalities of the latter are Ven. Archdeacon Casey—who lately celebrated his silver jubilee—and who is parish priest or administrator. Rev. T. F. Scanlan, who also attends the outlying mission of Dover manville and Newcastle and also takes his turn in seeing to the spiritual wants of the distant northern mission of Chandos. Rev. M. T. Fitzpatrick, B.A., who in addition to his cathedral labors adds the pastorate of Lakefield, some nine miles distant. The Rev. Joseph O'Sullivan, another zealous cathedral worker until about a month ago, is connected with the parish of Douro. When I saw the large body of worshippers I concluded that in the parochial mansion there is no clerical idler, for the great congregation is ever increasing in its numbers and its consequent needs, and this means unceasing labor for the devoted priests attached to St. Peter's. Aside from the spiritual duties to the congregation proper, there are several societies, and religious associations affiliated with it, and each of these makes a demand upon the time and services of the Rev. Fathers assigned them.

There are, for instance, the O.M.B.A., Catholic Order of Foresters, E.B.A., Young Men's Debating and Literary Society and the various sodalities, all to follow the Novitiate or Mother House, under Rev. Mother Austin, the convent, conducted by the Sisters of Notre Dame—where girls receive that sanctified type of religious and mental culture that marks their moral bearing through life—the Lake street school for both sexes, also taught by the Sisters, the Murray street school for boys, the separate schools, under the head mastership of Mr. Kehoe. In my wanderings about town yesterday I crossed the Otonabee river to Ashburnham, and it gladdened my heart to see, situated in the favored spot there, St. Joseph's Catholic Hospital, whose doors are open to the deserving poor and afflicted of all creeds and races, in charge of the devoted Sisters of St. Joseph, under the gentle yet firm management of Rev. Mother Vincent.

It was this devoted protector of the helpless who conducted me throughout the building, and as I passed from room to room and saw the tender care bestowed upon each and every one, I could not help remarking how nothing is the spirit of charity that engenders itself upon the soul and transforms it into a beneficent instrument to labor devotedly and without earthly reward for suffering creatures who cannot help themselves. Charity administered on this broad non-sectarian principle has its root in the essence of true Christianity, and is an essential part of a catholicism itself. To be justified to get succor at St. Joseph's Hospital, Ashburnham, it is only necessary that the applicant should bear the marks of affliction and not be known as an impostor. This is the comely feature of real Christian charity as it is inculcated by the Catholic Church, and lacking in this essential it would not be charity at all. This passing glance at the many religious and benevolent institutions connected with St. Peter's Cathedral, conveys some idea of the responsibility resting with the returned clergy who are charged with their administrative functions: but the toil and practical work can only be told to the Bishop and to the Rev. Fathers themselves. All these needed agencies, for the advancement of the moral and material happiness of a large Catholic flock may be called the regular arm of the Church, hence the fatherly attention and care bestowed upon them by the good Bishop and his body of devoted clergy. To older dioceses it may seem a marvel how quickly Peterborough organized and perfected all these beneficial institutions, considering the short years of its existence, but episcopal zeal and clear-sightedness can accomplish many things that would appear almost impossible to indolent and lukewarm laymen. Besides, Peterborough has been singularly fortunate in her three episcopal rulers. Her first saintly ruler, the late lamented Bishop Jamot, laid the foundations true and well with an apostolic fervor that brooked no defeat or delay. Her second bishop, the present distinguished occupant of the see of Hamilton, built well and truly upon the sure foundation of his predecessor. But it has remained to the present able Bishop of the diocese to advance, with extraordinary strides, the religious, educational and charitable status of his extensive diocese. Dr. O'Connor was noted for his great administrative ability long before he entered the episcopate, but his elevation and consequent increase of responsibility has greatly strengthened his governing powers, and to his vigilant and enlarged faculties are due much of the prosperity throughout his well-managed See. Of course, he is ably seconded by his learned and willing body of priests, who have caught the inspiration from their beloved leader, and in his diocesan consultors and Vicars-General, namely: Mr. Laurent, Lindsey, and Very Rev. Joseph Browne, Douro, he has wise heads and sound judgments to depend upon. Belonging to the Church militant, these ecclesiastical leaders may, without impropriety, be likened to military generals who could make no conquests without a submissive and efficient army. The army of lay Catholics comprised in the Peterborough diocese will compare with any Catholic laity in Canada, and to their docility and loyal support of their bishops and pastors a good deal of the gratifying results seen in the diocese to-day are due. Taken as a compact body in the town of Peterborough itself (the Catholic element has proved its standing and worth. If a Catholic litigant wants legal advice he can get it from Mr. L. Hayes or from Mr. O'Connell; if medical aid be demanded, Dr. McGrath and Mohr can be called. If clothing and dry-goods and various kinds of merchandise be required Messrs. Gough Bros. and Mr. Harry Le Brun can fill the bill. These are merely mentioned as specimen bricks in the Catholic temple raised by perseverance in Peterborough within a few decades. But it is not suggested that exclusiveness in any kind of dealing should prevail in a mixed community, but rather a kindly fusion of commercial and social affairs, so as by unity of purpose to make the beautiful town of Peterborough still more progressive. I have reason to know that this is the view held by the reverend Bishop O'Connor and his Lordship's clerical fellow-workers; and no one can deny that such a mingling tends to the general prosperity and stability of the municipality and to that of every individual citizen. Getting beyond the limits of the town one does not lose his good impressions, for the suburbs are really elegant, and the cosy dwellings seem to indicate a degree of personal comfort that should prolong life and solidify happiness. Then, the surrounding scenery is splendid, and it improves the farther northward one goes, until one's senses become fairly enchanted by the won-drous sights among the various islands, dells, creeks and other formations made by nature's own bountiful hand. Who could resist the charm of such spots as Stone Lake, Burlington Falls, and such like scenery? Happy, indeed, must a people be who can still linger near home and withal enjoy landscape and scenery as grand as any to be found in any part of Ontario. From the too brief visit I was enabled to make to these parts I reasonably concluded that the citizens

of Peterborough and the district have reason to be proud of their locality, and if they murmur it is not because generous nature has not been kind to them. During the week Catholic circles here were gratified by the presence of Rev. Father Fallon, B.A., D.D., Vice Rector of Ottawa University, who came purposely from the capital to preach a charity sermon in St. Peter's Cathedral. The text chosen by the talented divine was the unity of the Catholic Church. Besides treating this essential doctrine of the Church in the most learned and eloquent way he made a powerful appeal for aid for the children of poor parents. The fame of the preacher had preceded him and this drew not only a vast Catholic audience, but also large numbers from the various Protestant congregations of the town. So beautiful were the conceptions of the able Vice Rector that the audience were at times carried away by the force and eloquence of his utterances. When it is understood that he is not much over 30 years of age, and is of stately height, pleasing presence and melodious voice, it will be easy to estimate the worth of such a gifted man in the domain of religion and learning, if God will only prolong his years.

### FIRE-SIDE FUN.

"They have moved our choir to the other end of the church."  
"What's that for?"  
"Our clergyman is delicate, and he said he couldn't stand having twelve girls fanning his bald spot all at once."  
Louisville Courier Journal.

Mother—(arranging for the summer)—"I want the girls to go to some place where the nicest men are, of course."  
Father—"Then, my dear, you had better let them stay in town."

Glady—What are the silent watches of the night, Ethel? Ethel—"I don't know, unless it's those they've forgotten to wind up."  
Mamma (explaining spiritual truths to her little boy)—"Tommy, when you die you leave your body behind; only your soul goes to heaven. Tommy—Well, mamma, what will I button my pants to?"

The Teacher—When a woman's husband dies, Estan, what is she called? Patsie—A widow. The Teacher—And when a man's wife dies what do they call her? Patsie—(after some thought) A wid-out-her, ma'am!

"I am afraid the authorities at Washington City are a trifle slow," said Mr. P.  
"What makes you say that?" asked Mr. M.

"They neglected to take the census while the rest of the world were at its height,"—Pittsburg Chronicle Telegraph.

"What did Noah live on when the flood had subsided and his provisions in the ark were exhausted?" asked a Washington Sunday-School teacher of her class.

"I know," squeaked out a little girl after the others had given up.  
"Well, what?" enquired the teacher.  
"Dry land."

"Don't borrow trouble, Jack. What's the use?"  
"Borrow trouble? Who said I was borrowing trouble? I've got trouble to lend."

Languid Long—I wonder what became of Professor Clothelme dat was wid us last summer, Pete.  
Parambulating Pete—De professor recently accepted de chair of electricity at Sing Sing.

Rakemug—Say, Ruggles did yer ever think wot fine work nature does on makin' 'em?  
Ruggles—Yes, and what a bad job some women makes turnin' it inter pie.

Literary Critic (laying down a new book)—I wish over maid, wife and mother in the country could read that book.

Able Editor—Will, run in a line to the effect that that book is one which no woman should be allowed to see.

Deacon Grimes—I saw you at our church Sunday. That was a masterful arrangement of Satan that Mr. Tetter gave us, wasn't it?  
Fogg—Yes, it was simply awful. But, do you know I have made it a rule in life not to make up my mind upon any matter until I have heard both sides.

"Plato," said Diogenes one day, "have you such a thing as a monkey-wrench?"  
"Yes," replied the philosopher; "I got one with my bicycle kit."  
"Just the thing," continued Diogenes: "I would like to borrow it for a short time."

After a while Plato said to himself: "I wonder what the old crank wanted to do with my monkey-wrench. I believe I'll hunt him up and see."  
And presently Diogenes was found, on back of the Temple of Cybele, working like a blacksmith.

"Here," exclaimed Plato, "what are you trying to do, anyhow?"  
"I'm trying to put a cyclometer on my tub," said Diogenes; and after that the Athenians ceased to linger upon the crossings when they saw him coming.

## Domestic Reading

"To overcome evil with good" expresses a deep and true philosophy which we do not always fathom when we repeat the words. The enthusiasm which lifts a man out of himself which makes him forget for a time his own petty affairs, and fills his mind with other thoughts, and his heart with other affections, hopes, and desires, is a good which by its mere presence will overcome much evil. Among the many means of lifting and helping others there are few so effective as this.

It is the bubbling stream that flows gently, the little rivulet that runs night and day by the farm house that is useful, rather than the swollen flood or warning state of the Niagara cataract over water, and we stand amazed at the powerful greatness of God there, as He pours it forth from the hollow of His hand. But one Niagara is enough for the continent of the world, while the same world requires thousands and tens of thousands of silver fountains and gently flowing rivulets that water every farm and meadow and garden, and shall flow on every day and night with their gentle, quiet beauty. So with the acts of our lives. It is not by great deeds like those of martyrs, good is to be done, but by the daily and quiet virtue of life.

We are all ready to declare with emphasis our belief that character is far more necessary to the welfare of the individual and the good of society than any amount of learning or information. Yet this belief must be rather one of the head than of the heart, for unfortunately, it does not effectively influence our practice. The mental discipline gained by intellectual studies is eagerly craved by the parent for his child, and by every lover of his nation for her people; and being thus eagerly craved, it is, of course, secured: continual accessions are being made to it in improved methods—teachers and text books and the best thoughts of competent persons are constantly being brought to bear upon it. Now, if we really believed in our own hearts what we profess to hold—that, important as this may be, the possession of a good character for truth, honesty, fidelity, and industry is vastly more important—should we not see fruits of such a belief exhibited in at least equal efforts to promote it?—Charles Lamb.

Perhaps one of the most indispensable and endearing qualifications of feminine character is an amiable temper. Cold and callous must be the man who does not treasure the meek and gentle spirit of a confiding woman. Her lips may not be sculptured in the lines of beauty, her eye may not roll in dazzling splendor, but if the native smile be ever ready to welcome, and glances are fraught with clinging devotion or shrinking sensitivity, such must be held as far above "gold and rubies." A few moments of enduring silence would often prevent years of discord and unhappiness, but the keen retort and waspish argument too often break the chain of affection link by link, and leave the heart, with no tie to hold it but stern and frigid duty.

One of the most disgusting and prevalent vices which is growing to alarming proportions is that of profanity—mangled, vulgar profanity. Its use is confined to no sex or position. It pollutes alike the conversation of youthful strength and decrepitude. In the highways and byways, the counting room and the workshop, and too often in the social and family circle the ear is dinned by conversation interlarded with profanity which neither dignifies, emphasizes nor embellishes. The strutting vices with the man of business in the interjection of oaths, and long before he reaches man's estate has acquired a detestable habit which becomes second nature, and has secured his proficiency for a professional swearer for the term of his natural life; so that go where he may his foul mouth carries the contagion, and becomes a veritable cesspool of slime—a standing menace to the welfare of society.

Leaving moral or religious consideration entirely out of the question, is it not time that this abominable, ungentlemanly practice was abandoned? and can the Press fulfil a nobler mission than make its influence felt in aid of its suppression? The vernacular of the black-guard, under all circumstances reprehensible, is especially out of place in the family circle, business or social conversation of friendly greeting; and yet the practice referred to prevails to a greater or less extent in all of them. It is high time to call a halt, to put the penalty of social ostracism on the individual who indulges in it. Peculiarly apropos in this connection are the lines of Quowper: "Maintain your rank, vulgarly despise; To swear is neither brave, polite nor wise."

There are so many cough medicines in the market, that it is sometimes difficult to tell which to buy; but if you had a cough, a cold or any ailment of the throat or lungs, you would try Bickel's Anti-Consumptive Syrup. Those who have used it think it far ahead of all other preparations recommended for such complaints. The little folks like it as it is as pleasant as syrup.

The Domain of Woman

TALKS BY "TERESA"

The terrible period of the French Revolution is brought vividly before our eyes in part by Madame Campan's memoirs...

colours that it would be immediately detected. As to the subsequent fate of the neck line, it seems to be shrouded in complete mystery...

Everything comes to those who wait. I remember Mr. Kintyhard's glowingly rubbing his hands. I guess his mind is now, in the domain of 'Our Lady of the Snows'...

I have another piece of news to impart regarding the wonderful cycle competing for the gold of the Province...

It is to be wondered at that the con- enated and long smouldering fire should at last burst into a terrible conflagration and sweep away in its devouring march everything that savoured of the hated aristocrat...

By the way, there will be a post office at the sale in connection with the Album table; visitors may write letters to their friends and post them and afterwards notify the friends that a letter is awaiting them...

Of course the chief brunt of the people's vengeance fell upon the Royal family as being indirectly if not actually responsible for the state of misery and starvation in which the majority found themselves...

Trudge, trudge, trudge through the snow with weary a moment's rest. Or the rattle of the sleds on the snow, and from the base of the cold white crest...

But the reflection that the worst part of a wronged people's vengeance always falls upon the most innocent families leads one to wonder at the inscrutable ways of Providence...

Trudge, trudge, trudge through the snow with weary a moment's rest. Or the rattle of the sleds on the snow, and from the base of the cold white crest...

The Toronto Street Railway Company seems to have a decided preference for open cars. What is the reason of this, I wonder? Is it because the open cars hold more than the closed ones...

Have you ever noticed the bewilderment of the clergy sometimes, at a garden party or other social function, when familiarly accosted by somebody who whose name they cannot recall?

It is not necessary, replied Ranaud, "God has witnessed the payment." "Do you believe in God?" sneered the host. "Most assuredly," replied Ranaud, "don't you?"

That altered the case. Of the late French Senator, Ranaud, the Kolnische Zeitung tells the following anecdote: When Ranaud first came as Senator to Paris he engaged a room at a hotel and paid a month's rent—one hundred and fifty francs—in advance.

curator who had been recently married and whose memory for faces was better than his memory for names. Soon after his wedding he attended some social function where he was suddenly greeted enthusiastically by a rather stout, elderly lady who addressed him as "George."

The Influence of the Old Catholic League

We have been requested to publish the following letter, which has appeared in The News: Will you kindly allow me to use The News to enable me to explain my position in reference to a subject I feel personally interested in...

It is to be hoped there is nothing sectarian in this almost unprecedented unity of sentiment, and I beg forgiveness for ever entertaining the thought. If this is to be a revival of the old Catholic League, and without expressing an opinion in regard to the necessity of such revival, I will, with your kind permission, endeavor to defend the notions of that League...

I do not apologize for my defence; on the contrary, I am proud of my connection with it, which was that of a private following the lead of the Catholic element of the Province irrespective of parties.

I shall now endeavor to explain the case which led to this movement. The Government of the Hon. John Sandfield Macdonald was the first after the Act of Confederation had been passed. Catholics were astonished to find they were systematically ignored in everything pertaining to public recognition.

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fanatics in this Province to keep alive an agitation that must tend to their own injury and a reflection upon the Legislature; on the contrary, should on inquiry it be found that a necessity exists for a reconstitution of the League, then I trust that the Catholics will be equal to the occasion...

A BOY'S SUFFERINGS.

Each successive year brought fresh attacks with increasing severity until he was a Physical Weak.

Mr. and Mrs. W. R. Kelly are people who are deeply grateful for a kind intervention of Providence whereby the life, health and happiness of their twelve year old son, Master Harry, has been restored and preserved.



of his former self. Despite all we could do he was again attacked in the next spring. You can imagine the fear and dread with which we watched those recurring attacks...

That altered the case. Of the late French Senator, Ranaud, the Kolnische Zeitung tells the following anecdote: When Ranaud first came as Senator to Paris he engaged a room at a hotel and paid a month's rent—one hundred and fifty francs—in advance.

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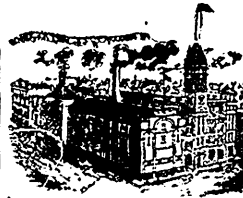
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THURSDAY, OCTOBER 14 1897. Calendar for the Week. Oct. 21 - St. Ursula and Companions. 22 - St. Melo. 23 - Most Holy Redeemer. 24 - St. Raphael, Archangel. 25 - St. John of Beverley. 26 - St. Francis.

A report comes on the same day from New York and Winnipeg that the Pope's decision on the Manitoba school question is a ratification of the agreement arrived at between the Dominion and Provincial Governments. It would be as well to wait until the report comes in an authoritative form from Rome.

Mr. C. Walsh, formerly editor of THE REGISTER, has been elected President of the Toronto Young Liberal Club. Mr. Walsh is a man of ideas and great energy, along with which he is a facile speaker. He is to be congratulated upon the honor conferred on him by the political club with which he has been closely identified for a number of years. Mr. Walsh is now a member of The Globe staff.

Mr. Charles A. Dana, editor of The New York Sun, whose death is somewhat unexpectedly announced, was one of the famous men of the country. In every part of the earth outside the United States the name of America is more or less associated with the name of a few American celebrities one of whom was unquestionably Dana, of The New York Sun. It is related that when the hermit Mohammed Abdallah Ben Oman rose in his native desert some years ago, one of the fanatics who flocked to his standard narrowly escaped being condemned as an impostor, because his name or part of it sounded familiar to the ear of the divine reformer, who said upon the spot that there was but one "Dana Sahib" - of The New York Sun. Mr. Dana was a great journalist and a kind hearted man. The republic of letters—at least that portion of it located in the United States—acknowledged him president.

The British Practical Education Commission has been taking a mass of testimony from competent educationists as to the effects of manual training in the Board schools. One very interesting fact has been attested by more than one witness. It is said that Irish boys in England do not ascend the industrial ladder as quickly as might be expected from their natural abilities. The cause assigned is their deficiency in any manual or technical training. Mr. Alfred Percival Graves, for example, is quoted in The Freeman's Journal as testifying that he had a very wide experience of the Irish Catholic schools. The boys in those schools, considering their class and surroundings, are "decidedly quicker and smarter than the English children." They pass the standards more easily; and as a consequence often left school earlier than the English boys would do. Then they went out to work without having any manual or technical training in the schools—nothing but book learning. The result upon their success in life was unfortunate. Mr. Graves' evidence was borne out by other equally eminent authorities. The experience of England can be made profitable elsewhere. If there is a country in the world in which manual instruction should have its place in the scheme of public education, Canada appears to us to be the place.

A young man named Ponton, an employe of the Dominion Bank at Nanapano, was recently arrested on a charge of having robbed his employers of a considerable amount. To have obtained the money Ponton must have known the combination and entered the safe at night. A prima facie case was sought to be made out against him upon the evidence of two Pinkerton detectives imported from the United States. To suspect Ponton and consider him guilty apparently involved but one mental effort on the part of these American detectives. Their next step was to tackle the young fellow and make him believe that he had to prove his innocence conclusively. To say the least their methods were not admirable. Finally the case was brought into court and after a long and patient unravelling

of the web woven by the Pinkerton men the magistrate came to the conclusion that not one particle of true evidence had been set before him. Just now when a considerable anti-American sentiment prevails in Canada, when force objection is made to an old tub of an American trawling ship passing through the Welland locks into the upper lakes when every breath of state association talk in the American press calls for imposing jollicee demonstrations from our Canadian Jingoos. It is strange that an incident like the employment of American detectives to assist in the administration of Canadian law should pass unnoticed. Still, so we should have a strike here and that a posse of armed Pinkerton men were brought over and peace was maintained here by such methods as were exhibited at Homestead and Hazelton. Capitalists might just as well do one thing as the other. Indeed the less harmful course would be to bring over the armed force for then public opinion would become aroused and the experiment would probably not be repeated. But this is neither the first nor the second, and likely enough will not be the last occasion when Canadians suspected of crime must submit to be hounded and terrorized by methods peculiar to the United States, although considered disreputable in many parts of the Union. Our press here sometimes makes pretence that the American or French methods of investigating crime occasionally resorted to by Canadian police. But what are Ontario or Toronto constables to think when American detectives are brought into the country over their heads? We do not believe there is any discernible sentiment in favor of annexation in Canada, but certainly if some purblind believer in such a future for the Dominion were to seek for an argument upon which to pin his faith, he could not find a better one than this, that the most conservative minded institutions in Canada, the banks, prefer to employ American rather than Canadian methods for the prosecution of persons suspected of crime.

Brilliant Record of Catholic Schools.

In another column we publish the official record of the Catholic Separate schools of Ontario in the High school Entrance examinations of June, 1897, the Public school Leaving examinations and the High school examinations. Only the first class of work is done by any considerable number of Separate school pupils, so that both in the Public school Leaving examinations and the High school examinations the Catholic pupils have put themselves to the test under an obvious disadvantage. Nevertheless they have come off very creditably. They have done even better than the pupils of the Public schools in the Public school Leaving examinations. The Separate schools in 1896 showed a percentage successful of 62, and 63 in 1897, whilst the record of the Public schools in the same years respectively was 58 and 67. This is, putting one year with the other, a slightly favorable comparison for the Separate schools. The Sisters of St. Joseph, the Loretto Nuns, the Sisters of the Holy Cross and the Congregation of Notre Dame have also passed their pupils through the High school examinations in Toronto, Hamilton and other places.

The broadest test of the excellence of Catholic education, judged by the provincial standard, must of course always be the High school Entrance examination. Out of a total of 696, writing in 1897, 622 passed, or a percentage successful of 76. This very high percentage advances the standard very considerably within the year under review, the previous year showing 66 per cent successful. This is the more satisfactory when it is observed that in 1896 the record of the Public schools was only 61, and lower still in 1895 when it stood at 58. In the preceding years the Catholic schools had likewise the favorable side of the comparison; but never was the lead so long as in 1897.

The teachers in our Catholic schools, equally with Catholic parents, may feel a pardonable degree of pride in this evidence, the more so when they remember that about one-third of the Separate schools are situated in French and German settlements, where, as a general rule, the children begin handicapped by ignorance of the English language. The volume of every movement is a factor to be considered in connection with the rate of progress, and it is natural to suppose that the incentive in the Public schools would be greater than in the Separate schools in proportion to the far and away greater number of teachers and pupils aiming at a com-

mon standard. But this is not all. In some subjects the text books used in the Separate schools are not always the same as are used in the Public schools, and as the examinations are based on the Public school text books it is clear enough that the competing Catholic pupils are left no choice but to go upon their broad general knowledge of the examination questions. When such broad clear knowledge can carry them through an examination with flying colors their teachers have a very special and particular claim to recognition for their method of imparting instruction. Another fact that must go to establishing this very contention is found in the record of the Toronto school that this year, for the first time, and with very short notice, sent some of the senior fourth class girls up for examination and with a distinctly satisfactory result.

Under such circumstances as irregularity of work, smallness of the number of candidates, and hasty preparation of some of them, was the record of 76 per cent successful achieved. Surely nothing more than the bare facts are required to give renewed incentive to Catholic teachers and pupils alike in preparing for future examinations. One incentive they have had in the past and we are not inclined to ignore it. Catholic schools have been abused and Catholic pupils pitted until they had to demonstrate not only their equality with the best in the province but their superiority. Catholic parents are confident that their system is the best; and they are right in requiring that the public record of their schools should be kept well ahead. The statistics we publish to-day are calculated to strengthen the confidence of the parents and to encourage the teachers and pupils to still better work.

A Final Word With The Record.

We shall close a small controversy with The London Record without making the least effort to place our contemporary in any other light than it has of its own voluntary act chosen to appear in. The Recorder is engaged in defunding, to the best of its ability, the rights of Catholics in connection with the public service. In this both The Kingston Freeman and The London Record are anxious to contribute to us a partisan motive. They do not pretend to have any information of their own touching the various instances of persecution of Catholics in the public service, already stated in these columns. Indeed, The London Record, when invited to make inquiry on its own account into such matters, bethought itself of its "holy religion." We frankly declare that religion does not affect us in any such erratic fashion.

Let us look at the case of The Record. We had made no reference either directly or indirectly to it when it came out and stated that the object of the articles in The Recorder—without naming this paper—is to injure the Government. At once the question arose, why should The Record be solicitous for the Government? Why, indeed, should it be so very solicitous on behalf of the administration that it cannot listen unmoved to public criticism delivered upon stated facts and accompanied by an expressed desire to see the other side of the story, if there be any other side to it? Some explanation of the jealousy of The Record for laudatory reports of the Government at Ottawa is called for. The Kingston Freeman had an exactly similar outbreak of zeal, so that the thing must have been communicated to one or the other, and from one to the other; or—and this is the point suggested by The Record itself—it must be a malady arising from a peculiar habit of mind. We mean the habit of dividing the whole population of the Dominion into two classes of partisans. Many people are afflicted by this peculiar malady, of calling every one who is not a Grit a Tory. We know it from experience. When we had occasion to sharply criticize the Government of Sir Charles Tupper certain gentlemen publicly denounced the paper as "a Grit sheet." As soon as we criticized the Government of Sir Wilfrid Laurier it was really startling the suddenness with which The Kingston Freeman and The London Record leaped forward to do war against a "Conservative partisan."

It is reasonable to suppose that the same motive inspires both papers. But what puzzles us is that The Record should associate its motive with "holy religion" whilst its language contemporary is out of court on any such count. However let us accept The Recorder's religious motive at its face value. It is apparently so strong an influence that it will not permit the editor to make any sort of inquiry into the facts for himself. But we are in a position to declare that quite as jealous advocates of the statesmanship of the members of the present Government as the editor of The Record have written to Manitoba concerning the Tennant case, and they know, if The Record does not, that the facts are exactly as we have stated them. Again, if it be "dragging holy religion into the mud" for this paper to demand justice for Mr. McAllister, of Oubourg, we beg to inform The Recorder that Father Murray, the respected parish priest of that town, is one of the first signers in Mr. McAllister's behalf of the protest sent to the Government, and to which the following gentlemen, after Father Murray, have put their names: E. O. McNicoll, M.D., John D. Hayden, J. H. Dumble, Police Magistrate, Sam Clarke, George Waters, W. J. Douglass, J. E. Ivey, M.D., D. Rooney, J. P. Field, P. Dermott, Capt. H. Rooney, J. D. Roberts, Thomas Gillard, William Lunnott, J. N. Campbell, O. W. Powell, Thomas Downs, E. C. S. Hogue, Barrister; William Henderson, Lieut.-Col. Boulton, John Hayden, Hugh Gordon, A. J. Howson, Capt. Harley, P. E. Delany, William Hill, S. H. Howell—the leading citizens of the neighborhood.

We might urge similar facts in regard to the other cases of unfair treatment of Catholics which we have described. So that while we do not claim for anything published in this paper more consideration—religious or otherwise—than the facts and arguments contained in our articles fairly entitle them to, we certainly do deny to Brother Coffey, or any other political partisan, the right to say that we "drag holy religion into the mud" when we defend the rights of Irish Catholics in Government employment. We deny to The Kingston Freeman and The London Record the right to set in the capacity of religious monitors on matters touching the conduct of their political nurses. They are entitled to share, one with the other, whatever religious sentiment they can discern in their united objection to the present protest of Irish Catholics; but of any religious countenance of their views apart from themselves they should show proof.

The Example of St. Catharines.

We regard as a notable event in the advance of Catholic social life here in Ontario the opening of the new Canadian Lyceum and Athletic Club, at St. Catharines, on Saturday evening, October 23. The Catholic people of this province have attained and hold an honorable place in the march of modern popular education, their primary schools being equal to the best; their churches and charitable institutions would be a credit to any Christian community on this comparatively new continent; and if their representatives are few in the judicial and political places of honor, the fault is not theirs, nor are the men wanting who would worthily represent them. But Catholics in Ontario, whatever else they may be credited with, are constantly reminded that they have neglected modern means of improving their social life. Their ideal of the domestic life is unquestionably as high as any in the world, not even excepting the Irish race in the old land. But notwithstanding all that, there is undeniable truth in the other view, that social intercourse is a distinctly educational influence and should not be ignored by any section or class of a mixed community. Take the case of a Catholic boy in one of our cities or large provincial towns, who leaves the high school and takes up employment. He has the usual stock of book knowledge, but is of course without any sort of mental discipline based on some favorite subject of study, such as the pursuit of nature in the woods and fields, popular science, or something of that description, to engage a reasonable part of his spare time. Domestic life pure and simple are not always strong enough to engage a young man's attachment to the family circle evening after evening. Besides there is another class of young men—an increasing class—whose employment separates them from the

home, and in the cities and large towns it is the general experience that there is no more friendly and isolated life than that of the young man in a boarding house. All young men naturally love life, exercise and social friendships. And if they did not seek them, there must be something radically wrong in their make up. Unhappily they often, of necessity, seek them in undesirable places and among a very heterogeneous company, in athletic clubs in the heart of the city, in billiard halls and similar meeting places of the floating youth found in every considerable centre of population. We have no intention of describing a rake's progress due to such environments. Many young men, thanks to an early religious education, rise superior to every disadvantage of their condition. We only wish to make the point clear that such are not the surroundings that any Catholic father would select for his son at his entrance into life. But give a circle of Catholic young men of average education the advantages of a club that is solely intended for their improvement, in the matters of athletics, reading and social friendship, a club that is not speculating upon their necessities, or in which they are expected to spend all their spare money; a club in which they hardly can help making desirable acquaintances; in such a club we say they cannot fail to find many opportunities for advancing their social and material aims.

Such a club, we understand, is the new St. Catharines Lyceum. Our sister city is fortunate in having among its citizens a considerable number of Catholic gentlemen of public spirit, as well as means; gentlemen like Capt. Larkin, who participates in every worthy public movement. But St. Catharines is particularly fortunate in the citizenship of Dean Harris, to whose worth the whole of Ontario is prepared at any time to testify. Our object in speaking at so much length about the new Lyceum is not so much to praise Dean Harris and the others who have in a comparatively short time crowded their enterprise with success, but to recommend their example to others. Toronto needs a Catholic club more than any city on the continent; in other cities and towns the need is more or less apparent to everyone; but now that Dean Harris has set the example it is to be hoped the near future will witness a grand demonstration of public spirit in this long-neglected direction of Catholic effort.

The Tammany Boss.

The city of New York is in the throes of the most interesting mayoralty campaign in all its history. There is a loud cry in Gotham for good government; but the Gethimmites are very much divided in opinion over the means and the men to be depended on for better administration. Those who are most at sea find plenty of satisfaction in calling Richard Croker, "the Tammany boss," all sorts of bad names. Their cries find the most distinct echo in the Canadian press here, however. Croker is condemned by a certain section because he is supposed to be an anti-British plotter. In New York he is denounced from every platform for being a friend and fellow-well-met with the Prince of Wales. Richard Croker may be a terrible politician; but he has at least one redeeming characteristic, that he never desponds to the low personalities employed by his "outraged" opponents.

Hamilton Shows the Way.

The Hamilton Spectator (anti-Irish) of October 13 published a characteristic editorial on Hon. Edward Blake's appeal to the friends of Home Rule in Canada. We imagine that very few friends of Home Rule read The Spectator's article; but when we say that its language was characteristic of The Spectator they may form a pretty true idea of its quality. It is possible, however, that some of the tried and true friends of Home Rule in the city of Hamilton read the malicious statements of the local exponent of Irish Toryism. But whether they did or not it is a noteworthy fact that they are the first in Canada to publish the opening of their subscription list in reply to Mr. Blake's appeal. More power to their spirit; and we hope that the example of the Irishmen of Hamilton may be followed in every city and town in Canada where self-

constituted defenders of the present system of Irish Government—a system utterly at variance with our Canadian institutions—repeat like osed parrots the sham loyalty cries of the organs of Irish landlordism and officialism.

We publish elsewhere the Hamilton resolutions to which our friends there are attaching their names and subscriptions. It is in such resolutions that Canadians may read the true Canadian spirit, that would, if it were possible, spread the liberty and responsibility we enjoy here throughout every portion of the empire outside the island of Great Britain. Recent events have helped to turn attention upon this Dominion and its citizens more than was ever before the case and this fact will not be lost upon the Canadian friends of Home Rule, who have now a most fortunate opportunity to help the Irish cause to victory.

A Trustee Honored.

Gratitude is by no means common in this age of force competition, and it is therefore with great pleasure we publish the following letter, which shows that the boys of our separate schools are not deficient in this virtue. Mr. James Ryan, the recipient of this letter, well deserves the regard both of teachers and pupils of the separate schools of our city. He is at present senior member of the Separate School Board, and has continued in office as representative of Ward 8 for nearly twenty years, and prides himself on the fact that he has never been absent from a regular meeting of the Board during that period, which shows the deep interest he has always taken in the education of our Catholic youth. As Chairman of the Sites and Buildings Committee, a position which he has occupied for years, he has given a great deal of time and attention in looking after the interest and welfare of the schools, and has supervised the erection of five new schools situated in St. Mary's, St. Helen's, St. Joseph's and Lourdes parishes; also the commodious schools recently erected in the parishes of St. Peter and Sacred Heart. He was the only member of the Board present at the opening of the former school, on which occasion he gave an excellent exposition of the work and standing of the separate schools of this city. Mr. Ryan has an intimate knowledge of every detail of school construction, and is always able to express that knowledge in clear and forcible language. He is a warm debater, quick at repartee, and looked upon by the members of the Board as an authority in parliamentary procedure. In the recent games, which gave great satisfaction to both parents and pupils, he was the moving spirit, contributing not only his time, but a welcome addition to the store of prizes, as the following letter will show:

La Salle Institute, Toronto, Oct. 6, 1897.

DEAR SIR,—I have been instructed by the unanimous vote of the executive of our Field Committee to tender you our many thanks for your generous contribution to our store of prizes. Owing to the marked value of your several prizes a delegation has been requested to call on you to express their deep sense of gratitude and to testify to our appreciation of your generous spirit. I am, dear sir, yours very gratefully, J. COSTELLO.

Death of Sister Mary Aloysius.

Sister Mary Aloysius (Miss Annie Elizabeth Harris) died in the monastery of the Precious Blood on Saturday, October 21st, after an illness of nearly two years. Sister Aloysius was only 25 years of age, five of which were spent in the monastery. She was the third daughter of Christopher G. Harris, of the city, who has also another daughter belonging to the community, Sister Berchmans, Mistress of Novices. The funeral of the deceased took place on Tuesday, the 12th instant. The Mass and services were conducted by the Rev. Father Marjion. Many of the priests of the city were present. The obsequies were filled with the relatives and friends of the deceased.—R.I.P.

Parish of Midland.

Rev. Arthur Barolo, of Montreal, who was educated at the Canadian College, Rome, has been appointed parish priest of Midland, Archdiocese of Toronto, in the room of Rev. Father Collin, who has returned to Montreal. The town of Windsor, Nova Scotia has been wiped out by fire. Hundreds of families are in need of immediate relief.

Appendicitis.

Very long word and of but... It is used by the medical... to designate a disease caused... abnormal growth on some part of...

We have no thought of discussing any... theories which medical scientists... advanced on this matter. Being... no member of the healing...

It would be easier to bear it then... SUGGESTED FOR IRELAND. Irish Citizens of Hamilton Express Condensed... and Administration for Edward Blake...

Resolved, that we rejoice to see... at the Hon. Edward Blake, member of... the British Parliament for Longford...

Resolved, that we hail with heart-... satisfaction every effort that tends... to the unity and harmony of our people...

Resolved, that we endorse our... representative by contributing according to our ability... to meet the expense of this prolonged but...

There is one consideration coming on... here which more seriously... deserves, with more seriousness... what it is to be free.

Resolved, that we rejoice to see... at the Hon. Edward Blake, member of... the British Parliament for Longford...

Resolved, that we endorse our... representative by contributing according to our ability... to meet the expense of this prolonged but...

Resolved, that we endorse our... representative by contributing according to our ability... to meet the expense of this prolonged but...

Resolved, that we endorse our... representative by contributing according to our ability... to meet the expense of this prolonged but...

League of the Cross. A very successful meeting of St. Mary's Branch of the League of the Cross, was held on Tuesday evening Oct. 12, Mr. P. Lowe presiding...

Alphonse E. O'Neill—a promising young man of 28—died at his father's residence, Queen street west, on the 13th instant. Deceased was born in Toronto and at an early age exhibited an aptitude for mechanics...

The advent of cold weather has caused the members of old St. Paul's Convent to put a hustle on. Their last meeting resembled one of their old time hummers of some years ago...

The following amounts have been contributed by the various parishes of the archdiocese for St. John's Industrial School, Bluevale: St. Michael's Cathedral, \$96.00; St. Mary's, \$100...

On Sunday evening next special musical vespers will be sung in St. Paul's Church at which the collection taken up will be devoted to the parish branch of the St. Vincent de Paul society.

NY-ASSAN

A Word for Sufferers to Remember. New System of Natural Cure of Skin Diseases—Sent to Ugra Only. CASE OF ECZEMA. The Rocky Mountains July 30th, 1897.

In the Estate of the Reverend Henry Joseph McPhillips, late of the Township of Mara, in the County of Ontario, deceased. NOTICE IS HEREBY GIVEN pursuant to the provisions of Section 104 of the Ontario Companies' Act...

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Chats with the Children.

Many persons, says Comma, have been waiting, and still wait, with impatience for the news that ought to reach us from the Andree expedition by means of the twenty-five carrier pigeons that were taken with it. I was agreed, it seems, that these pigeons should be set loose from day to day and, whatever may be the fate of the balloon 'Engle, it seems very astonishing that only one of these birds should have reached us, the one set at liberty in latitude 82 degrees. An English naturalist, Mr. Tegetmeier, explains that we have been misled by a false hope, carrier pigeons not being able, according to him, to traverse the great distance that in less than one day would separate the travellers from the home of the pigeons, and still less to traverse the 1,400 kilometers (870 miles) between Tromsø and the North Pole. Pigeons have flown from Belgium to Rome (less than 500 miles), but the proportion of those that made the journey was very small, besides, the flight took fifteen days, and, finally, it was made under favorable conditions, in that wherever a pigeon might alight it found food and a resting place. These conditions are absolutely lacking in the Arctic regions, and the probability is that the pigeons of the expedition have perished miserably and uselessly. No brooder who had any affection for his birds, says Mr. Tegetmeier, would have consented to expose them to such a trial, if he had had the least experience in his business.

THE BELFRY PIGEON. On the cross beam of the old South bell. The nest of a pigeon is built well; In the summer and winter that bird is there. Out and in with the morning air. I love to see him track the street, With his wary eye and active feet. And I often watch him as he springs, Jangling the steps with easy wings. Till across the dust his shadow has passed. And the belfry edge is gained at last. 'Tis a bird I love, with its brooding note, And the trembling throbs in its mottled throat; There is a human look in his swelling breast. And the gentle curve of his lovely crest. And I often stop with the fear I feel— He runs so close to the rapid wheel. V. Hatorer is rung on that noisy bell— Chime of the hour or funeral knell— The dove in the belfry must hear it well. When the tongue swings out to the mid-night moon— When the sexton cheerily rings for noon— When the clock strikes clear at morning light— When the child is waked with "nine at night"— Whom the chimera plays soft in the Sabbath air— Filling the spirit with tones of prayer— Whichever tale in the bell is heard, He broods on his folded feet unstartled; Or, rising half in his rounded nest, He takes the time to smooth his breast, Then drops again with flamed eyes, And sleeps on the last vibration dies. Sweet bird! I would that I could be A hermit in the crowd like thee! With wings to fly to wood and glen, Thy lot, like mine, is cast with men: And daily, with unwilling feet, I tread like thee the crowded street; But unlike me when day is o'er, Thou canst dismiss the world and soar, Or, at a half-felt wish for rest, Canst smooth the feathers of thy breast, And drop forgetful to thy nest. —N. P. WILLIS.

BIRD MIGRATION. Prof. Dickson has been delivering an interesting lecture on birds before the New York school teachers. "Birds fly," he said, "in long, well-recogized lines or roads, usually along mountain ranges and river courses. There is a little island in the North Sea, opposite the mouth of the River Elbe, where several of these lines of flying birds converge. The island of Heli-goland is only about one-eighth the size of Central Park, and is two hundred feet above the sea level. There is a lighthouse upon it, and in foggy weather thousands of birds are attracted by the light, and come down to the island, when the wary natives secure many for their food. There are said to be more birds about this little island than upon any other spot in the world. The same thing happens at the light-house on Point Lepreau, in the Bay of Fundy, when the birds, losing their way in the fog, rush down to the light, and are frequently battered to death against the glass panes of the light. "The weaker birds generally migrate only by night, but the stronger ones advance also by day. They depend upon their sight for guidance, but it is miraculous how they pick their way across the trackless ocean! The migration of any one class of birds—like the geese, for example—is very interesting. They start out with a slow, orderly march, forming a long line across the country, swimming, in unbroken ranks, across the rivers in their way. Then the leaders begin to fly, going gradually higher and higher, until they are high up in the clouds. All behind follow them, and thus they go through the air together. When a leader is tired he drops out, and waits for the rear of the column, which he joins when it comes to him."—Our Dumb Animals.

A LION TAMER'S REMINISCENCES. The best instances of the way animals remember are usually afforded by elephants. That, I think, is greatly due to the elephants having more opportunity, they are free, whereas lions are caged up. I dare say I have trained twenty elephants, and used to perform as many as six at a time in one ring. One of my elephants—Bill we used to call her, though her name was really Bella—imported in 1861, was sold about twenty years later. Nine years after that I was at Vienna, and at a show exhibiting there I met Bill. She was just going into the ring, and I spoke to her. She stood stock still for just a couple of seconds, then she came right up to me, lifted her trunk, trumpeted, and began to be so thankful that I was glad to be there, and not sorry for Bill's sake. For I was the first to put her in her nest, and she kept by the side of her trainer a night. Another one of my elephants picked a man out from a crowd of five hundred people round the tent at Toulouse, knocked him down, and killed him. It was several years afterwards that that man had tormented her the day before. 'Pam' was another elephant, a mate of Bill's; he got into a transport of rage one morning at Toulon, killed his keeper, and threw the assistants and every body he could get hold of into the air. At last a body of artillerymen were called out, and they shot him with cannon. But I was speaking about the memory of animals. Well, some years ago there was a sale of animals at North Woolwich Gardens. In the catalogue was a group of elephants that I used to 'perform,' and that I hadn't seen for twelve years. As they were being led into the ring, I said to one of them 'Hallo, Pa!' an expression that used to be part of the performance. That elephant was electrified, and began to trumpet in an extraordinary manner. The others joined in the chorus, and got round me, encircling me with their trunks, as if to embrace me. It was with great difficulty that I could get away from them; and when I did, I fairly broke down and wept. The people at the sale asked me to repeat the performance; but I couldn't—I was too much upset. You see I'm fond of animals generally, and that's why I became an animal trainer. But animals also: I've lived with, that I've travelled every town and village in Europe with, that have become part and parcel of my life—well, do you wonder at me breaking down?"

SPLITTING IN THE CARS. A friend asks our help to stop the filthy habit of spitting in our street cars, which all physicians pronounce to be very dangerous to public health. We have in Boston a city ordinance making it punishable by a fine of not exceeding \$100 for each offence, and the practical method of stopping it, as it seems to us, is to have it published in all our city papers that half a dozen police detectives in citizens' clothes have been ordered to ride on the various lines of street cars and prose out every case they see. We think that after half a dozen spittores have been prosecuted and fined, and the cases reported in our daily papers, spitting in the cars will be pretty much stopped.—Geo. T. Angell, in Our Dumb Animals.

THE GLORIES OF KILLARNEY. "How shall I tell the glories of this place? Rapt stands the tourist wandering amid its splendours. The lakes look up to him with the soft beauty of remembered eyes. Rugged and grand the hills stand round him. Green appears the trees on rock and shore. Light follows shadow, shadow follows light. The air bears perfume from each bloom it cools; wild notes throb from many a songster's throat. Wherever the eye turns it rests on loveliness. Even the most noteworthy of spots about Killarney is delightful."—The Independent.

SAM HUGHES WARNED. Hamilton Times—The Toronto Register floats facts by jesting at London; 'hellacious' colonel. It thinks his any-part-of-the-world off is but blank rhetoric, and says the field in which he has chosen to fight is Egypt, whether he will go as soon as the Red Sea freezes over. Something happened to Pharaoh there some time ago. Sam ought to carry life insurance to his full value before attempting that route.

Farm and Garden. A W. Wheeler, in New England Farmer Wood ashes, either leached or unleached, will almost invariably improve any pasture. So, too, will nitrate of soda, marlate of potash and fine steamed bone. Of these the important question is, Will it pay? One can judge by a trial on a small scale. It is little use, however, to spread such costly fertilizers upon land that is not well set with good grasses. Brakes and bushes do not pay for manuring.

BEWARE OF THE PARROTS. The British Medical Journal recently sounded a note of warning to those who make pets of parrots. These birds are the source of a disease, psittacosis, which has lately occurred at Genoa. The disease takes the form of a malignant pneumonia, and the mortality is 75 per cent. at the height and grave consequences, which are almost terminal, the old incident are most predisposed. The post mortem examination of two cases by Professor Lucatillo showed a general infection prevailing in the lungs, in which one observed the most varied acute alterations of tubular pneumonia, this infective did not exempt a single organ, there was incipient dissolution of the blood, and the spleen was so softened that it could not be extended. It is those individuals who lavish caresses on the birds that usually suffer.

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THE EMPEROR'S DOG. Several years ago one of the striking figures in the Russian palace at Gatchina was Peter, the great Danish hound that strobed his powerful form in the hall leading to the private apartments of the Tsar. This great dog is said to have been the largest of his species in the world, and was presented to the Tsarina by her father. It is said that the Tsar took a liking to the animal from the start, and never went any long journey without his company. Having but little confidence in those about him, he seemed to centre his faith in the dog as a guardian of unflinching fidelity, and the dog apparently reciprocated the attachment. At one time, when nihilist ruffians were rife, and documents of a threatening nature found their way to the very table of the Tsar's private cabinet, the ancestor of all the Russian permitted the hound to sleep in the hall adjoining the bedroom. For some unexplained reason the dog became very suspicious of one of the guardsmen and growled continuously when this man was put on duty as sentinel in the palace. Nothing could be shown and nothing was suspected against the man, but to satisfy the dog he was withdrawn from sentry duty.—Soured Heart Review.

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SABBATHARIAN LOGIC. Marvellous and fearful are the arguments in general use amongst the advocates of a puritan Sunday, in support of their peculiar views. The brain turning sophisms and acrobatic twisting of logic (not according to Mill) are enough to open the mental equilibrium of any ordinary thinker. Fortunately or unfortunately, the general mass of the supporters of Sabbatarianism like followers of most other sects, don't think they know all that sort of thing to the genius whose business it is to find them arguments. But they have come the end of their tether. The force of logic can no further go, than in the following statement, emanating from that august body, the Lord's Day Alliance of Toronto. To wit: "If six men work seven days, they are doing the work of seven men in six days. Marvellous sophistry! more than Jesuitical (Protestant Jesuitical) casuistry! The consequence following this wonderful premise is, that if a man works on Sunday he is taking the bread out of the mouth of a fellow workman who (it is to be supposed) can get no work in consequence of the inconsiderate proceeding of the Sabbath breaker. And so the unthinking people who use the street cars on Sunday, and who allow who delivers an important message or letter on Sunday, are taking the bread out of the mouths of so many luckless individuals, who there were no street cars and no Sunday delivery of letters, (there isn't a never mind) would be in receipt of comfortable incomes. But, stay a moment, let us go back to the argument and rephrase it carefully and slowly. "If six men work seven days they are doing the work of seven men in six days." How long does it take seven men to do six days' work? And seven men work seven days, how much men will it take to do eight days' work? Oh we are getting muddled, let's take a different case. If a man marries his grandmother's niece, his sister's cousin what relation is he to his wife? How do you work the things out, anyway? By equation or by application of the differential calculus? Here's an easy one, this: "If a herring and a half costs three cents, how much will the herrings cost?"

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# The Conflict of Love

A Tale of Real Life

In the north of France, near the Belgian frontier, is situated a small, obscure town. It is surrounded by high fortifications, and is almost ready to crush the mean streets in the centre. Enclosed, enclosed in a network of walls, the little town has never sent a wanderer on the smooth pavement outside; but as the population increased, new streets sprang up, and the boundary, crowding the already narrow space, and giving the whole the aspect of some huge

climat of the north of France half the year is usually damp and gloomy. I shall never forget the season of sadness which I felt when I was circumstanced to leave the sunny south and take up my abode in a white town in the north. Every day I walked out, and in order to reach the nearest gate I had to pass through a narrow lane, a way steep that steps were not infrequently in order to render the ascent difficult. Traversing this disagreeable alley, it happened one day that my eyes rested on a mean-looking, gray colored house, which stood detached from the others. Seldom, indeed, could a ray of sunshine light up its small, green paneled windows and penetrate the interior of its gloomy apartments. During the winter the frozen snow on the steps made it so dangerous to pass through the narrow alley that its slippery pavement seemed quite deserted. I do not remember to have met a single person there in the course of my daily walk, and my eyes used to rest with compassion on the silent gray house. "I hope," thought I, "that its inhabitants are old—it would be fearful to be young here!" Spring came, and in the narrow lane the ice changed into moisture; then the damp gradually dried up, and a few blades of grass began to appear beneath the rampart wall. Even in this gloomy passage there were tokens of awakening life, the gray house remained silent and sad as before. Passing by it, as usual, in the beginning of June, I remarked, placed on the window-sill of the open casement, a glass containing a bunch of violets. "Ah," thought I, "there is a soul here!"

Heated near them was a woman working busily with her needle. It would be difficult to tell her age, for the pallor and sadness of her countenance might have been caused as much by sorrow as by years, and her cheek was shadowed by a profusion of rich dark hair. She was thin, and her features were long and white. She wore a simple brown dress, a black apron, and a white collar; and I remarked the sweet, though fading, blush of violets carefully placed within the folds of her kerchief. Her eyes met mine, and she gently inclined her head. I then saw more distinctly that she had just reached the limit which separates youth from mature age. She had suffered, but probably without a struggle, without a murmur—perhaps without a tear. Her countenance was calm and resigned, but it was the stillness of death. I fancied she was like a drooping flower, which, without being broken, tends noiselessly towards the earth.

Every day I saw her in the same place, and without speaking, we exchanged a salutation. On Sundays I missed her, and concluded that she walked into the country, for each Monday a fresh bunch of violets appeared in the window. I conjectured that she was poor, working at embroidery for her support; and I discovered that she was not alone in the house, for one day a somewhat impatient voice called "Ursula!" and the rose hastily. The tone was not that of a master, neither did she obey the summons after the manner of a servant, but with an expression of weariness and affection, and I thought that Ursula perchance was not loved by those with whom she lived.

Time passed on, and our silent intimacy increased. At length each day I gathered some fresh flowers, and placed them on the window-sill. Ursula blushed, and took them with a gentle, grateful smile. Glowering in her girlish, and arranged within her room, they brought summer to the old gray house. It happened one evening that as I was returning through the alley a sudden storm of rain came on. Ursula darted towards the door, caught my hand as I was passing, and drew me into the narrow passage which led to her room. Then the poor girl clasped both my hands to her face and murmured softly, "Thanks!" It was the first time I had heard her voice, and I entered her apartment. It was a large, low room, with a red tiled floor, furnished with straw chairs ranged along the walls. Being lighted by only one small window, it felt damp and gloomy. Ursula was right to seat herself close by the casement to seek a little light and air. I understood the reason of her paleness—it was not that she had lost the freshness of youth, but that she had never possessed it. She was bleached like a

flower that has blossomed in the shade. In the farthest corner of the room, seated on arm chairs, were two persons, an old man and an old woman. The latter was knitting without looking at her work—she was blind. The man was unemployed, he gazed vacantly at his companion without a ray of intelligence in his face; it was evident that he had overpassed the ordinary limit of human life, and that now his body alone existed. Sometimes in an extreme old age the mind, as though irritated by its long captivity, tries to escape from its prison, and in its efforts breaks the harmonious chord that links them together. It chafes against the shattered walls, it has not taken flight, but it feels itself no longer in a place of rest.

These, then, were the inhabitants of the silent gray house—a blind old woman, an imbecile old man and a young girl faded before her time by the sadness and gloom that surrounded her! Her life had been a blank; each year had borne away some portion of her youth, her beauty, and her hope, and left her nothing but silence and oblivion. I often returned to visit Ursula, and one day, while I sat next her in the window, she told me the simple story of her life.

"I was born," said she, "in this house, and I have never quitted it; but my parents are not natives of this country—they came here as strangers, without either friends or relatives. When they married they were already advanced in life; for I cannot remember them ever being young. My mother beamed blind, and this misfortune rendered her melancholy and austere, so that our house was enveloped in gloom. I was never permitted to sing, or play, or make the slightest noise; very rarely did I receive a caress. Yet my parents loved me. They never told me that they did; but I judged their hearts by my own, and I felt that I loved them. My days were not always as solitary as they are now; I had a sister—"

Her eyes filled with tears, but they did not overflow; they were wont to remain hidden in the depths of her heart. After a few moments she continued, "I had an elder sister. Like our mother she was grave and silent, but towards me she was tender and affectionate. We loved each other dearly, and shared between us the cares which our parents required. We never enjoyed the pleasure of rambling together through the fields, for one always remained at home; but which ever of us went out brought flowers to the other, and talked to her of the sun, and the trees, and the fresh air. In the evenings we worked together by the light of a lamp. We could not converse much, for our parents used to slumber by our side; but whenever we looked up we could see a loving smile on each other's face; and we went to repose in the same room, never lying down without saying 'Good-night! I hope, dear sister, you will sleep well!' Was it not a trial to part? Yet I do not murmur; Martha is happy in Heaven. I know not if it was the dull monotony of her life, which caused the commencement of Martha's illness; but I saw her gradually languish and fade. I alone was disquieted by it; my mother did not see her, and she never complained. With much difficulty I at length prevailed on my sister to see a physician. Alas! nothing could be done! She lingered for a time, and then died. The evening before her death, as I was seated by her bed, she clasped my hand between her trembling ones. 'Adieu, my poor Ursula!' she said; 'take courage, and watch well over our father and mother. They love us, Ursula; they love us, although they do not often say so. Take care of your health for their sake; you cannot die before them. Adieu, sister! Don't weep for me too much, but pray to our Heavenly Father. We shall meet again, Ursula!' Three days afterwards Martha was borne away in her coffin, and I remained alone with my parents. When my mother first heard of my sister's death she uttered a loud cry, sprang up, took a few hasty steps across the room, and then fell to the ground. I raised her up and led her back to her room. Since then she has not wept, but she is more silent than before, and her lips move in secret prayer. I have little more to tell. My father became completely imbecile, and at the same time we lost nearly the whole of our little property. I have succeeded in concealing this loss from my parents—making money for their support by selling my embroidery. I have no one to speak to since my sister's death; I love books, but I have no time for reading—I must work. It is only on Sunday that I breathe the fresh air; and I do not walk far, as I am alone. Some years since, when I was very young, I used to dream while I sat in this window. I peopled the solitude with a thousand visions which brightened the dark hours. Now a sort of numbness has fallen on my

thoughts—I dream no more. While I was young I used to hope for some change in my destiny, now I am twenty-nine years old, and sorrow has chilled my spirit, I no longer hope or fear. In this place I shall dwell my lonely days. Do not think that I have found resignation without a cost. There were times when my heart revolted at living without being loved, but I thought of Martha's gentle words, 'We shall meet again, sister!' and I found peace. Now I often pray—I seldom weep. And you, madam—pray you happy?"

I did not answer the question of Ursula's. Speaking to her of happiness would be like talking of an ungrateful friend to one whom he has deserted. Some months afterwards, on a fine autumn morning, as I was preparing to go to Ursula, I received a visit from a young officer who had lately joined the garrison. He was the son of an old friend of my husband's, and we both felt a lively interest in his welfare. Scarcely prepared for a walk, he offered his arm, and we proceeded towards the dwelling of Ursula. I chanced to speak of her, and as the young officer, whom I shall call Maurice d'Erval, seemed to take an interest in her story, I related it to him as we walked slowly along. When we reached the old gray house, he looked at her with pity and respect, saluted her, and withdrew. Ursula, startled at the presence of a stranger, blushed slightly. At that moment she looked almost beautiful. I know not what vague ideas crossed my brain, but I looked at her, and then, without speaking, I drew the rich bands of her hair into a more becoming form, I took a narrow black velvet collar off my own neck, and passed it round hers, and I arranged a few brilliant flowers in her girlish. Ursula smiled without understanding why I did so; her smile always pained me—there is nothing more sad than the smile of the unhappy. They seem to smile for others, not for themselves. Many days passed without my seeing Maurice d'Erval, and many more before chance led us together near the old gray house.

It was on our return from a country excursion with a large gay party. On entering the town we all dispersed in different directions. I took the arm of Maurice and led him towards Ursula's abode. It was one of those calm autumn evenings, when the still trees are colored by the rays of the setting sun and everything breathes repose. It is a time when the soul is softened, when we become better, when we feel ready to weep without the bitterness of sorrow. Ursula, as usual, was seated in the window. A slanting ray of sunshine falling on her head lent an unwonted lustre to her dark hair. Her eyes brightened when she saw me, and she smiled her own sad smile. Her sombre dress showed to advantage her slender, gracefully-bending figure, and a bunch of violets, her favourite flower, was fastened in her bosom. There was something in the whole appearance of Ursula which suited harmoniously the sad beauty of the evening, and my companion felt it. As we approached, he fixed his eyes on the poor girl, who, timid as a child of fifteen, hung down her head and blushed deeply. Maurice stopped, exchanged a few words with us both, and then took his leave. But from that time he was constantly passed through the narrow alley, and passed each time for a moment to salute Ursula. One day, accompanied by me, he entered her house.

There are hearts in this world so unacquainted to hope that they cannot comprehend happiness when it comes to them. Enveloped in their sadness, which, like a thick veil, hid from her sight all external things, Ursula neither saw nor understood. She remained under the eyes of Maurice as under mine—dejected and resigned. As to the young man, I could not clearly make out what was passing in his mind. It was not love for Ursula—at least, so I thought—but it was that tender pity which is nearly allied to it. The romantic soul of Maurice pleased itself in the atmosphere of sadness which surrounded Ursula. Gradually they began to converse, and in sympathizing with each other on the misery of life they experienced that happiness whose existence they denied. Months passed on; the pleasant spring came back again; and on a evening, while walking with a large party, Maurice d'Erval drew me aside, and in a somewhat indifferent remark said, "Does not the most exalted happiness consist in making others share it with you? Is there not great sweetness in imparting joy to one who would otherwise pass a life of tears?"

I looked at him anxiously without speaking. "Yes," said he, "dear friend, go ask Ursula if she will marry me!" An exclamation of joy was my reply, and I hurried towards the gray house. I found Ursula, as usual, seated at her work. Solitude, silence, and the absence of all excitement had lulled her spirit into a state of drowsiness. She did not stir; she even smiled languidly when I appeared, but this was the only sign of animation she displayed. I looked at her without speaking.

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mine, and fixing my eyes on her. I said: 'Ursula, Maurice d'Erval has deigned me to ask you if you will be his wife.' The girl was struck as if with a thunderbolt, her eyes beamed through the tears that, filled them, and her blood, rushing through the veins, manifested right homely signs. Her chest heaved, her hands grasped almost audibly, and her heart-beat almost with a convulsive pressure. Ursula had only lumbered, and now the voice of love awakened her. She loved suddenly. (It might be might, perchance, have loved unwittingly, but now the veil was rent, and she knew that she loved.)

After a few moments she passed her hand across her forehead, and said, in a low voice "No, it is not possible!" I simply repeated the same phrase—'Maurice d'Erval asks you if you will be his wife,' in order to accustom her to the sound of the words, which, like the notes of a harmonious chord, formed for her, poor thing, a sweet, unwonted melody.

"His wife!" repeated she, with ecstasy, "his wife!" And running towards her mother, she cried: "Mother, do you hear it? He asks me to be his wife!" Daughter, replied the old blind woman, "My beloved daughter, I know that, sooner or later, God would recompense your virtues."

"My God!" cried Ursula, "what hast Thou done for me this day? His wife! Beloved daughter!" And she fell on her knees with clasped hands, and her face covered with tears. At that moment footsteps were heard in the passage.

"It is he!" cried Ursula. "He brings life!" I hastened away, and left Ursula glowing with joyful happiness to receive Maurice d'Erval alone. From that day Ursula was changed. She grew young and beautiful under the magic influence of joy, yet her happiness partook in some measure of her former character; it was calm, silent, and reserved; so that Maurice, who had first loved a pale, sad woman, seated in the shade, was not obliged to change the coloring of the picture, although Ursula was now happy. They passed long evenings together in the low, dull room, lighted only by the moonbeams, conversing and laughing together in simplicity. She said to Maurice: "I love you—I am happy—and I thank you for it!"

The old gray house was the only scene of these interviews. Ursula worked with unabated diligence, and never left her parents. But the walls of that narrow dwelling no longer confined her soul; it had risen to freedom and taken its flight. The sweet magic of hope brightens not only the future, but the present, and through the medium of its all-powerful prism changes the coloring of all things. The old house was as mean-looking and gloomy as ever, but one feeling, enshrined in the heart of a woman, changed it to a palace. Dreams of hope, although you fleet and vanish like golden clouds in the sky, yet come, come to us ever! Those who have never known you are a thousand times poorer than those who live to regret you!

Thus there passed a happy time for Ursula. But a day came when Maurice, entering her room in haste, said: "Dearest, the regiment is about to be moved to another garrison, and we must be ready to set out."

"Are we going far, Maurice?" "Does it frighten my Ursula to think of seeing distant countries? There are many lands more beautiful than this."

"Oh, no, Maurice, not for myself, but for my parents. They are too old to bear a long journey."

Maurice looked at his betrothed without speaking. Although he well knew that, in order to share his wandering destiny, Ursula must leave her parents, yet he had never reflected seriously on the subject. He had foreseen her grief, but, confiding in her affection, he had thought that his devoted love would soothe every sorrow of which he was not himself the cause. It was now necessary to come to an explanation; and sad at the inevitable pain which he was about to inflict on his betrothed, Maurice took her hand, made her sit down in her accustomed place, and said gently: "Dearest, it would be impossible for your father and mother to accompany us in our wandering life. Until now, my Ursula, we have led a loving, dreamy life, without entering soberly into our future plans. I have no fortune but my sword; and now, at the commencement of my career, my income is so small that we shall have to submit to get-together to many privations. I reckon on your courage; but you alone must follow me. The presence of your parents would serve to entail misery on them, and hopeless poverty on us."

"Leave my father and mother!" cried Ursula. "Leave them, with their little property, in this house; confide them to careful hands; and follow the fortunes of your husband."

"My poor Ursula!" replied Maurice. "We must submit to what is inevitable. Hitherto you have concealed from them the loss of their little fortune. Tell it to them now, as it cannot be helped. Try to regulate their expenditure of the little which remains for us; we shall have nothing to give them."

"Go away, and leave them here! Impossible! I tell you, I must work for them!" "Ursula—my Ursula!" said Maurice, pressing both her hands in his, "do not allow yourself, I conjure you, to be carried away by the first impulse of your generous heart. Reflect for a moment: we do not refuse to give, but we have it not. Even living alone, we shall have to endure many privations."

"I cannot leave them!" said Ursula, looking mournfully at the two old people slumbering in their arm chairs. "Do you not love me, Ursula?" The poor girl only replied by a torrent of tears.

Maurice remained long with her, pouring forth protestations of love, and repeating explanations of their actual position. She listened without replying, and at length he took his leave. Left alone, Ursula leaned her head on her hand, and remained without moving for many hours. Alas! the tardy gleam of happiness which brightened her life for a moment was passing away; the blessed dream was fled, never to return. Blissless, oblivious, darkness regained possession of that heart whence love had chased them. During the long midnight hours who can tell what passed in the poor girl's mind? God knew: she never spoke of it.

When day dawned she shuddered, closed the window, which had remained open during the night, and trembling from the chill which seized both mind and body, she took paper and pen, and wrote: "Farewell, Maurice! I remain with my father and my mother; they have need of me. To abandon them in their old age would be to cause their death. They have only me in the world. My sister, on her death bed, confided them to me, saying: 'We shall meet again, Ursula!' If I neglected my duties I should never see her more. I have loved you well—I shall love you always. You have been very kind, but I now know that we are too poor to marry. Farewell! How hard to write the word! Farewell, dear friend—I know that happiness was not for me. Ursula."

I went to the old gray house, and so did Maurice; but all our represent sions were useless; she would not leave her parents. "I must work for them!" she said. In vain I spoke to her of Maurice's love, and with a sort of crusty, reminded her of her waning youth, and the improbability of her meeting another husband. She listened, while her tears dropped on the delicate work at which she laboured without intermission, and then in a low voice she murmured: "They would die; I must work for them! She begged us not to tell her mother what had passed. Those for whom she had sacrificed herself remained ignorant of her devotion. Some slight reason was assigned for the breaking off of the marriage, and Ursula resumed her place and her employment near the window, pale, dejected, and bowed down as before.

Maurice d'Erval possessed a set of those prudent, deliberating minds which never allow themselves to be carried away by feeling or by impulse. His love had a limit; he prayed and entreated for a time, but at length he grew weary, and desisted.

It happened one day, while Ursula was seated in her window, that she heard a distant sound of military music, and the measured tramp of many feet. It was the regiment departing. Tremblingly she listened to the air, which sounded as a knell in her ears; and when the last faint notes died away in the distance, she let her work fall on her lap, and covered her face with her hands. A few tears trickled between her fingers, but she speedily wiped them away and resumed her work; she resumed it for the rest of her life. On the evening of this day of separation—this day when the sacrifice was consummated—Ursula, after having bestowed her usual care on her parents, seated herself at the foot of her mother's bed, and, bending towards her with a look whose tender tenderness the blind old woman could not know, the poor deserted one took her hand and murmured softly: "Mother, you love me, do you not? Is not my presence a comfort to you? Would you not give up part with me, my mother?" The old woman turned her face to the wall and said in a feeble tone: "Nonsense, Ursula. I'm tired; let me go to sleep!"

The word of tenderness which she had sought as her only recompense was not uttered; the mother fell asleep without perceiving her daughter's hand; and the poor girl, falling on her knees; poured out her sorrows in prayer to One Who could both hear and heal them. From that time Ursula became more pale, more silent, more cast down than ever. The last sharp sorrow bore away all traces of her youth and beauty. "All is ended," she used to say; and, as she died, she was ended for her on earth. No tidings came of Maurice d'Erval; Ursula had passed his imagination like some

phantom, melancholy presence; but time effaced its colouring; from his memory, and he forgot. If we many things do forget in this life! How rarely do the absent mourn each other long!

One year after those events, Ursula's mother began visibly to decline, and without suffering from any positive malady. Her daughter watched and prayed by her bed, and received her last benediction.

"One more she is with thee, Martha," said Ursula, "be it thine to watch over her in Heaven!" She knelt and down, and prayed by the side of the solitary old man. She dressed him in mourning without his being conscious of it; but on the second day he turned towards the empty arm-chair next his own, and cried: "My wife!"

Ursula spoke to him and tried to divert his attention, but he repeated: "My wife!" while the tears rolled down his cheeks. In the evening, when his supper was brought, he turned away from it, and fixing his eyes on the vacant chair, he said: "My wife!" Ursula tried every expedient that love and sorrow could suggest, but in vain. The old man continued watching the place which his wife was wont to occupy, and refusing food, he would look at Ursula, and with clasped hands, in the querulous tones of a child imploring some forbidden indulgence, repeats "My wife!" In a month afterwards he died. His last movement was to raise his clasped hands, look up to Heaven, and cry "My wife!" as though he saw her waiting to receive him. When the last coffin was borne away from the old gray house, Ursula murmured softly: "My God, couldst Thou not have spared them to me a little longer?" She was left alone, and many years have passed since then.

I left the dark old town and Ursula to travel into distant lands. By degrees she ceased to write to me, and after many vain efforts to induce her to continue the correspondence, I gradually lost all trace of her. I sometimes ask myself: "What has been her fate? Is she dead?" Alas! the poor girl was ever unfortunate! I fear she still lives!

**A Tory View of the '98 Celebration.**  
The London Saturday Review, a pronounced Tory paper makes the following reference to the proposed celebration of the '98 centenary:—"The leaders of the United Irishmen were after all a creditable and capable body of men, whose memory is worth celebrating. The country was undoubtedly suffering at the time under a corrupt and unintelligent tyranny, and those who took the risks of an open insurrection had at any rate the courage of their opinions. Lord E. Fitzgerald, Arthur O'Connor and Hamilton Rowan were men of character and resolution of whom any country might be proud, and Wolfe Tone came very near to being a great man. When an ex-Prime Minister and a Unionist Duke joining in celebrating William Wallace and the Queen can show her Jacobite sympathies, there is surely no reason why Irishmen of all classes and parties should fear to speak of '98."

**Death of a Great Journalist.**  
New York, Oct. 18.—Chas. A. Dana, editor of The Sun, died at 120 this afternoon at his home, near Glen Cove, Long Island. His death had been expected for several hours, and his family and physicians were at his bedside when the end came. Mr. Dana's condition had been such for several months that the members of his family had kept themselves in constant readiness to go to his bedside at any moment. On Saturday morning he had a relapse, and it was apparent that recovery was impossible. Several times, however, he rallied, but toward night he began to sink. During the night there were feeble rallies, but they did not last long. This morning it was seen that the end was but a few hours off, and his attendants remained almost constantly at the bedside. The end came quietly.

**A Decision on the School Question.**  
A despatch from Rome to The Daily Chronicle says: "On the arrival of the Archbishop of Montreal here the Pope will give a decision which is expected to favor an arrangement between Manitoba and the Federal Government."

Lives of poor men oft remain us honest  
We'll not stand a chance;  
More we work we leave behind us  
Bigger patches on our pants,  
On our pants—ouch now and gloze now  
patched up of different hues,  
But we what is due,  
Then let all be up and doing; send your  
nits however small,  
Or when the snows of winter strike us  
we shall have no pants at all!

For Nine Years.—Mc. Samuel Bryan, Texford, writes: "For nine years I suffered with ulcerated sores on my leg; I expended over \$100 to physicians, and tried every preparation I heard of or saw get no relief. I was at last recommended to give Dr. Thomas' Eucalypta Oil a trial, which has resulted, after using eight bottles (using it internally and externally) in a complete cure. It is the best medicine in the world, and I write this to let others know what it has done for me."



