

The Catholic Record.

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

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NICHOLAS WILSON & CO HAVE REMOVED

TO
112 DUNDAS ST.
NEAR TALBOT.

GLADSTONE'S GREAT SPEECH

Powerful Denunciation of Coercion.

"An extraordinary gathering" (in Mr. Gladstone's words) met in Nottingham on Tuesday. The occasion was the annual meeting of the National Liberal Association. In the Albert Hall three thousand delegates were assembled from all parts of England and Scotland.

MR. GLADSTONE'S SPEECH.

Mr. Gladstone in the course of a more than usually powerful speech said:—If the English people are incapable of being roused to distrust, ay, and to indignation, by some of the things that have been done in respect to Ireland within the last three months, they do not deserve the liberties they possess (cheers). I know persons of great impartiality—law-abiding British citizens—who upon travelling recently in Ireland were gravely struck with the manner in which the people are treated, with the small respect shown to their feelings, the slight consideration apparent taken of them either as human beings or as citizens.

THE COLOURFUL MURDER.

I take such an event as the shooting of Kinella, who with others had gathered to obstruct a seizure of cattle in the name of the landlord on account of his rent. No authority was exhibited to show that persons who came to seize the cattle were doing so with the authority of the law. One of the peasantry had a pitchfork in his hand and struck with this pitchfork upon the gate. It is evident that he did not strike anybody. There were no firearms among the people. There was not a stone thrown by the people; but an emergency man upon Kinella's striking the gate with his pitchfork, shot him dead (cries of "Shame and Murder"). But you know as well as I do that such an act could by any possibility have happened in England, Scotland, or Wales (hear, hear).

A BOY'S ESCAPE FROM BEING SHOT.

I will mention another event which happened at Gweedore, where evictions were going forward. The agent of the property had a loaded rifle on his shoulder. According to the testimony rendered to Mr. Stewart there was a boy—a young man, but in the street sense a boy—possibly of twelve or fourteen years old. In the excitement this lad took a stone and hurled it at the agent. He did not strike the agent, and the agent deliberately pointed his rifle at him, and was about to take aim when an officer of the constabulary ran forward, and put the rifle up, threw it up, or at any rate prevented the agent from fulfilling his object (hame).

THE GOVERNMENT RESPONSIBLE FOR MITCHELSTOWN.

I am going to give another illustration of the method of Government carried on in Ireland which we would not on any conditions tolerate in England (hear, hear). You are aware of the deplorable outrage that occurred in county Clare, when Head Constable Welehan was unfortunately murdered. Well, that was in consequence of a raid, as it was called, on the house of an absconding person. Now, here was the raid carried out by a constable (cheers). It was brought about by consultation. Who were the parties that consulted, and got up the raid? (Cheers). Among them was a man paid and employed by the police, a man known to be from his confession of the worst character; and remember I am now speaking of a case in which no one but the informer and police have had the opportunity of telling their tale. What appears according to the facts before us is that the informer was paid by the police two sums of money immediately before the meeting at which the raid was arranged, and that he went to that meeting. This was not the case of a man who, either struck with conscience or attracted by reward, informs against those with whom he has been in connection. This was a case of a man who placed himself in concert with other criminal persons in order to commit an outrage (cheers). He was in the house of the informer when the occurrence there suddenly happened, a man who was, I am informed, slightly paralyzed, and not being in full bodily activity he took refuge in the house of the priest. He had no concern whatever in anything which occurred in connection with the police. There came in a number of police pursuing them. One of the police struck Mr. Mandeville over the head with a cutlass, and made a deep gash in his face two or three inches in length. The man had absolutely not given the slightest sign of provocation, or done any turbulent act whatever. Could that possibly happen on this side of St. George's Channel? (No.) I think I have shown by these instances that the way of administering the law in Ireland is totally different to anything that takes place on this side of the Channel. It may be said that in all these four cases the Government had no share; but the first share of the Government did undoubtedly lead to and entail upon them a general responsibility. I

method of violence is resorted to, I say that the law was broken by the agents of the law (cheers), and that it is idle to ask the Irish people to obey the law if the Government has agents who break the law by violently breaking the order of public meetings, and who are sustained in that illegal action (hear, hear). Well, the police failed, as they ought to have failed. In driving their wedge right through the meetings they did get a certain way, but they did not get through the meeting, the whole mass of assembled human beings. Did they say, "Why don't we send round for the promoter and arrange for his entering by another method, and not through the mass of the people." No; they fell back upon another object. They added forty-four policemen to the fifteen or eighteen that made the original violent attempt; and then the police charged the people, and began to beat their horses in order to force through them, when a battle took place. The police were beaten. ("Serv them right.") The question is, who is responsible for that battle? ("Mr. Balfour.") The responsibility for that battle, in my judgment, clearly lies upon those who have now declared that they defend this mode of driving in the wedge of police on the dense masses of the people (cheers).

REMEMBER MITCHELSTOWN!

I was responsible for putting into an answer to a telegram the words, "Remember Mitchelstown!" (Cheers). And Mitchelstown will, and must be remembered, and the country has an account to settle with the Government in respect to Mitchelstown. When we learned that there had been a meeting, a tumult, and loss of life as the consequence at Mitchelstown, it was in the power of the Government to have declined the discussion of that matter until it had been judicially examined. The Government did not choose to decline the discussion. I lamented the imprudence on their part. I should have been glad to have sealed my own lips, and never to have spoken of remembering Mitchelstown, had not the Government sent forth its deliberate judgment—its solemn, strong, unequivocal judgment—that the proceedings at Mitchelstown were justifiable and right (cheers).

THE CONSEQUENCE.

The effect of the proceedings of that act on the part of the Government is that the model for the whole country (cheers), and in every meeting in Ireland, however innocent—and this meeting must be taken to be innocent, because the Government did not prohibit it—in every meeting the same thing might have occurred under the direct encouragement of the Irish Ministers, which they received from the expressed words of the Irish Minister delivered in the House of Parliament. Indeed, with respect to meetings in Ireland the net has been cast very well. The Attorney-General for Ireland stated that any meeting ought to be put down which was called for an improper purpose. Within the terms of that definition I respectfully submit to you that beyond all doubt the meeting which we are now engaged in within these walls was called for a very improper purpose (loud laughter). For it was called for the purpose, undoubtedly, of obstructing their action in the administration of the law as it was understood at Mitchelstown (cheers).

THE GOVERNMENT RESPONSIBLE FOR MITCHELSTOWN.

I am not going over the whole of the declarations that were made, but I will give you enough to enable you to understand why I say that the Government advisedly and unequivocally and unconditionally made themselves responsible for the proceedings at Mitchelstown (cheers). What did Mr. Balfour say when the Nationalist members brought up the more glaring part of the proceedings at Mitchelstown? He said the whole action of the police was in face of the most tremendous provocation, and absolutely in self-defence. Well, now, gentlemen, though I regret it very much, it has become a matter of absolute necessity not only to remember Mitchelstown, but even to mention Mitchelstown (cheers). But the sanction given by the Executive Government, of which the power in Ireland is enormous, requires from us plain, unequivocal, and straightforward declarations, with a view to the formation of a sound opinion in England, in order that the pestilent declarations of Mr. Balfour may not be adopted with great excuse, as they might with great excuse, by his subordinate agents, and may not be a means for further invasion of Irish liberty and possibly of further destruction of Irish life (cheers).

THE BEGINNING OF THE MISCHIEF.

Now, gentlemen, what was the beginning of the mischief in Mitchelstown? Why, in a meeting not arranged like this comfortably in seats, but in a meeting closely packed together, and standing together in the open air, and amounting to four or five thousand people, a wedge of fifteen or eighteen policemen were endeavoured to be driven into that meeting, with the view of bringing the Government reporter to the platform. Well, in the first place it is admitted that no such proceeding ever took place in Ireland before (hear, hear). It is plain, from the instructions contained in the circular of the police, which with great difficulty and great effort was brought out to public view (hear, hear), that it was totally out of keeping with those instructions, which invariably contemplated a timely and friendly arrangement for placing the Government reporter in a position to hear the proceedings at the meeting. But, not only was it contrary to precedent and instruction, but every man knows who has seen these crowded meetings, that it was contrary to reason (hear, hear)—that it was physically impossible suddenly for one body of men to force themselves in through the heart of another body of men. It cannot be done, and wherever such an attempt was made in this country you would immediately denounce it as a breach of order, as a breach of public peace (cheers). And it was a breach of the public peace and an infraction of the law which requires order at public meetings (hear, hear).

WHAT IS A PUBLIC MEETING?

A public meeting is not an anarchical combination. A public meeting is not a mob. It is an assemblage of rational beings, to which, if the invitation be general, every man has a right to go, and the Government reporter, like others, had a right to go, but he had no right to go only like others, subject to the ordinary law. If, instead of appealing to the promoters of the meeting, as they had done before, the

method of violence is resorted to, I say that the law was broken by the agents of the law (cheers), and that it is idle to ask the Irish people to obey the law if the Government has agents who break the law by violently breaking the order of public meetings, and who are sustained in that illegal action (hear, hear). Well, the police failed, as they ought to have failed. In driving their wedge right through the meetings they did get a certain way, but they did not get through the meeting, the whole mass of assembled human beings. Did they say, "Why don't we send round for the promoter and arrange for his entering by another method, and not through the mass of the people." No; they fell back upon another object. They added forty-four policemen to the fifteen or eighteen that made the original violent attempt; and then the police charged the people, and began to beat their horses in order to force through them, when a battle took place. The police were beaten. ("Serv them right.") The question is, who is responsible for that battle? ("Mr. Balfour.") The responsibility for that battle, in my judgment, clearly lies upon those who have now declared that they defend this mode of driving in the wedge of police on the dense masses of the people (cheers).

THE SLAUGHTER.

Three human beings lost their lives through the fire of the police. I cannot say three men, for according to the ordinary sense of the word they were not men. Two of them had been men, and had come to harmless old age, and one of them was growing to be a man, and was still in harmless boyhood. Not one of those three persons is alleged to have thrown a stone, or even alleged to have a stick, and what are we to think of two old men who had ceased to be belligerent, and one who was but sixteen years of age—but according to the audacious account of Mr. Balfour, were those portions of the mob engaged in throwing stones!

AN ACCOUNT TO SETTLE.

The proposition I wish to sustain is that there is a very glowing account to be settled between the nation and her Majesty's Government with respect to the outrage at Mitchelstown. I have not named a man in connection with anything improper or irregular, but I have said and I say again "Remember Mitchelstown;" for there we have before us a series of facts from which we may reduce almost all that is necessary to launch us into vital political error or to keep us on the road to right and justice. The lesson I seek to teach is that administration in Great Britain is one thing, and administration in Ireland is another thing; that administration in Ireland requires to be thoroughly reformed in root and branch, and in my strong conviction it is idle and futile to talk of reforming the administrative Government of Ireland in root and branch without reforming the legislative Government for the local purposes of Ireland.

GOVERNMENT BREAK-DOWN.

There has been a break-down of the Government in all its essential proceedings. It has been before us as the champion of the hostility to liberty of the Press and to public meeting (cheers). I take that mode of treating the people of Mitchelstown as a sample of the view taken by her Majesty's Government with respect to public meetings. It has proved so far as we yet know that the measure of the Government has been drawn with such clumsiness that it is impossible for them to carry into effect the purpose they had in view, and that Mr. O'Brien is master of the field of the present moment—(laughter and cheers). I take that mode of treating the people of Mitchelstown as a sample of the view taken by her Majesty's Government with respect to public meetings. It has proved so far as we yet know that the measure of the Government has been drawn with such clumsiness that it is impossible for them to carry into effect the purpose they had in view, and that Mr. O'Brien is master of the field of the present moment—(laughter and cheers). I take that mode of treating the people of Mitchelstown as a sample of the view taken by her Majesty's Government with respect to public meetings. It has proved so far as we yet know that the measure of the Government has been drawn with such clumsiness that it is impossible for them to carry into effect the purpose they had in view, and that Mr. O'Brien is master of the field of the present moment—(laughter and cheers).

LETTER FROM HIS LORDSHIP BISHOP ROGERS.

Chatham, N. S., October 4th, 1887.
Mr. Thomas Coffey, Publisher of the Catholic Record, London, Ont.

DEAR SIR—At the request of Mr. Luke King, now travelling here as General Agent in behalf of your excellent paper, I most willingly write this note to express my warm recommendation to my flock of your said paper the CATHOLIC RECORD, on account of the admirable Catholic spirit, the sound religious reading matter and the general literary taste and ability with which it is edited. My recommendation does not extend to any political bias or views which it may express—for with these all are free to agree or differ as they may please—but to the excellent Catholic instruction and edifying lessons which in its weekly visits it brings to families. We read in Holy Writ that "they who instruct many unto righteousness shall shine like stars for all eternity." (Dan. xii. 3). So also news-papers that abound in good reading matter, and eliminate evil from its columns, deserve our most cordial and earnest encouragement.

With best wishes for your continued success,
I remain, dear sir,
Yours faithfully in Jesus Christ,
+ JAMES ROGERS,
Bishop of Chatham.

FATHER DUNPHY'S FAREWELL

Monday morning, at the latest.—
Montreal Post.

DEATH OF A GOOD PRIEST.

Rev. Francis A. Rassaerts, Carlsruhe. The congregation of St. Francis Xavier mourns the loss of their beloved pastor, the Rev. F. A. Rassaerts, who died on the evening of Thursday, 27th ult., at fifteen minutes after six, fortified by the holy rites of the Church, administered by the Very Rev. Dean Laussie of Walkerton. The funeral took place on the day before the feast of All Saints and was attended by a large concourse of people of all denominations, who came to pay their tribute to the memory of the departed, thereby showing the universal esteem in which he was held during his life.

The Very Rev. Vicar-General Henman, in the absence of his Lordship Bishop Carbery, who is on his way to the Eternal City, to pay his homage to the Holy Father, conducted the obsequies and officiated at the solemn requiem mass, assisted by Rev. Father B. O'Rourke, of Midway, as deacon, and Rev. Father Corcoran, Teeswater, as subdeacon, also the Very Rev. Dean Laussie, the Rev. Dr. Elens and Father Wey of Furness, and Father Owens of Ayrton. Dr. Louis Fackler, of St. Jerome's College, Berlin, delivered a most eloquent and impressive sermon on the occasion.

The casket containing the honored dead in his priestly attire was placed so as to be visible to the multitude present; the interior of the church and especially the altar was deeply draped in commemoration of the deceased.

The funeral procession to the cemetery was headed by Branch No. 29 C. M. B. A., consisting of forty members, from Carlsruhe, Neustadt, Midway and Furness, and also from Toronto and Walkerton, in a body, preceded by their beautiful banner, followed by the deeply afflicted mourners.

Father Rassaerts was born in Rermond, Holland, in the year 1833, and, after very successful studies in his native city, was ordained in 1858 and appointed Vicar in Barloo, where he remained for several years. In 1864 he went to Rome, where he joined the Congregation of the Resurrectionists; and in 1867 came to Canada in company with Father Fackler. After remaining for some time in New Germany and Hamilton, he came to the County of Bruce, taking up his residence in the village of Carlsruhe, where he faithfully discharged the duties of his holy office for over twenty-two years, until God, in His inscrutable wisdom, called him away to receive his eternal crown. Some fifteen years ago he began the erection of the sacred edifice dedicated to St. Francis Xavier, which to-day in its completed splendor and solidity bears testimony to his indomitable spirit of perseverance, and the substantial and commodious stone residence erected under his supervision and the beautiful grounds attached thereto, all overlooking the country far and wide, will remain an imposing and fitting memorial of his successful labors in the part of the Lord's vineyard, which but a few years before was a comparative wilderness.

Our lamented pastor was the especial friend of the young, it being his delight to thoroughly imbue their minds with the beauties of our holy religion and make them unwavering soldiers in the cause of Christ. He was of commanding appearance and a truly noble-hearted disposition, his generous assistance being given in an unostentatious manner. The distressed always received consolation and relief at his hands; the struggling student found himself always benefitted by his fatherly advice and open purse.

The sufferings which he was called upon to endure in his last sickness were severe, but borne with Christian fortitude and resignation to the will of God; indeed his life in our midst to the end was that of the zealous, earnest, self-sacrificing pastor of souls and devoted servant of God.

Being now destitute of a spiritual father we earnestly pray that the great loss we have sustained may in time be alleviated by the appointment of another resident priest to direct us in the way of salvation and dispense the Bread of eternal life.

OBITUARY.

THE LATE MR. THOMAS FRANCIS STAFFORD.

With deep regret we announce the death of Thos. Francis Stafford, formerly a well known resident of Montreal, which melancholy event took place at Greenwood, N. Y., Saturday night, 29th inst., where he had been sojourning for the benefit of his health. Deceased was a brother of Messrs. Frank, Henry and William Stafford, of this city. He left here and took up his residence in New York about twenty years ago, where he entered into mercantile pursuits, in which he obtained considerable success. He was one of the brightest, most genial of the young Irishmen of his day in Montreal, many of whom bear testimony to his many noble qualities and sterling worth of character. His darling thought through life was to see Ireland, his native land, take her place among the nations of the earth. This idea with him was almost a consuming passion, and it has not lived to witness its accomplishment, he had the satisfaction of knowing before he passed away that Irish liberation was in a fair way of speedy fruition. His brothers, Henry and Frank, have gone to New York to bring his remains to this city for interment. They are expected back

LATEST PHASES OF THE IRISH QUESTION.

Mr. W. H. Smith, the Government leader in the House of Commons, replies to Mr. Gladstone. The latter charged the Ministry with setting the example of law-breaking in Ireland, to which Mr. Smith says "the Ministry are amenable to the country if it is a law-breaker."

What was it, then, but breaking the law for the police to attack with bludgeons a peaceful people, and then to fire upon them when they began to resist, as they did at Mitchelstown? It cannot be said that the Ministry are not responsible for this, for Mr. Balfour, in the name of the Ministry, endorsed the conduct of the police. And now, while several policemen are under charge of wilful murder for this conduct, having been found guilty by a coroner's jury, they walk at large without being arrested! Are not the Ministry responsible for this? The only sense in which Mr. Smith's assertion is true, is that the country, in the shape of an arbitrary majority in Parliament, is ready to back up the Ministry in its most brutal acts; or else that in Ireland there is no law but the will of a barbarous police.

It was looked upon as a foregone conclusion that on appeal Mr. O'Brien editor of *United Ireland*, would be committed to prison; for the English Government cannot endure the publication of Irish news. He was placed in Cork jail, where the Mayor persisted in visiting him officially, and reporting his treatment to the Council. This so annoyed the Government that, as a piece of contemptible spite, Mr. O'Brien and Mr. Mandeville have been removed to Tullamore, 50 miles from Dublin.

The attempt was made to clothe Mr. O'Brien in the uniform of Tullamore jail, but he resisted; and the prison doctor then directed the governor to desist, on account of the unfavorable state of Mr. O'Brien's health. Mr. O'Brien has been, however, placed on bread and water diet.

Mr. Dillon, speaking at Castlereagh, entreated his hearers to swear with him that as long as they have life and liberty they will do everything in their power to make suffer the hateful class who have consigned this beloved and gifted Irishman to a felon's cell.

The *Daily News* says that the absurdity of Mr. Balfour's supposition that he can suppress Ireland is only equalled by the absurdity of the supposition that the Liberal party will remain silent. His ministry must fall amid general laughter or public execrations.

The Governor of Tullamore jail has expressed in strong terms his unwillingness to do any dirty work for the Dublin Executive. He was therefore summoned by telegraph to report himself at the Castle for an interview. He obeyed the summons, but he has not since returned to his post. The Government have evidently dirty work to be done.

Ballykilbeg Johnson has once more declared that the Orangemen of Ulster will appeal to the rifle, if the Union be tampered with. When it is considered that the Union will be tampered with only by law, the character of boasted Orange loyalty to the laws may be inferred.

It is now reported by cable that prominent Government supporters intend to introduce a new Home Rule scheme, whereby a Cabinet responsible only to the Queen will constitute the Government, while the Irish Parliament to be constituted shall have full powers of Legislation. The appointment of Mr. Parnell, Sir T. Esmond and other Liberal and National peers is to gladden the pill. T. P. G. M. P., telegraphs to the *New York Tribune* that he has seen a draft of the scheme. We feel assured that should it see the light all at it will be received by Liberals and Nationalists with contempt. It is also reported that the Government intend to introduce a land purchase bill.

On Tuesday evening a number of the parishioners met at the house of Mr. Dunphy M. P., where there was a hearing, and accompanied by a well-fitted chorus of money was presented to Father Dunphy by that gentleman on behalf of the committee.

REV. AND DEAR FATHER—On behalf of the Congregation of St. Mary's Church, on the eve of your departure from amongst us, we take the opportunity of expressing the very great regret felt by the entire congregation at the severance of those friendly relations which have so long existed between us. From the day you were first appointed to take charge of the spiritual affairs of this mission it may with truth be said you have in every regard proved yourself a worthy and faithful priest of our holy faith. Not in the broad expanse of this Dominion, we feel assured, can be found a parish in which existed a more kindly feeling between pastor and flock. While all your energies were employed for our spiritual advancement, special care was bestowed on the proper training of the children attending our Catholic school. Believe us, rev. father, it is with deep regret we have to bid you farewell. The good works you have performed in our midst will long remain as evidence of your untiring zeal.

Be good enough, rev. father, to accept this small token of our esteem and gratitude, and believe us when we say that we will never forget the deep obligations under which you have placed us because of your kind and fatherly interest in our spiritual welfare during the past three years.

Rev. Father Dunphy replied in the most feeling terms, and promised he would never forget the good people of the parish for this as well as many other acts of kindness which he had received at their hands since he had become pastor of St. Mary's church.

In conclusion, we may add that not alone those who were under his immediate pastoral charge will, with deep regret, hear of Father Dunphy's departure. In the Cathedral parish, and indeed among all classes of our citizens he was most highly esteemed, and nothing save good wishes and fervent prayers for his temporal and eternal happiness will follow him wherever he may labor as a priest of our holy mother the Church.

WELL SPOKEN.

The Hon. Edward Blake, ex-Cabinet Minister of Canada, in a speech at Glen Storr, the scene of the evictions from the estate of the Rev. John Delmege, a rich landlord of County Limerick, said the evictions enforced by Mr. Delmege were shameful in every detail. It was a burning shame and humiliation, he said, to find a man living in luxury while his tenants were in a state of misery, such as should invoke God's curse on its author and abettor. He earnestly advised his hearers to combine against the landlords, declaring that they had everything to justify them in that course in the sight of God and man.

We are pleased to hear that Thos. O'Hagan, Esq., B. A., Classical and Modern Language Master in the Mitchell High School, has been elected a member of the Celtic Society of Montreal, an honor entirely unthought of by him.

They come from a land where our dead
 In the dust of the vanished years;
 Their faces by the light of the moon
 When the days flow on in a low
 And the eyes were undimmed by tears.
 There's a beautiful strain of a sweet refrain
 Flung out on the tremulous air;
 There's a kiss on my brow—the sign and the
 Of a love and a trust unbroken; and I feel
 Their shadowy images on my hair.
 And our face glows with a sweeter grace,
 And the lips have a smile more rare;
 For the light that glows in her eyes
 Was caught from the sunlight of Paradise
 That threaded the gold in her hair.
 Their faces are pages wherein I read
 What passed in those golden times;
 A chapter of joys and a chapter of tears,
 An episode haunting the weary years,
 And the mockery of wedding chimneys
 That threaded the gold in her hair.
 Sweet day-dreams of youth that were never
 fulfilled;
 God counsel a mother gave:
 A power of faith and a charmed vow;
 A ring, and a kiss on a stain-ess brow;
 A tear, and an ivy-grown grave;
 But the vision is fading; the angel stands
 With the hand on Memory's door;
 I stretch out my arms for a last embrace—
 I stole to my bed but the empires
 Of shadows are fast on the march;
 —from English, in Boston Train script.

MARGARET.

New Orleans has the credit of erecting
 the first open air statue to a woman
 in America. And that statue, that of
 good Margaret—in another land and time
 it might have been St. Margaret—is
 to celebrate beauty or intellect, but simply
 goodness, practical charity, the character
 and achievements of a woman of that
 people, great in her divine sympathy with
 the people.
 There is a great kinship among statues
 by the grace of God, a monument
 brotherhood of granite, marble, bronze
 and wood. When we come across them
 here and there dotting the high
 of the world, it is as if we were
 that the world is a book that perpetuates
 their memories is only the counterpart
 the enduring virtue that perpetuates
 characters. Both form the building
 material of humanity. The mere material
 itself may differ in value, the exterior
 polish and finish may vary, the artistic
 workmanship may be more or less
 perfect, but the grand lesson
 the lives they commemorate must not
 be lost in trivial carping and useless com-
 pison. These men and women were
 themselves, in their flesh and blood,
 unblemished creatures. God sent
 them here to perfect their hearts,
 they have lived through life with it,
 steeped in the joys and sorrows of
 their mortal existence, and their
 memories are in the marble and
 the enduring virtue that perpetuates
 characters. Both form the building
 material of humanity. The mere material
 itself may differ in value, the exterior
 polish and finish may vary, the artistic
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 their mortal existence, and their
 memories are in the marble and

of the Mackenzie, Saskatchewan, and
 some districts, vast plains of extra-
 ordinary fertility which, by cultivation,
 might become one of the granaries of the
 world. Father Lacombe's hand was the
 first that guided a plough share through
 the plains of Saskatchewan. Through his
 exertions was the first bridge constructed,
 and the first mill erected in that vast dis-
 trict. But commerce and civilization are
 indebted to him for a work of greater
 magnitude than any yet named.
 TO BE CONTINUED.

THE MORAL CHARACTER OF A SAINT.

Weekly Review.
 From time to time there settles up
 from unknown depths of corruption, some
 fresh and startling symptoms of the pro-
 found alienation of the heart of man from
 the supernatural. It usually takes one of
 three forms. It is a plain, bold assertion
 of materialism and sensual views, in
 speech or writing, as though to affirm that
 man is merely man, and therefore merely
 the highest form of animal, were a propo-
 sition of self-evident, axiomatic. Or,
 it assumes a polemical attitude, and by
 a gravely studied denial of Christian purity
 of soul in its very principle, or by quiet
 contempt, or by light-hearted
 flippant banter, would pull down the
 bulwarks which a divine hand has built
 up for the protection of a frail creature
 from countless moral foes. Or again, not
 content with affirmation or denial in the
 abstract, it fastens on some individual
 character, especially on some one sup-
 posedly incapable, from death or distance,
 of the souls that have been fed, sus-
 tained, animated in their conflict by the
 highest of all motives that animate the
 soul of man, set winningly before them
 by the gentle apostle of divine love
 whom this scribe has slandered on some
 unquoted hearsay. There will be other
 unmaskings in the same great hour—
 of the souls that have been fed, sus-
 tained, animated in their conflict by the
 highest of all motives that animate the
 soul of man, set winningly before them
 by the gentle apostle of divine love
 whom this scribe has slandered on some
 unquoted hearsay. There will be other
 unmaskings in the same great hour—

SERVERS AT MASS.

By a Secular Priest in the Weekly Register.
 There is one kind of co-operation into
 which the Church has from oldest times
 called the laity. It is the serving of Mass.
 A splendid co-operation, which would
 enable since the much talk which we
 have heard of the desire of laymen to help
 the clergy, I have wickedly watched to
 see what advantage is taken of this more
 than permission and more than invitation
 which the Church has for centuries given
 to her lay children to share in her royal
 priesthood.
 I do not know how it may be in Lon-
 don—in the provinces, even in larger
 towns, churches which boast an educated
 and cultured congregation, the spirit of
 co-operation is manifested thus.
 The servers are boys of the humblest class,
 who come because some pious man, as still
 belonging to the Mission school, or if we
 grant to some cases their willingness, they
 yet can hardly serve with full understand-
 ing of their noblest work, or with any
 great devotion.
 Many a morning the server is late.
 From the warm bed he has been hurried
 at the time, or he has been fighting the
 fire for mother, the priest must stand
 vested, waiting for help. The puzzled
 acrobat, who has other priests, it may be,
 needing his attention, goes round the
 church to all the laymen who are there,
 entreating that they will enable the priest
 to do the grandest work done on earth;
 but one after another they shake their
 heads, and the priest must stand vested
 till "another" permits John to rush in,
 with hands still oily, and locks arranged
 only by hurried fingers, to represent the
 zeal of the laity co-operating with the
 priesthood.
 So I have seen, and not in one place
 only, nor only in this country. Nay, I
 have known priests compelled to
 strip off their vestments with their Mass
 unaided. Yet serving Mass is not a
 difficult work, needing much study,
 nor how could it be done by a boy, or
 a laborious work, requiring strength,
 nor an unworthy work, demeaning the
 gently born. They do not know how to
 serve Mass. For what time would the
 educated be withheld from their ride, or
 their law tonia, or their business if
 they set themselves to learn the "how"!
 May one word be added as to the effect
 upon a young man and his brethren? Is it
 good that they should grow up looking
 forward to the time when they will be
 "too old" to serve Mass, and when they
 will leave it, with other school exercises,
 to "little Dick"? Is it good that they
 should serve—as sometimes, at least, the
 best of them must—with unwilling, dis-
 contented hearts? They have not even
 the encouragement of reward. The
 reward of heaven is so far away to the
 young, and such a long time to wait; and
 but few priests give any kind of present
 reward to the serving boys, as distinct
 from their other school honors. Honor,
 no doubt, they feel it to be when they
 begin; but the sense of honor is soon lost
 when they find the dignity outlasting
 wearisome obligation, and sometimes re-
 buke and fault-finding. The end is with
 some that the altar boy, grown to manhood
 years, does not even hear the Mass at
 which he once served.

All this would be changed if only John
 had to contend for the honor, occasionally
 at least, with his elders and his betters in
 earthly rank, and if he found that they
 looked on it as something high and great,
 and that his place was filled at once by
 eager helpers if he lingered to light the
 fire.

Worth Your Attention.
 Mark this! Don't lose it! It will
 bring you gold! We will send you free
 something new, that just costs money for
 all workers. As wonderful as the electric
 light, as genuine as pure gold, it will
 prove of life long value and importance
 to you. Both sexes, aged, 25 a day
 and upwards easily earned by your work;
 many are making several hundred dollars
 per month. You can do it. No special
 ability required. We bear expense of
 starting you in business. It will bring
 you in more cash right away, than any
 thing else in the world. Any one any-
 where can do the work, and live at home
 alone. Better write once, than know-
 ing all, should you conclude that you
 don't care to engage, why, no harm is
 done. Address Sisson & Co., Portland,
 Me.

penman to make, or no work of greater
 importance than education to set them
 to. The Sisters took us to their orphan-
 age; they have twenty four children in it,
 only girls, two thirds of the number
 half-breeds, the rest Blackfeet or Cree,
 who have been picked up in tents beside
 their dead parents, abandoned by the
 tribe when smitten by small pox. The
 gentle christian country, and lady-like
 manners of the Sisters at the mission,
 charmed us, while the knowledge of the
 devoted lives they lead, most impress
 with profound respect Protestant and
 Roman Catholic alike. Each one would
 have adopted a home of her own, but
 she had given up all for the sake of her
 Lord and His little ones. After being
 entertained by the bishop to an excel-
 lent supper, and hearing the orphans
 sing, we were obliged to hurry away in
 order to camp before dark.

CHAPTER XVI.
 Henry Grollier, of whom mention has
 just been made, was the first Oblate of
 Mary Immaculate to make the sacrifice
 of life to God in the diocese of St. Boni-
 face. From the earliest stages of his
 ecclesiastical life, he manifested an
 ardent thirst to give souls to God. Dur-
 ing his novitiate, which he made at Notre
 Dame de Orléans in Dupuy, he was
 often heard to exclaim: "Dieux miséricordieux!" "Give me a soul." He entered the
 Society of the Oblates of Mary, with the
 hope of being one day chosen for
 their Indian missions in North
 America. He completed his theo-
 logical studies in the Seminary of Mar-
 tigny, where for three years he had the
 happiness of being near to the holy
 founder of the Oblates of Mary, and of
 touching his spirit. He was ordained
 priest by M. de Ménéville, who selected
 him to be the companion of M. de
 Ménéville, on his return to St. Boni-
 face, after his consecration. On Father
 Grollier's arrival at the Red River, he
 was appointed missionary in the distant
 region of Athabaska. Here his prodigious
 zeal soon began to manifest itself. His
 holy ambition was to evangelize tribes, to whom
 the tidings of salvation had not yet been
 communicated. He pushed his missionary
 expeditions far into the arctic circle. There
 he met tribes of Esquimaux and Blackfeet,
 and other tribes, to whom he was the
 first to speak of God and His Divine Son.
 He quickly mastered their languages, and
 brought his missionary influence to bear
 on their benighted souls. A blessing, like
 that which fell on the preaching of the
 apostles on the day of Pentecost, seemed
 to accompany his labors. A few weeks
 sufficed him in the midst of a pagan tribe,
 to prepare it for the blessing of
 Christianity.

One of the most difficult passions to
 master in savage breasts, is the spirit of
 revenge. Terrible are the outbreaks of
 that passion, especially when hostile tribes
 encounter one another in the solitude of
 the desert. Who then to the weaker
 of the two, was the first to speak of
 God and His Divine Son. He quickly
 mastered their languages, and brought his
 missionary influence to bear on their
 benighted souls. A blessing, like that
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 to accompany his labors. A few weeks
 sufficed him in the midst of a pagan tribe,
 to prepare it for the blessing of
 Christianity.

"In the pillage of the camp I lost all I
 possessed, clothes, blankets, my horse—
 everything. I had not wherewith to
 buy myself a horse, or to protect myself from
 the intense cold of the season."
 "The day following the battle, notwithstanding
 our being fatigued and worn out
 by the sufferings we had passed through,
 we were compelled to set out
 upon a journey of twenty miles to join
 another camp of the Blackfeet, with
 whom we remained for ten days. At the
 end of that time I prepared to return to
 the Fort of the Mountain. The task of
 reaching that point was not one of easy
 accomplishment. I was poorly clad, the
 cold was intense, and the snow was very
 deep. During the six days of the journey
 I suffered in turn from hunger,
 cold and fatigue. When I reached the
 fort, Mr. Hardisty, the representative of
 the Hudson Bay Company, and his family
 came to meet me. This gentleman could
 not help shedding tears on witnessing
 my wretched and impoverished condition.
 He supplied me with clothes,
 and provided me with the best and most
 nutritious food he could procure. He
 treated me as kindly as if I were his own
 father. Under the cheering influence of
 a hospitality so kind and generous, I soon
 forgot the severe mental and bodily suffer-
 ings through which I had lately passed."
 A few months later on we find Father
 Lacombe rendering to a forlorn band of
 Indians, who had met near the river
 Saskatchewan, services still more striking
 than those we have just spoken of,
 as having been rendered to himself.
 They belonged to a nation of the Black-
 feet. They were the remnant of a tribe
 that had been overpowered by the
 superior numbers of a hostile band.
 They had been robbed of everything,
 and when he met them they had been
 without food for three days, and were
 almost naked. Some had been severely
 wounded, and their wounds were still
 unhealed. Father Lacombe's compas-
 sionate heart was deeply moved at the
 sight of all this misery, and he could not
 refrain from tears. He gave them all his
 provisions—he washed and bound up
 their wounds—he clad those that were
 most naked in his own warm clothing,
 reducing himself to a condition almost
 as wretched as that in which he found
 them. Moreover he lent them his two
 horses, and continued his journey on
 foot to St. Albert's.

The priest and sisters toiled with that
 devotedness, that is a matter of course
 with them; nursed the sick, attended
 the dying, and gathered many of the
 orphans into their house. The scourge
 passed away, but the infant settlement
 had received a severe blow from which
 it is only beginning to recover. Many
 are the discouragements, material and
 moral, in the Fathers, in their labors,
 they frankly confessed. Their congregation
 is migratory, spends half the year
 at home and the other half on the plains.
 Their children are only sent to school
 when there is no buffalo to hunt, no

nations of the Loucheux and the Equi-
 max; he dedicated to the service of
 Holy name of Mary. Here his physical
 power of advancing further failed him.
 After such deeds of self-sacrificing char-
 ity in their behalf, we need not be sur-
 prised at the holy way he exercised in
 their midst.
 On a subsequent occasion, as he was
 journeying alone in the wilderness, he
 suddenly came upon a poor, aged and dying
 Indian. He was a pagan. Father Lacom-
 be's soul, aided by Divine grace, succeeded
 in rescuing from infidelity the soul of
 this dying man. He remained with him
 till he died. Shortly before his death he
 asked him: "Do you love God?" The
 dying Indian, fetching a deep sigh, ex-
 claimed: "Would that I had known Him
 sooner!" What were those words but the
 echoes of those once spoken by St. Augus-
 tine: "O Beauty, ever ancient and ever
 new, too late have I known Thee, too late
 have I loved Thee!"
 This latter circumstance was related to
 the writer of these pages by Father Lacom-
 be himself, whose acquaintance had the
 happiness of making on the occasion of
 that devoted missionary's visit to
 Europe, after his residence of nearly a
 quarter of a century amidst the Red
 Indians of North America.
 One of the chief difficulties experienced
 by the Oblates in their introduction among
 the Indians, was the complete want of
 books of any sort to help in learning their
 languages. Father Lacombe directed his
 great literary capabilities to the remedy-
 ing of this want. He composed a great
 dictionary and grammar of the Cree lan-
 guage, which is spoken by several large
 tribes.
 For twenty years he labored at these
 works, having no materials to draw from
 but the sounds of the words as he heard
 them spoken in the Cree tribes.
 Father Lacombe, during his long mis-
 sionary career amidst the tribes of British
 North America, had two leading objects
 before his mind; first, their spiritual
 regeneration, and secondly, their introduc-
 tion into such habits of civilized life as
 they were capable of adopting. To each
 of these great objects he devoted himself
 with the zeal of an apostle. We have
 given some pages of his missionary life in
 the desert. These, we would say, were
 only fragments of a great circle of labors
 and privations, embracing a period exceed-
 ing a quarter of a century. We are glad
 to have the following independent testi-
 mony at hand, in support of our state-
 ments, relative to Father Lacombe's
 intelligent and energetic efforts in sowing
 the seeds of civilization among the Indian
 tribes which he evangelized.
 Louis Milton and Dr. Cheslie, in their
 joint work, "North West Passage by
 Land," speak thus of Father Lacombe:
 "We found a little colony of some
 twenty houses, built on the rising ground
 near a small lake and river. A substantial
 wooden bridge spanned the latter, the
 only structure of the kind we had seen in
 the Hudson Bay territory. The priest's
 furniture consisted of a small table
 garden round it, and adjoining it the
 chapel, school, and nursery. The worthy
 father, M. Lacombe, was standing in front
 of his dwelling as we came up, and we at
 once introduced ourselves.
 "Père Lacombe was an exceedingly in-
 telligent man, and we found his society
 very agreeable. Although a Frenchman,
 he spoke English very fluently, and his
 knowledge of the Cree language was
 acknowledged by the half-breeds to be
 superior to their own. Gladly accepting
 his invitation to stay and dine, we followed
 him into his house, which contained only
 a single room, with a sleeping loft above.
 The furniture consisted of a small table
 and a couple of rough chairs, and the
 walls were adorned with colored prints,
 amongst which were a portrait of his
 Holiness the Pope, and another of the
 Bishop of Red River. After a capital
 dinner we strolled around the settlement
 in company with our host. He showed
 us several very respectable farms, with
 rich corn fields, large bands of horses,
 and herds of fat cattle. He had devoted him-
 self to the work of improving the condi-
 tion of his flock, had brought out, at great
 expense, ploughs and other farming im-
 plements for their use, and was at present
 completing a corn mill, to be worked by
 horse power. He had built a chapel, and
 established schools for the half-breed chil-
 dren. The substantial bridge we had
 crossed was the result of his exertions.
 Altogether this little settlement was the
 most flourishing community we had seen
 since leaving Red River. They have
 established stations at Little Lake, St. Anne's,
 St. Albert's, and other places, far
 out in the wild, unexplored, and danger-
 ous and hardy, and gathering half-breeds
 and Indians around them, have taught
 with considerable success the elements of
 civilization as well as of religion."
 The Earl of Southesk, in his work,
 "Saskatchewan and the Rocky Moun-
 tains," published in Edinburgh, 1870,
 speaks in the following terms of his visit
 to Father Lacombe, at St. Ann's, Manitoba
 Lake:
 "On our arrival at St. Ann's, we pro-
 ceeded to the mission, where we met with
 a most cordial reception. We had the
 pleasure of dining with Pères Lacombe
 and La Fraine, at the Roman Catholic
 mission house, agreeable men and perfect
 gentlemen. What an advantage Rome has
 in this respect! * * * She sends forth
 highly educated men to supply her
 missions. On the pressing invitation of
 my kind host, I remained for the night at
 the mission house. Everything wonder-
 fully neat and flourishing; the cows fat
 and the horses in the same—the dogs
 in the same—the very cats the same. I
 well arranged and well kept garden, gay
 with many flowers, some of the commonest
 flowers of the woods brought to perfection
 by care and labor. The house beautifully
 clean, the meals served up as in a gentle-
 man's dining room. Everything made use
 of and turned to account."
 A few years previously that spot was
 a howling wilderness, the Red man's hunting
 ground. Now it is the site of a model
 farm and of a model habitation. We use
 here the word model in its fullest and
 most practical sense. Father Lacombe
 intended that his house and farm should
 serve as a means of attraction to civilized
 life—the right way to name—con-
 jugated his verb, "Amo—'I love.'—'I
 love God' So, too, the author of 'Philo-
 thea.' He loved God with all his heart
 and soul; and, inasmuch as human love
 has borrowed many of its expressions
 from love divine—else what becomes of

The Weary World.

Far down the winding lane of years
 The weary world is slowly wending;
 Grim walls of fate and gates of tears
 To trembling prayers no answer sending.
 Yes, through it all sweet strife we call,
 Through lonely days of grief and sighing;
 Hope's rose-bloom on our hearts we'll
 To keep the world's great heart from
 breaking."
 Across the sobbing sea of doom
 The weary world is slowly drifting;
 Eyes wet with tears plunge through the
 gloom,
 For signs of rest or refuge,
 Still, angle bright, from some far height,
 Repeat through hours of weary waiting
 "Hope's starlight shines through darkest
 night"
 To keep the world's great heart from
 breaking."
 O'er troubled waves, by paths of rest;
 Pain could pressed toward the land of par-
 adise,
 Burdened with crosses, wet with dew
 From hill Gethsemane's lone garden,
 Ye to and fro, now loud, now low,
 A voice in sweetest music-making—
 Hope, gleaming on through pain and we,
 To keep the world's great heart from
 breaking."
 —Clarence Urney, in N. Y. Mail and Express.

OBLATES OF MARY.

IN THE BLEAK NORTHWEST WITH THE SAVAGES.

Father Lacombe having spent some
 months at St. Albert's, set out again to
 visit the Cree tribes. Finding that they
 had not returned to St. Paul's mission,
 he went to a place in the buffalo hunting
 ground. They received him with great
 manifestations of joy. He then commenced
 a mission amongst them, the exercises of
 which he thus describes:—
 "In the morning, after my private devo-
 tions, I assembled the women in the mid-
 dle of the camp. I taught them their
 psalm and several hymns. I afterwards
 gave them an instruction; they then re-
 turned to their occupations, and I pro-
 ceeded to visit the sick; after which work
 of charity I visited those who were un-
 willing to come to the instructions, or in
 other words, who were unwilling to pray.
 I listened to the different objections they
 had to offer, and answered them. I after-
 wards had to act as justice of the peace,
 to arrange their differences and disputes
 with one another. About noon I rang my
 little bell to bring the children together.
 Their eagerness to come to my instruc-
 tions consoled me very much. In a few
 minutes I was surrounded by crowds of
 little Indians, who looked on me as their
 father, and who joined with me in sing-
 ing hymns with all the vigour of their
 lungs. After this exercise I withdrew
 into a neighboring wood to enjoy a little
 quiet, and to have an opportunity of per-
 forming my private devotions. I then
 resumed my round of visits to those poor
 creatures, and failed to see in the
 morning. In the evening I brought the
 men together and preached to them, after
 which I entered into conversation with
 them, and each one addressed whatever
 questions he pleased with reference to our
 holy religion, whilst leisurely smoking his
 "calumet," or long Indian pipe. On Sun-
 days I assisted together at the holy mass,
 the rosary, and other exercises of piety. It
 was thus that day after day was spent
 during the six weeks I remained there.
 In the meantime the crops ripened at St.
 Paul's, and the Indians on their return
 from their hunting fields, were delighted
 with the success of our agricultural
 enterprise, and encouraged to renew the
 experiment."
 Father Lacombe, in obedience to the
 wishes of M. de Ménéville, renewed his
 visit to the tribe of the Blackfeet. On
 the occasion of that visit, the life of this
 apostolic priest was exposed to eminent
 danger, from which the hand of God alone
 rescued him. We will allow him to tell
 his own story:

"In the camp of the Blackfeet I was
 lodged in the tent of the great chieftain of
 the tribe. His name was Natous, which
 signifies the Sun. The tribe was divided
 into three camps. The camp in which I
 was located was composed of forty-five
 lodges, in a second camp there were fifty,
 and in a third there were sixty lodges. I
 give you these details in order that you
 may be the better able to picture to your-
 self the frightful scene which I am now
 about to describe."
 "On the day of my arrival, I earnestly
 urged the Blackfeet to make the three
 camps into one, as a precaution against an
 attack, that might be made upon them, by
 some hostile tribe. My advice, however,
 was not followed. On the evening of the
 4th of December, having finished the reli-
 gious service for the men, night prayers
 having been said, and the usual hymns
 sung, each one withdrew to his own lodge
 for the night. I remained alone with the
 chieftain and his family in their lodge.
 "I lay down on my humble couch to
 take the repose I needed. Alas! I had no
 idea that at that hour a host of enemies
 were lying in ambush all around us, con-
 cealed in the wood, who were only wait-
 ing for our fires to be extinguished to rush
 upon us in the darkness. They were
 about a thousand in all, and were com-
 posed of the A-sinibonias, of the Sauteux,
 and of the Crees.
 "We were all buried in profound sleep;
 suddenly Natous sprang from his bed,
 and in a lugubrious tone cried out:
 'Assaun, Assaun—the Crees, the Crees.'
 He had scarcely uttered these words,
 when a sudden discharge of musketry
 took place, and showers of balls pierced
 our lodges from every side. The lodge
 in which I was, being the chieftain's, was
 more conspicuous and exposed to the
 fire than any other; but, I must say, that
 the attacking tribes were quite ignorant
 of the fact of my being in the camp of
 the Blackfeet at the time, for our Indians
 (even though pagans) would never dare
 attack a camp, if they knew a priest to be
 in it.
 "My beloved Father, I cannot tell you
 all I suffered that terrible night. I
 seized my muskcock, and dressed quickly,
 knowing my crucifix, and made an offer-
 ing of my life to God. I then hung up
 in my side the bag that contained the holy
 oils, in order to be prepared to give ex-
 tremum unction to the dying. All the
 time bullets were whizzing through the
 air. I advanced in front of the enemy's
 line, hoping to be recognized; but my
 efforts to attract their attention were
 fruitless. The din and confusion that
 prevailed prevented them noticing me.
 It would be hard to describe the horrors
 of that scene. The night was pitch dark;
 the lurid flashes of the musketry were
 the only lights visible. The war shouts of

the contending tribes, and the rallying
 voices of their chieftains, mingled in
 a frightful din with the cries of despair
 of the wounded and dying, with the
 wailing of women and the screams of terri-
 fied children, who knew not whether to fly for
 safety. Added to these horrible noises
 were the loud neighing of the horses and
 the wild howlings of the dogs. To in-
 crease our misery, we had only a few
 men to defend us, as the greater number
 had gone to the hunting plains.
 "If God had not, in an especial manner,
 protected us, not one would have escaped
 with his life. When I found that it was
 impossible to make known to the assail-
 ants the fact of my being present, and
 thereby stopping the carnage, I urged
 the chiefs of the Blackfeet courageously
 to defend their people, even though it
 might cost them their lives. For my
 own part I listened to attend to the
 wounded and dying. As I passed near
 these poor fallen and bleeding Indians,
 they grasped at my muskcock, or seized
 my hand in their, unwilling to let their
 hold of me, crying out at the same time,
 "Kimmo! Kimmo! Agimo bekkas!" "Have
 pity upon us! Pray for us!"
 "The first victim whom I met was a
 young woman; she fell mortally wounded
 at my feet, at the moment she was leav-
 ing her lodge. I stopped down at once
 and asked her if she wished to die.
 "A few minutes after she had been
 killed, I lost everything with the excep-
 tion of my breviary. In the mean time
 the fighting men of the other camps
 of the Blackfeet hearing of the attack,
 came to our help. Thus reinforced, we
 repelled three attempts of the enemy to
 capture our camp. I awaited daybreak
 with impatience; I felt that death at
 night to be painfully long. The next
 morning I vested myself in surplice and
 stole, and holding in one hand a crucifix,
 and in the other a flag of truce, I advanced
 toward the combatants. The Blackfeet ceased
 firing, but the Crees not seeing me, owing
 to a thick mist which had risen from their
 camp, continued to discharge their
 weapons. Whilst I was vainly seeking
 to attract their notice, bullets were fall-
 ing like hail around me. At last a bullet,
 which most likely had rebounded from
 the ground, struck me, first on the
 shoulder and then on the forehead. I
 staggered under the shock, but did not
 fall. A cry was raised by the Blackfeet,
 "You have wounded a priest," which,
 when the Crees heard, they immediately
 answered, "We did not know the priest
 was with you; as he is with you we will
 cease fighting." Nearly one hundred
 fell that night killed and wounded.
 "After the battle, the Blackfeet came
 in crowds to assist me to my lodge. They
 said there must be something more
 than human about me, as the bullets
 seemed to have no power of hurting me.
 Ah! perhaps God wished to make man-
 ifest His goodness towards those who put
 their trust in Him, and to show them the
 fulfillment of those words of the Psalmist,
 "His truth will compass thee with a
 shield. Thou shalt not be afraid of the
 terror of the night, or of the arrow that
 flieth in the day."
 "In the pillage of the camp I lost all I
 possessed, clothes, blankets, my horse—
 everything. I had not wherewith to
 buy myself a horse, or to protect myself from
 the intense cold of the season."
 "The day following the battle, notwithstanding
 our being fatigued and worn out
 by the sufferings we had passed through,
 we were compelled to set out
 upon a journey of twenty miles to join
 another camp of the Blackfeet, with
 whom we remained for ten days. At the
 end of that time I prepared to return to
 the Fort of the Mountain. The task of
 reaching that point was not one of easy
 accomplishment. I was poorly clad, the
 cold was intense, and the snow was very
 deep. During the six days of the journey
 I suffered in turn from hunger,
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 fort, Mr. Hardisty, the representative of
 the Hudson Bay Company, and his family
 came to meet me. This gentleman could
 not help shedding tears on witnessing
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 He supplied me with clothes,
 and provided me with the best and most
 nutritious food he could procure. He
 treated me as kindly as if I were his own
 father. Under the cheering influence of
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 almost naked. Some had been severely
 wounded, and their wounds were still
 unhealed. Father Lacombe's compas-
 sionate heart was deeply moved at the
 sight of all this misery, and he could not
 refrain from tears. He gave them all his
 provisions—he washed and bound up
 their wounds—he clad those that were
 most naked in his own warm clothing,
 reducing himself to a condition almost
 as wretched as that in which he found
 them. Moreover he lent them his two
 horses, and continued his journey on
 foot to St. Albert's.

Phantoms.

They come from a land where our dead sleep... Their faces bring back life's summer time...

MARGARET.

New Orleans has the credit of erecting the first open air statue to a woman in America. And that statue, that of the good Margaret...

wholesale grocer told her he would give her the provisions begged for if she would carry them away herself. With a cheerful "Thank you, sir," she departed...

They were brought here? "No; we have no means." Margaret left her sick bed, went down to the river to a Spanish captain...

ANNIVERSARY OF THE PLAN.

The Proclaimed Meeting at Woodford.

A MIDNIGHT DEMONSTRATION.

The special correspondent of the Irish Times describes the midnight meeting at Woodford, on Sunday—the anniversary of the proclamation of the National League...

have been lighted on the hills, and have a fine effect, as the night is very dark.

The meeting was begun by Mr. John Roche, P. L. G., moving Father Coen, P. P., to the chair. Amongst those present were Mr. Wilfred Blunt, representing the English Home Rule Union...

—sometimes it is almost more than human nature can bear—that is why I have come down here to advise you as I do to bear it patiently a little longer...

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Catholic Record.

London, Sat., Nov. 5th, 1887.

TO OUR READERS.

The management of the CATHOLIC RECORD entreat attention to day to a communication which will at once interest and distress our readers. They will perceive that the Rev. Father Coffey, in execution of a long-entertained and not infrequently expressed desire, withdraws from editorial connection with the CATHOLIC RECORD. No one acquainted with the varied, extensive, and laudable character of his journalistic labors, especially for the past nine years, will feel surprised at this determination, or grudge him a season of change, if that, indeed, can be called a season of change, which will, we may be permitted to believe, be devoted at least in part to more enduring literary labors in the sacred cause of truth. With the CATHOLIC RECORD Father Coffey's name and labors and talents have been almost from its very inception honorably identified. Often, indeed, during the past few years did he express a desire for release from editorial care, but as often did he generously withdraw it, out of consideration for the best interests of the paper. In the early days of the RECORD, in days of hard struggle and severe trial, inseparable from the beginning of such an undertaking, his disinterested services and almost incredible labors placed the paper and its management under everlasting obligations. We beg leave to subjoin Father Coffey's letter:

Thomas Coffey, Esq., Publisher and Proprietor of the Catholic Record, London, Ont.

DEAR SIR,--Ambitious circumstances enable, and a deep sense of duty bid me tender renewed expression of a desire often verbally conveyed since my formal announcement thereof by letter in the fall of 1883 and the winter of 1884, viz., that of severing my editorial connection with the CATHOLIC RECORD. It was with great hesitation and no little reluctance--it was, as you remember, in obedience to urgent, weighty and repeated representations that my editorial contributions could be of service to the consolidation of its material interests, through the hoped for consequent enlargement of its usefulness and diffusion of its circulation, that I began in 1879 to render the less immediate, and in 1882 the more continuous and unbroken assistance which limited gifts and feeble talents permitted.

Did I any longer feel that this assistance were required in the furtherance of the RECORD's interests, it should continue at your disposal, in so far as a necessarily lessened strength and overtaxed energies could allow. The knowledge, however, that the CATHOLIC RECORD has passed the critical period of its existence, the conviction that it now rests on solid foundations, the belief that its future is assured, in fine, the honest feeling that I have done by it every duty which conscience dictated, and rendered every service which friendship commanded, impel me now to faithfully to renew the expression of my oft-repeated desire of relinquishing a responsibility to me particularly burdensome.

I am not undervaluing in the discharge of my editorial functions I may have employed expressions, followed courses, advocated causes and policies which did not find favor with men of greater merit, higher gifts and wider experience, nor yet am I forgetful of the continuous attention lavished on me in season and out of season by that industrious class of persons who know better than the editor how to edit a paper.

But whatever my errors of judgment--however regardless I may have been of the suggestions tendered by the sapient class just alluded to, I can at this moment fearlessly assert that never did I fall when duty commanded to bow my will to the better judgment of others, never did I do wilful injustice to any man, never, no matter how severe my expressions, did I knowingly permit rancor to assail character or destroy reputation, never, in fine, did I express sentiments unprovoked by conviction or unprovoked by conscience. Not only have I had the gratification of duty done as my sense of right dictated, but the satisfaction, and no small one it is, of the active sympathy and unfailing sustenance of multitudes of readers throughout the Dominion, who through good and evil report as generously stood by the CATHOLIC RECORD. To His Lordship the Bishop and clergy of London, to the other prelates and priests of the Province, and to many warm personal friends among the laity throughout the Dominion, especially the good Oblate Fathers of Mary Immaculate, my old preceptors and life long friends, I feel it a duty to express lasting gratitude for much good counsel and unceasing encouragement during my nine years' editorial connection with the CATHOLIC RECORD.

This connection, so peculiar a circumstance, as before stated, enable me now of my own motion to cheerfully sever, with naught of malice to any, with earnest good will to all.

That the CATHOLIC RECORD may meet with unbounded success, and that its tenth anniversary may be for its readers, patrons and friends, and even for those who differ from its views and oppose its purposes, a season of peace, plenty and prosperity, is the earnest hope of one who thus cheerfully releases himself from the cares, burdens and anxieties of editorial responsibility.

I cannot close without an expression of a hearty feeling of gratitude to my fellow journalists of the Province for generally courteous and kindly treatment--even in circumstances where their sense of right led them to condemnation of my views. I feel safe in stating, writing with knowledge of what I say, that no country in the world is possessed of a sabler, more patriotic and more honorable body of citizens than is Ontario in her journalists. And I may be permitted to add that my retirement from the responsible editorship of the CATHOLIC RECORD, if not likely to actually abridge or diminish my literary or journalistic labors, will release me from a responsibility which, if it is no secret, I have long since desired to renounce, and from burdens that were for me too oppressive. I do not, indeed, by any means, purpose a final abandonment of the press. With returned strength and increased activity, I trust that, God will help and helping, my pen will be ever ready for vigorous assertion and defence of the principles, convictions and sentiments, which, during seventeen years' connection with the press of Canada, I have unwaveringly propounded, advocated and upheld, and that whether in wider or more limited spheres of usefulness, I may be enabled to bear my due share of the burdens and heats of the day in the battles of the future.

I have the honor to be, Sir, Very faithfully yours, JOHN F. COFFEY

In acquiescing in Father Coffey's final resolve, the management of the RECORD feels its keen sense of loss--a loss that words of ours can portray--a loss, however, that is alleviated as is our grief assuaged by the hope that though he retires from the active and trying sphere of responsible editorship his facile pen will during leisure moments still do valued service in the cause of right. Father Coffey carries with him the hearty good wishes and the inexhaustible gratitude of the readers, friends and patrons of the CATHOLIC RECORD in every portion of the Dominion. He has well earned their gratitude, and to him we tender it on their behalf, together with the assurance that their best prayers and good wishes follow him in his return to the active exercise of the Catholic ministry.

TO THE READERS OF THE CATHOLIC RECORD.

DEAR FRIENDS,--Owing to the severance of the Rev. Dr. Coffey's connection with the CATHOLIC RECORD, the charge of the Editorial Department of this journal will henceforth devolve upon me. The ability and devotedness to Catholic interests which have been characteristic of the RECORD while under the editorial control of Rev. Dr. Coffey, have raised it to a high position among the Catholic journals of this continent, and rendered it a welcome visitor at thousands of Catholic firesides, and have, at the same time, made it difficult for the Rev. Doctor's successor to satisfy the expectations of its readers, who will naturally wish to see it retain its high rank among the journals of the day. I can only say, that having been an occasional contributor to its columns in the past, I will endeavor in the future, to the best of my ability, to fulfil the objects for which the CATHOLIC RECORD was established, namely, the advancement of our holy faith, and the advocacy of Catholic interests generally.

Yours respectfully in Christ, GEORGE B. NORTHBRAVES, Priest, Editor of the CATHOLIC RECORD.

THE LANGUAGE QUESTION.

While the Mail is copying articles from the Windsor "Bugle of Liberty," or "Clarion," on the necessity of suppressing the French language in Canada, and publishing articles of its own to the same purpose, it is interesting to note the action taken by several Protestant Churches in the United States in reference to the order of Commissioner Atkins, forbidding the instruction of the Indians in any language but English. The Presbyterian Synod of Indiana and other religious bodies have declared the order to be an invasion of natural rights, as well as eminently unwise. It is equivalent to the humiliating avowal that the Protestantism of the Mail and Clarion et hoc genus omne, is but the merely local thing that Lord Macaulay describes it to be, whereas they acknowledge that they can not make Protestants out of Frenchmen unless they can deprive them of their language first. Catholicity of course is a universal religion, and is suitable to every nationality and tongue; but you must denationalize a people to turn them into sound Protestants! What about the boasted missions to Quebec, then? Are they acknowledged to be dismal failures? We know that they are so, but we did not think that the Francophobes would acknowledge it so frankly. The Clarion complains that the French will not learn English. If this means that they will not learn it

perforce, as a means of driving out their own nationality and traditions, he is right; but if he means to say that the French Canadians neglect English as a branch of study and accomplishment, he is very much mistaken. The English language and literature are much more known among French-Canadian scholars than are the language and literature of a Bossuet and a Fenelon to English scholars in Ontario. Probably the Clarion man, knowing only one language, is not aware that there exists a literature at all in any other tongue.

MR. BALFOUR AT BIRMINGHAM.

Mr. Balfour attended at Birmingham the annual meeting of the Midland Conservative Union, on Friday, the 4th inst. He was surrounded by policemen, lest any attack should be made upon him. One hundred addresses were presented to him by as many different associations throughout the country, to which he made replies, apologizing for the inefficiency of the Government's measures in Ireland. He said that certain incidents there "had caused some of their friends some misgivings, but those incidents were due, not to lack of resolution on the part of the Government, but to defects in the law, which had never contemplated the present system of organized popular rebellion."

This implies that bad and tyrannical as have been the measures of his Government, it is their intention to "not more oppressively still. Murders like those of Mitchelstown are to be repeated for no other cause than political discussion; reformers like Gallinane are to be employed to induce the people to commit crimes, so that there may be an opportunity to punish them; the suffering tenantry are to be crushed under new burdens imposed by landlords on account of their own improvements, like those of Balyke, Luggscurran and Mitchelstown, so that there may be a chance of evicting them more ruthlessly than ever, and if the Irish do not show due gratitude for being left to perish by the roadside and in the ditches, they are to be abused with all the invective of which a Balfour or a Chamberlain is capable--they are to be thrown into the felon's prison, and subjected to worse than a felon's treatment--ill death's friendly visit rescued them from the hands of their tormentors. All this and more is the redress which Mr. Balfour has to promise a nation, which, as he himself acknowledged in Parliament, needs large measures of relief.

Still Mr. Balfour does not deny, even now, that Ireland needs legislation of a character never yet accorded to her. Addressing a "large and enthusiastic audience" at night, he said "the Irish question would remain the foremost problem in the mind of everyone who took an interest in the fortunes of his country. . . . therefore Ireland would be his topic to night. The question was not whether Ireland was to be governed under her own or an English Parliament, but whether she was to be governed at all, in accordance with any of those principles which had hitherto regulated the action of every civilized state in the world."

For cool impudence this language surpasses any of the diplomatic assurances that were ever uttered by Russian Czar or Turkish Sultan. What civilized state ever governed a country as England has governed Ireland? And we need not go back to the times when penal codes were the order of the day, the darkest and most bloody codes that ever disgraced the pages of history; but the atrocities of even to day can scarcely find a parallel in the past history of poor Poland, or of the Christian provinces under Moslem rule. Mr. Balfour speaks of the principles of government recognized by civilized States. Where among civilized States will be found such atrocities as have disgraced the Government of Ireland within the last few weeks? Where, even among barbaric nations, unless perhaps in the unexplored regions of Central Africa? Yet this is the kind of rule with which Irishmen are expected to be contented, and for which they must be duly grateful to Messrs. Balfour and his associates in the Cabinet. Is it very surprising, then, that the Irish element in the United States should not be favorably predisposed towards English diplomatists: particularly diplomatists who, like Mr. Chamberlain, are in a great measure responsible for the cruelties so lately perpetrated, and which are therefore fresh in memory? Such acts must meet with stern retribution. There are ominous signs that an installment of that retribution will be meted out to Mr. Chamberlain on his arrival in America, in the almost certain event of the failure of his negotiations there; but a still more decisive retribution awaits the Salisbury-Balfour Cabinet, when the indignant voice of the three kingdoms will be heard in denunciation of them at the next elections.

The remainder of Mr. Balfour's speech was devoted to abuse of Mr. Gladstone, whom he accuses of delivering "shameful speeches, to render difficult the government of Ireland." In reality, the only shameful thing about Mr. Gladstone's truly patriotic speeches was that he denounced shameful acts. This description of the Mitchelstown occurrence is wilfully false: "If, as the Nationalists and Mr. Gladstone delight to say, the police were defeated and routed, could any one blame them if they fired?" This was too much, even for the Conservative audience he was addressing, for he was greeted with cries of "Oa! Oa!" It is well known, it being attested even by the English members of Parliament who were present, that the police were the aggressors. They attacked with batons a peaceful meeting, and after they were justly resisted, they fired wantonly on the outraged assembly. We call Mr. Balfour's representation of the case a wilful falsehood, because, according to his version, the police were wrongfully attacked in the discharge of their duty. But even if they had been wrongfully attacked, it is not justifiable to fire upon a crowd when any danger to which they might have been exposed, had passed by, as was the case at Mitchelstown. Mr. Balfour, continuing, said "he intended to stop speakers who directly advocated crime, but to tolerate those who only talked nonsense." Of what crime, then, was Lord Mayor Sullivan guilty? What crime did Sir Wilfrid Blunt advocate? Where was the crime of Mr. O'Brien, who in a case of life and death, for this was the issue, at stake if eviction had taken place, advised the tenants at Mitchelstown to resist their possession till they would, by the very fact of delay, get the benefit of a law not yet assented to, but their just title to which was already acknowledged in equity by the vote of a hostile Parliament? What was the crime of thirteen year old Maggie Lawlor, who did no more than blow a tin horn to greet Mr. Balfour's constables while they were on the road to perform his dirty work? It is for tyranny in all these cases and for the whole regime of oppression which he has established, that his name is held in execration, not only in Ireland, but throughout the civilized world.

THE SCHOOL QUESTION.

Scotland Yard cannot produce a more formidable smeller out of plots than the editor of the Mail. A few days ago he exposed no fewer than three attempts of Catholics in different parts of the United States to overthrow the Public School system. Unfortunately for his case, none of the occurrences which he made public, in a garbled form, was an attack upon the School system at all; but a matter! The Mail has undertaken to blow up the edifice of the Catholic Church in Canada, a result which even the giant who is now no more was unable to effect, but which the pigmy hopes to accomplish; so all kinds of artillery are welcome for use in his batteries, even pop-guns, whereas he can find no better. The story to which he now gives publicity is no better for his cause than the three which we already reviewed in our columns. We shall give it just as the Mail relates it:

"In Jamesburg, N. J., an attempt has been made to divide the Public School into sections, one section to be Protestant, and the other Catholic. The project has called forth a protest from the Baptist Association of New Jersey. The Association says: 'The heaven of sectarian influences in our public institutions is working silently everywhere; the attacks upon the Public School system are flagrant, and therefore we again utter our protest to the legislature of the Commonwealth, urging that the Jamesburg School be put upon the non-sectarian basis on which it was established. The desire to cause the Roman Catholics to separate themselves from the rest of the community is as strong in the United States as here; but the attempt, if it is worthy of note, is unanimously resisted by Protestants.'"

Let us assume the facts to be exactly as the Mail has stated them. That journal was caught in the act of putting a wrong construction, besides falsifying the facts regarding the three other occurrences which were related concerning the relations of Catholics to the Public schools of the United States: we need not be surprised if we find misrepresentation in the above extract also.

It is true that journal does not assert, seemingly, from himself, this time, that the Catholic action is "an attack upon the Public School system;" but this statement is quoted approvingly from the Baptist Association, and it is made the basis of editorial comment which is intended to excite the Protestant sentiment of the people of Ontario against the Catholic school system. He therefore endorses the words of the Baptist Association, and we hold him responsible for them until he repudiates them. He calls attention to the unanimity with which Protestants in the United States oppose Catholic claims, and places the position of Catholics in both countries on the same plane. Both this article in itself, and more especially, when taken in connection with the course of the Mail during the last twelve months, aims at influencing the Protestant population of this Province to join in the Mail's crusade

against Catholics in general, and against Catholic schools in particular. The Mail, therefore, evidently has the will to father the assertion of the Baptist Association that the Public Schools have been attacked, but he lacks courage to say so openly, because the fraud is too apparent to be allowed to pass without exposure.

What do the facts amount to, then, if correctly stated in the Mail? Just this, and no more: Like their fellow Catholics through both the United States and Canada, the Catholics of Jamesburg desire to have their children trained religiously. They have no wish to force their convictions on their Protestant fellow-citizens, but they do wish to have that liberty themselves which they are quite willing to accord to others. Let the Protestants teach religion or exclude it, as far as their own children are concerned, just as they please. Among them the question is debated pro and con; but the Catholics have their minds made up. Religious teaching they must have, even if an unjust law obliges them to pay double in order to obtain it. This in fact they do in all the cities and large towns in the Union. If, therefore, they can, in Jamesburg, make a friendly arrangement with their Protestant fellow-citizens by which they can secure the teaching which they must have, and at the same time remain under the operation of the Public School law, all should be rejoiced at so amicable and just a way of settling the question, without inflicting upon Catholics the injustice above indicated. But the full extent of the injustice is not seen even in the statement that Catholics are obliged to pay double for the attainment of a religious education. If they paid double, and that the amount were for the education of their own children, the injustice would not be so glaring; but when they establish parochial schools, they are in the first place taxed for the support of schools from which they derive no benefit whatever, that is to say, they are taxed for the education of other people's children, and then they tax themselves for the education of their own. Is it any wonder that they, on their part, should endeavor by all means to have this enormous grievance rectified? In Ontario the Separate School laws apply a remedy to a great extent; but even here the remedy is not complete. In the United States the evil is of such proportions that, assuming as correct the statistics given in the Mail of 3rd inst., there were last year 537,725 Catholic children taught in Catholic parochial schools, whose parents were paying the unjust double tax we have spoken of. This shows that about 2,141,000 of the population of the United States actually submit to this glaring injustice by substantial payments for the sake of religious education. It is not merely the question of doing simple justice to this population who are now unjustly dealt with, but to the entire Catholic population of the Union, and of Canada too, especially Ontario, where Catholics are in a minority. In Quebec, where Catholics form the majority, they are liberal with the Protestant minority. They willingly concede all the rights which we claim here where we are a minority. We are a minority, strong enough to be respected, but not strong enough to retain even the just rights we at present enjoy, unless outside of our own ranks there are to be found a certain number whose professions are of love for "civil and religious equality" are not a mere sham. We are perfectly aware that there is a faction decidedly against us--a faction the loudest-mouthed in their professions of "civil and religious equality." Of this faction the Mail assumes a leadership. We care not whether that leadership be recognized or not. This faction we will not demean ourselves to conciliate. But there is a Protestant population who are fond of justice and fair play. To these, we feel that they can appeal with confidence that they will sustain us. Yet let us not be misunderstood. We do not appeal to them as beggars seeking for favors, but as fellow-freemen, seeking what is just, and determined to assert our rights.

We maintain that the character of the education to be given to the children is a question for the parents to decide, not for the State. It is notorious, even from the columns of the Mail, that Protestants as well as Catholics maintain this. The very debate now going on between Mr. LaSueur on the side of Agnosticism or Rationalism, and Drs. Sutherland and Laing and others on the side of Protestantism, proves this. Mr. LaSueur argues that because the religious convictions of Agnostics should not be interfered with, that religion ought not to be taught in the school at all; all even in the very mild shape of reading merely some selections from the Bible. The Protestant clergymen, on the other hand, maintain that, precisely because the Christian parent should be free to impart effectually moral and doctrinal instruction to his children, the Bible should be read and taught in all the public schools.

To give the views of these gentlemen in a short form, we may quote the Mail's summary of Dr. Sutherland's speech before the Teacher's Convention in August last: "He argued strongly for a recognition of religion as a valuable educational factor, and most people will agree with him when he says that a purely secular education supplies no adequate force for the development of moral character, and that the fundamental principles of Christian morality ought to be taught in every public school." Thus it appears that even those whose opinion the Mail is supposed to reflect agree on the necessity of religious instruction more or less complete. We may safely say that there is a moral unanimity even among Protestants on this subject. If, then, they do not insist upon the teaching of the entire religious systems of the various denominations, it is mainly because they cannot agree among themselves as to the system which should be taught. There is plenty of evidence that the principal Protestant bodies of the United States hold on this question similar views to those of Protestants here. Is it fair, then, or just to endeavor to prevent Catholics from giving religious education to their children? Yet this is precisely what the Baptist Association in New Jersey, and the Mail and its following in Ontario wish to do. The Mail says in the extract quoted at the beginning of this article, that the Catholic demand is "unanimously resisted by Protestants." We cannot and do not believe that Protestants generally, much less unanimously, are actuated by such a spirit of bigotry and intolerance as the Mail would have us believe; but whether or not this be the case, we inscribe on our banners the principle for which we contend: "Freedom of Education." It is difficult to believe that among those Protestants who are contending for this freedom for themselves there will be found bigots enough to succeed in depriving us of the same blessing. There are some; but we trust they are still the hopeless minority that we have in the past found them to be.

RIP VAN WINKLE ON THE LAND QUESTION.

The editor of the Free Press of this city has evidently been enjoying the sleep of Rip Van Winkle. For years he has had absolutely nothing to say on the Irish land question, which has attracted the careful consideration of all the Legislative bodies of the British Empire and the United States, and of the leaders of thought in the whole civilized world.

On awaking from his slumber, he suddenly becomes aware of the fact that there is an Irish Land Question, and that Irish tenants are objecting to be turned out wholesale from their holdings to starve; whereupon for their consolation he relates how "Mr. E. Platt opened a chemist's store on Richmond street in this city, six months ago," and failed to pay his rent, whereupon "under the auspices of Mr. V. Cronyn" all his effects have been sold at public auction, and Mr. Platt has been turned into the street." The Free Press asks why was there no adherent of Mr. Blake to denounce this outrage as Mr. Blake denounced the Irish landlords at Glen Sharrold the other day?

We have not made enquiries into the tenure under which Mr. Platt's landlord holds his property. It is presumable that his title is similar to the majority of titles in Canada, and that it is just. We can inform the Free Press, however, of the nature of the title of most of the Irish landlords, and we will give an idea of it. In the first place, the tenure by which the landlords of Ireland hold their lands is by spoilation and conquest. This evil was itself bad enough, since the despoiled consisted of the bulk of the population. But this might have been borne if legislation had been such as to afford a tolerably adequate means of support for the people. Instead of this, alien legislation, in the interests of dominant absentee landlords, by destroying Irish manufactures threw the people upon the land for support, and enabled the landlords to grind them in an excessive rent, everything that the soil was able to produce; and even if any industrious tenant improved his land, the landlord and not himself received the benefit of the improvement. The rent was raised far beyond the value of the land, and tenants unable to pay, as under such a tenure they were under most brutal conditions. The consequences of all this were evictions by many tens of thousands every year, entailing intolerable sufferings, periodical famines, and the expatriation of the people. All this has been so often proved that we need only refer Mr. Winkle to the history of the last half-century.

We say, by all means, if Mr. Platt's landlord holds his property on a tenure similar to that of the Irish landlords, more especially if Mr. Platt has equal claims with the Irish tenants to be the natural owner of the soil, the landlord, and not Mr. Platt, ought to be evicted. As Mr. Blake said of what came under his own cognizance: "The state of things is such as would call down God's curse, and ought to call down man's."

MR. CHAMBERLAIN'S MISSION.

As to the opinions entertained in the United States of Mr. Joseph Chamberlain's statesmanship, we may take the Philadelphia American as a fair sample. This journal quotes Mr. Chamberlain's words regarding the Irish in America:

"There never has been a time during the last thirty years, when the Irish in America have not been willing to use the privileges which have been conceded to them by their adopted country in order to sow dissension and promote ill feeling with Great Britain. More than once they have shown their readiness to jeopardize the best interests of their adopted country in order to avenge real or fancied injuries from their old ones, and I am not sanguine enough to anticipate that they will change their policy."

All this, the American states, "is notoriously untrue." But independently of its truth or falsehood,

"Certainly no one not devoid of diplomatic tact would have spoken as he is reported to have done, while occupying his present appointment." "Supposing this to be true, which it is not, would anything have been lost by Mr. Chamberlain's refraining from saying it? Does he suppose that he is going to get Americans to agree to anything he proposes by threatening to hold them afraid of the Irish if they refuse? By this speech Mr. Chamberlain has done so much to stir up ill feeling in America, that he is discredited entirely from representing his country in any friendly negotiation. It is the right and duty of the Canadian Government to ask his recall, in order that some person not entirely destitute of international good manners may be substituted for him."

EDITORIAL NOTES.

The hopes of Conservatives, even, are pretty low in regard to the success of Mr. Chamberlain as a diplomatic success. The Observer does not despair thereof. It can say no more. He adds, however, with an if, "we may safely leave the Irish Americans and Irish American opinion out of account," and here is where the condition comes in: "If he succeeds in perfecting an equitable adjustment." The American people are not accustomed to leave American citizens' opinion out of account, whether the Americans concerned are native born, or of Irish origin.

LORD SALISBURY himself, it is confidently asserted by the Associated Press despatches, has lost all hope of any successful issue. He is willing to console himself, in case of failure, with the reflection that Mr. Chamberlain would at all events, at some time desert the Government, so that he will return as a worn-out diplomat. He seems to not think of the possibility that the Government which sent him will also be held responsible for the blunder of entrusting an important mission to a diplomatist who begins his career by making enemies of those with whom he has to deal, or by embarrassing those who would be likely to be friendly to the object of his mission.

A LATER cable despatch states that in view of the almost certain failure indicated above, a temporary settlement has been suggested to be offered by the Commissioners, that Lord Salisbury's proposals of March last be adopted for five or ten years, without any suggestion of pecuniary indemnity. Canada is already feeling the effects of the blunder of the Government; and they may be the cause of difficulties in which the Empire will not be without scath.

MR. SPURGEON has created considerable sensation among non-conformists generally by withdrawing from the Baptist Communion, because this denomination has become so loose in the dogmatic requirements for connection with it. He considers that there are in Christianity some truths to be believed, and that their rejection should be marked with decided disapprobation. The course he has taken has called upon him the censure of the general body of non-conformists, or at least of a very large proportion of such who accuse him of saying virtually: "I do not believe as I do you must be damned." It is commonly said: "Neither Mr. Spurgeon nor any one else can arrest the movement on what he calls the downward grade. It is a movement which bases Christianity on something more vital than theological doctrines or differences." It has long been evident that the tendency of Protestantism is towards latitudinarianism, or the rejection of the primary principles of Christianity; but occasions like this make the fact more palpable still. It is the distinctive doctrines of the Christian religion are thus to be held of no account the sooner we substitute Wong Chin Foo's hethenism or Ingersoll's "I know nothing, certain about it," the better.

THE Liberal Unionist cause is meeting with many severe blows. The partition seen to be meeting with the fate of the "teen little nigger boys" of the nursery song. Close upon the accession of Messrs. Winterbottom and Trevelyan, comes that of Mr. Buchanan. He was one of the staunchest and bitterest Unionists in the house, and was the only Unionist from Edinburgh. Having resigned his seat he will in all probability be re-elected

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EDITORIAL NOTES.

The hopes of Conservatives, even, are pretty low in regard to the success of Mr. Chamberlain as a diplomatic success. The Observer does not despair thereof. It can say no more. He adds, however, with an if, "we may safely leave the Irish Americans and Irish-American opinion out of account," and here is where the condition comes in: "If he succeeds in perfecting an equitable adjustment." The American people are not accustomed to leave American citizens' opinion out of account, whether the Americans concerned are native born, or of Irish origin.

LORD SALISBURY himself, it is confidently asserted by the Associated Press despatches, has lost all hope of any successful issue. He is willing to console himself, in case of failure, with the reflection that Mr. Chamberlain would, at all events, at some time desert the Government, so that he will return as a worn-out diplomat. He seems to not think of the possibility that the Government which sent him will also be held responsible for the blunder of entrusting an important mission to a diplomatist who begins his career by making enemies of those with whom he has to deal, or by embarrassing those who would be likely to be friendly to the object of his mission.

A LATER cable despatch states that in view of the almost certain failure indicated above, a temporary settlement has been suggested to be offered by the Commissioners, that Lord Salisbury's proposals of March last be adopted for five or ten years, without any suggestion of pecuniary indemnity. Canada is already feeling the effects of the blunders of the Government; and they may be the cause of difficulties in which the Empire will not be without scath.

MR. SPURGEON has created considerable sensation among non-Conformists generally by withdrawing from the Baptist Communion, because this denomination has become so loose in the dogmatic requirements for connection with it. He considers that there are in Christianity some truths to be believed, and that their rejection should be marked with decided disapprobation. The course he has taken has called upon him the censure of the general body of non-Conformists, or at least of a very large proportion of such, who accuse him of saying virtually: "If you do not believe as I do you must be damned." It is commonly said: "Neither Mr. Spurgeon nor any one else can arrest the movement on what he calls the down grade. It is a movement which bases Christianity on something more vital than theological doctrines or differences." It has long been evident that the tendency of Protestantism is towards latitudinarianism, or the rejection of the primary principles of Christianity; but occasions like this make the fact more palpable still. If the distinctive doctrines of the Christian religion are thus to be held of no account the sooner we substitute Wong Chin Foo's heathenism or Ingersoll's "I know nothing certain about it," the better.

THE Liberal-Unionist cause is meeting with many severe blows. The party seem to be meeting with the fate of the "ten little nigger boys" of the nursery song. Close upon the accession of Messrs. Winterbottom and Trevelyan, comes that of Mr. Buchanan. He was one of the staunchest and bitterest Unionists in the house, and was the only Unionist from Edinburgh. Having resigned his seat, he will in all probability be re-elected as

a Home-Ruler of Home Rulers. Mr. Balfour's murders do not gain converts to his cause. Mr. Courtney, who still stays in the sinking ship, held a series of meetings in his constituency to explain his course, and the Government organs filled their columns with his grand peep her, even the big Times giving three columns under the heading "Mr. Courtney at Saltash," but unfortunately the last two lines unfold a sad tale: an amendment expressing want of confidence in the hon. gentleman was carried by a large majority," and all his meetings end similarly. The ten little niggers are going fast.

DIOCESE OF KINGSTON.

Contributions Toward the Cathedral Tower.

Last Sunday within the High Mass, the Rev. Father Twomey submitted to St. Mary's congregation the annual statement of the account of the Church Improvement Fund. We are more than pleased to learn that this fund grows apace, and that it has already reached the magnificent sum of \$25,886 02, an amount sufficient to ensure the completion of the cathedral at no distant date without the slightest danger of financial embarrassment. The following figures give the exact state of St. Mary's Cathedral Improvement Fund from the beginning up to Oct. 18th, 1887:

Table with 2 columns: Description and Amount. Includes Total received from August 31st, 1884, to October 18th, 1887 (\$25,886 02), Less—Expenses of all kinds as already detailed in former statements and in this one (10,409 72), Balance to credit of Im. fund. \$ 15,476 30.

STATEMENT OF ACCOUNT FOR YEAR ENDING OCTOBER 18th, 1887.

Table with 2 columns: Description and Amount. Includes RECEIPTS: 7:30 o'clock Mass. \$ 2,082 60, 9:15 o'clock Mass. \$ 569 18, 10:30 o'clock Mass. \$ 3,475 64, Collection, Rosary Sunday... \$ 120 00. Total received from people during year... \$ 6,248 42. Donated by His Lordship Oct. 16, 1887... 1,000 00. Interest received during year... 581 62. Other sources—Gallery pew rent... 52 50. Total for year from all sources... \$ 7,882 54.

EXPENDITURE FOR YEAR ENDING OCTOBER 18th, 1887.

Table with 2 columns: Description and Amount. Includes Frank Wheeler on acct. of steam-heating apparatus... \$ 3,032 15. OTHER EXPENSES CONNECTED WITH THE STEAM HEATING AS FOLLOWS: Peter Clark, Toronto, inspection of boiler... \$ 10 00, J. McConaghy, work in basement... 90 43, W. Sullivan, engineer... 60 00, Water Works Co., placing pipes... 22 32, Gas fixtures in basement... 8 75. Total... 191 50.

EXPENSES OF STAINED GLASS WINDOWS AS FOLLOWS:

Table with 2 columns: Description and Amount. Includes J. C. Spence & Sons, Montreal, placing windows... 117 00, Gibb Wire Co., Montreal, wire for windows... 81 40, Savage Bros., painting window sashes... 47 34. Total... 245 74.

OTHER EXPENSES WERE:

Table with 2 columns: Description and Amount. Includes George Newlands, pointing walls... 157 32, B. Simpson, carpenter work... 193 68, Usual parish offertory... 800 00. Total... \$ 4,620 39. Balance on hand for year ending Oct. 18th, 1887... 3,262 15.

GENERAL SUMMARY.

Table with 2 columns: Description and Amount. Includes Total received from people to Oct. 18th, 1887... \$ 21,765 23, His Lordship's donations... 3,000 00, Interest... 914 77, Other sources—Gallery pew rent... 206 02. Grand total from Aug. 31st, 1884, to Oct. 18th, 1887... \$ 25,886 02.

to congratulate them on the public manifestation of that Faith and the exercise of that spirit of self-sacrifice and generosity which had animated them throughout this matter. He thanked them one and all, and first, and more particularly, Gods chosen poor, who had so largely and so liberally contributed to this Fund. If we consider what a hard and unrelenting life is daily toil, and see how freely and cheerfully so small amount of the pittance earned and improvement of God's holy house, we can understand more easily how that great unselfish love of the Carpenter's Son, who was albet the Lord and Saviour and King of all, has passed over to remain forever with the poor—that class which He ennobled and consecrated by the poverty of His earthly life. Oh, may God bless the poor, the faithful, loving, generous, self-sacrificing Christ-like poor! They have cast into the offerings of God for the adornment of His temple "more than all they who have cast into the treasury," for they have cheerfully and generously cast in of the little they possess. May God return—God certainly will return—to them a thousand-fold in the eternal years. Those, also, whom God Almighty had blessed with superabundance deserved praise, for, as a rule, they had returned back to Him from their abundance even as He demands God, in His dealings with man, is magnificent and merciful to all, and generous and bountiful in the diffusion of His gifts and graces, and He is too rich and charitable to be outdone in generosity by any man. The poor man's great calls down His clustering benedictions as well as the rich man's thousands and for the one gift offered, a hundred shall be, by Him, returned, as He Himself assures us. In our dealings with God, therefore, the lesson of ungrudging and open hearted generosity was obvious to all. The speaker next passed to the consideration of the account for the past year. Of the \$7,882 54 collected during that time, nearly \$600 came from interest, whilst His Lordship had increased his donation by giving his cheque for another thousand, some two weeks ago. From Cornwall to Trenton, school, convent, church or hospital in the several parishes of the diocese were indebted to His Lordship for substantial pecuniary aid during the past seven years. Here in Kingston, he had dispensed his money with such a princely generosity that \$3000, from his private purse, were placed to the credit of the Cathedral Improvement Fund in the space of two years. The congregation owed him a debt of gratitude for this as well for his other work in connection with the Cathedral, which, the speaker believed they did not fail to appreciate. Although His Lordship's occupations are numerous and the cares of a Diocese are continually pressing upon him, yet he had made time to bring the resources of a cultivated mind and a varied and extensive knowledge to the adornment of this magnificent and beautiful temple of the living God, where now, through his labors, even the very glass speaks to us of His absorbing love for man, and tells the story of His earthly life. The amount subscribed by the congregation during the past year was large, and, under the circumstances, quite satisfactory to all; but under the heading "Other Sources" he was sorry to say that the sum received came entirely from the gallery pew rent, which His Lordship had transferred from the Parochial Fund to that intended for the Church Improvement. There were no testamentary bequests, with the exception of one made a few months ago, which would be duly credited to the donor who had now passed away. He trusted that his example would stimulate others who had received abundantly from the bountiful hand of God to do their duty towards Him and His holy house not alone during life, but particularly when about to give an account of their stewardship. God's liberality was nowhere so strikingly manifested to us, as in this temple which Catholic Faith had erected for the constant abode and blessed presence of His Son in the flesh. Here the wonders of His mercy and goodness were hourly exercised towards us in the works of purification and sanctification. Surely then every Catholic should substantially assist in adorning God's holy house, and thus prove his gratitude for the favors which God sends down from above. Every Catholic should be able to say in truth: "I have loved, O Lord, the beauty of Thy house and the place where Thy glory dwelleth." After describing the magnificence of Solomon's temple, which, after all, was only a shadowy representation of what a Catholic Church should be, the speaker concluded by exhorting the congregation to follow the example of their worthy Fathers, who amidst great difficulties, and in troublous times, and with limited resources, built this magnificent temple to the true God, to stand here forever as a testimony of their deep, earnest, holy faith.

Special to the CATHOLIC RECORD. BISHOP CLEARY'S VISIT TO PICTON. Friday, Oct. 20th, was a gala day for the Catholics of Picton and surrounding country, it being the day set for the arrival of His Lordship Rt. Rev. Dr. Cleary, on his episcopal visitation to the congregation of St. Gregory's Long before the train was due large crowds began to assemble at the station, all eager to catch a glimpse of their Bishop and ruler of the Diocese. As the time drew near for the train to arrive, an immense crowd had assembled, and as it steamed in the fine band of the 16th Battalion struck up "St. Patrick's Day," which enlivened the occasion, and brought forth a very pleasant smile from His Lordship. No doubt the tune reminded him of his native land. The following gentlemen comprising the committee of reception: Messrs. J. Redmond, J. Fryner, D. McCaully, Fitzhughan, with Rev. Father Brennan, boarded the train and greeted His Lordship, who was accompanied by his private secretary, Father Kelly, and Fathers Walsh, Brennan, and Walsh, Frankford. The party were shown to carriages in waiting and driven to the church, headed by the band of the 16th Battalion, followed by a large concourse of people and an immense procession of

carriages, thus evincing their loyalty to their chief pastor and guide by turning out in large numbers to greet him and his episcopal visitation. Arriving at the church the school children under Mr. Moran were drawn up in open order as a guard of honor to His Lordship. As His Lordship passed through the children knelt down and received his blessing, after which they formed in column and marched in the church with military precision. After short prayer His Lordship ascended the altar and spoke a few words to the people on the subject of the evening's prayer. In the evening the presbytery and the beautiful lawn and entrance to the church was illuminated with Chinese lanterns and presented a very striking appearance. Too much praise cannot be given for the very creditable manner in which Father Brennan had the arrangements carried out. During the early portion of the evening the band executed some beautiful selections. At 7:30 His Lordship, preceded by the altar boys and Fathers Kelly, Brennan, Walsh and Walsh, proceeded from the presbytery to the church, the band playing appropriate airs. Father Kelly recited the rosary, the whole congregation responding, after which Mr. J. Redmond, sr., read the following address on behalf of the congregation:

To the Rt. Rev. James Vincent Cleary, S. T. D., Bishop of Kingston.

My Lord—The congregation of St. Gregory's Church take advantage of the present time to greet you and give expression to the feelings of joy and gladness that animate them on this the occasion of your Lordship's episcopal visitation to our town. It is always a proud day for Catholics when they have the honor and pleasure of welcoming their Bishop, and especially so on occasions of this kind when he comes for the purpose of bestowing the great sacrament of confirmation on the young people, making them strong in faith and morals and giving them extra strength to combat evil temptations and the wickedness into which they will likely be thrown in after life. We also take the opportunity, my Lord, to congratulate you on the rapid strides in advancement that the Catholic religion has made in this diocese since you were present here last year. The number of priests has been greatly increased, affording your people a greater opportunity of attending to their religious duties. Throughout the diocese new temples consecrated to God have been built, the graceful towers of which, surmounted by the cross of Christ, the emblem of Christ's unity, bear testimony to your incessant zeal in the cause of God and holy Church. We cannot allow the present occasion to pass by without tendering your Lordship our heartfelt thanks for having established in our midst a branch of the Confraternity of the Holy Family, which is yielding fruit a hundred fold and is proving the happy means of bringing together monthly the parents and children of this mission, promoting more efficaciously the honor and glory of God and the spread of our holy religion. In conclusion, my Lord, we beg to assure you that every good work inaugurated in this old mission of Picton under the guidance of our beloved pastor, with the episcopal sanction, will receive our energetic cooperation. Hoping, my Lord, that those fortunate young people who are to be confirmed by you to-day may live long to bless you, and trusting that you may be long spared to advance the interests of the Catholic Church in this diocese.

Asking your Episcopal Benediction for ourselves and families, we remain your devoted children in Christ. Picton, Ontario, Oct. 21st, 1887. His Lordship made a very suitable reply, expressing his gratification at the reception tendered him, and delivered a very stirring instruction to the congregation, which occupied an hour in delivery. On Saturday a number of the children had the great happiness of receiving for the first time our Divine Lord. It was indeed a touching and solemn sight, and one which could not fail to impress the beholder, as the children with hands joined and eyes modestly cast down, advanced reverently to partake of the Heavenly Banquet; and the joyous gladness which lighted up their countenances told far more plainly than words, that it was indeed for them "The Great Day." At eleven o'clock they re-assembled in the church, and were confirmed by the bishop. His Lordship expressed himself highly pleased with their knowledge of their prayers and the promptness and clearness of their answers in the Christian Doctrine, and in referring to the subject on Sunday he thanked the parents, but more particularly the priest and teachers, whom he congratulated on the success which had crowned their efforts, remarking that it was not the first time he had noticed the great zeal displayed by their beloved pastor.

In the afternoon the Bishop held a meeting of the chief men of the parish. Twenty gentlemen, selected from the several townships of Prince Edward County, assembled in the Presbytery. His Lordship laid before them his project of erecting a new and suitably architectural church in Picton. The old edifice, he said, which had been erected 49 years ago, was good enough for that day, when the Catholic Church was only beginning to establish itself in this part of Canada. But now Catholicism had developed all over the Dominion, and had built up its institutions in accord and with the progress of faith in every diocese. Even the Protestant sect had in many places erected decent buildings for their weekly assemblies for prayer and public worship. It would ill become Catholics to lag behind in the general race of religious progress. For the house in which Catholics assemble for divine worship is not a mere meeting house or Christian synagogue. It is the house and home of the Lord Jesus Christ, the King of glory, the Eternal Son of God Who became man for us and died for our redemption, and in the great Sacrifice of the Altar offers Himself daily to His Father for propitiation and mercy to us, and our deceased friends, and for impetration of spiritual and temporal blessings upon us and our families. He condescends to dwell in the tabernacles of the Catholic Church, to receive our homage and hear our prayers and bestow upon us His gifts; and above all, He deigns by a wonderful mystery of power and wisdom and love to give us His very flesh and blood for the nourishment of our souls in virtue and grace. The Catholic Temple is therefore "most truly the Home of Jesus Christ in every parish, it is the House of God, it is the palace of the great King, and, if our faith be lively, we cannot grieve our most generous offerings to our Sovereign Lord and best of benefactors in order to make His dwelling place amongst us worthy of Him and the great sacrifice He offers for us on our altars. "Jesus Christ," said the bishop, "is the best and greatest man in the parish; and He ought to have the best house in the parish."

After a lengthy discussion of the subject it was agreed by unanimous vote "that the erection of a new Church shall begin next September, and meanwhile the Bishop shall ordain such methods of collecting funds as to his wisdom shall seem fit."

On Sunday morning Rev. J. Brennan sang high mass, after which His Lordship addressed the large congregation at some length, among other things on the obligation of a bishop in his visitation to inquire into the working of the congregation, and the relation between priest and people. He was to see if they were both discharged faithfully, and to excite the people to more zeal if possible, in their religious duties. If some benefit is not done the Bishop's visit is of no avail. Happily for the congregation of St. Gregory's, such is not the case here, as His Lordship's example alone was enough to excite the most careless Catholic to be more assiduous, devout and attentive to his religious duties. Many a Catholic was heard to remark that his Lordship recited his rosary with the meekness and humility of a child. This fact alone has had a tendency to draw more attention to that excellent practice of devotion to the Mother of God.

On Monday the sacrament of confirmation was administered at the conclusion of the Holy Sacrifice of the Mass. The same reverent men which characterized the children on Saturday was noticeable, and we trust that the seven gifts which were infused into their souls will permeate their every thought and act through life, and that the obligations which they contracted, in promising anew to fight always under the sacred banner of Jesus Christ, will be fulfilled by each and every one of them.

On Tuesday His Lordship, accompanied by the Rev. Pastor and Rev. Father Walsh, Trenton, visited the Separate School, which was tastefully decorated in honor of the distinguished visitor. A carpet covered the spacious side from the main entrance to the platform, where a throne was erected, which was covered with purple and crimson, draped with gold lace; facing the throne hung a handsome scroll bearing the words "C. ad mille falthie." The letters were in gold on a ground of white and surrounded by a rich border of shamrocks. Evergreens, flowers, etc. were used profusely, and the usually beautiful school room looked as if it too wished to greet the honored guest.

Immediately on His Lordship's entrance the pupils knelt to receive his blessing, then arose and sang "Vivat Pastor bonus," after which Master Robert McDonald read the following address:

To the Right Rev. Dr. Cleary, Bishop of Kingston.

My Lord—With joyous and grateful hearts we greet your Lordship on this thrice happy day. From the moment we heard that we were to be honored by your illustrious presence how anxiously we counted the days, and even the hours that must elapse ere we could see our beloved Bishop, and when the sun sank to rest in the western heavens, last eve, and at length the bright dawn of this joyous morn appeared, and bade us awake to greet our loved Bishop, how gladly we obeyed the call, how each youthful heart throbbd with joy as we hastened here to greet our loved Bishop and lay our homage at his feet and add our feeble tribute to swell the chorus of his praise.

It is indeed, my Lord, a day of true delights, and when in after years fond memories throng round our hearts how brightly will this day shine out recalling our innocent childhood, and reminding us of him who to-day honors us with his presence. During your Lordship's visit two important events have occurred for many of us, which will leave their impression for time and eternity. Many of us have for the first time received Our Divine Lord. Oh! what a happy day! How the angels must have looked with wonder and awe at such a sublime spectacle! May the thought of the great event never fade from our memory, but like a bright star, shed lustre around our paths and guide us at last to our heavenly home.

We have received from your Lordship's anointed hands the great sacrament of confirmation to strengthen us in virtue and faith—that glorious faith which with God's grace will always cherish—that faith for which we are willing, if necessary, to shed the last drop of our blood, as many of our forefathers did of yore in that sainted Isle beyond the seas. Before we conclude this address, permit us, my Lord, to allude to an event which occurred this year, filling every Catholic heart with joy, the Golden Jubilee of our Holy Father, Leo XIII., the illustrious Pontiff who now so worthily rules the universal Church, and to tender to him, through Your Lordship, our profound love and homage, and to assure him of our unwavering devotion to the Chair of St. Peter. That Your Lordship may be spared many, many years to generally do the service of God, as you are so generous in doing, and that when your life on earth is ended you may be rewarded with a bright crown in heaven, is the heartfelt prayer of your faithful and devoted children.

THE PUPILS OF THE SEPARATE SCHOOL. His Lordship in replying expressed himself highly pleased with all he had seen and heard, noticing particularly the conduct and modest deportment of the pupils, which he said evinced the great care bestowed upon them. He counselled the children to carry this modesty into every

walk of life, and to let it model all their words and actions. Mrs. Alice Doherty then presented a beautiful bouquet of flowers to His Lordship, which he graciously received, and after again bestowing his blessing on all present took his departure, while the children sang the "Laudate Dominum." It must be a source of great gratification to the Rev. Father Brennan, the devoted and zealous Pastor of Picton, to have his arduous labors crowned with such success, and will help to repay him for the care and solatitudes which he is always more than willing to expend on those over whom he is placed by Almighty God.

We cannot conclude without some reference to the great Prelate whom it is our pride and privilege to call our Bishop. Surely no hand could more worthily hold the crozier! On no purer or holier brow could the mitre be placed! When seven years ago, obeying the voice of the Supreme Pontiff, he severed all the ties of kindred and home and came amongst us, heralded by the fame of his piety and learning—a fitting son of the Isle of Saints and Scholars—our hearts beat with joyous anticipations, which have been far more than realized by the rapid strides religion has made under his wise rule; for with no thought of self but with every thought and act for the welfare of the people committed to his care, never daunted by fatigue or trouble, he is constantly going from parish to parish, visiting all, both priest and people, to greater fervor in the service of our Divine Master. And the "C. ad mille falthie" which every where greets him is not merely an idle form of words, but springs spontaneously from every heart, showing the deep love we have for our bishop. We cannot forget the heartfelt love he has for his native land—that land which we, too, claim as our own—That land which is more dear in her sorrows, her tears, and her snows, than the rest of the world in its sunniest hours.

For his eloquent voice and facile pen are ever ready in her sacred cause. He is indeed our own Sogarth Aroon. He is indeed a true successor of the Apostles, and we know we but echo the thought of every person in this vast diocese when we say "God bless Leo XIII. for giving us such a good Bishop!" His Lordship has ordered that a silver collection be taken up every Sunday at the offertory for the building of the new church. At the first collection the congregation responded generously. As Father Brennan remarked on Sunday, the bishop has decided on a new church, and our duty is to obey, and the more you give at the Sunday collections the less burdensome it will be later on. His Lordship promised five hundred dollars in aid of the building of the new church. It is also the intention of our good pastor to give a very handsome sum in aid of the new edifice. He has always been exceedingly liberal towards any work going on around the Church since he came amongst us, and no doubt the people will follow an example that has endeared him to his congregation. Since His Lordship's decision to build a new church has become known priest and people all seem determined at any sacrifice to carry out his wishes.

A very large number of the leading Protestants of the town attended the services during His Lordship's stay and were delighted with his eloquent discourse.

LEAGUE OF THE CROSS.

The usual weekly meeting of this society took place at the Catholic Library rooms last night. It was decided that immediate steps should be taken for affiliation with the Arch-Confraternity of the League of Guelph, whose objects have received the sanction and blessing of Pope Leo XIII., and which, for this reason, enjoys special privileges. A resolution that the Society be a total Abstinence Society, pure and simple, and not merely a partial abstinence association, was carried. A proposition to unite with other societies in forming a total abstinence union for Ontario was held over for further discussion. The election of officers for the ensuing year then took place with the following result:— President—John O'Meara. 1st Vice President—E. D. Gough. 2nd Vice President—P. B. Gley, Sr. Recording Secretary—P. J. Quinn. Financial Secretary—Daniel O'Brien. Treasurer—J. D. M'Ilmoye.

Meetings of the League will be held every Monday evening at 8 o'clock; and will be made attractive by discussions on subjects of interest to the members, and addresses from time to time by speakers from other towns and cities interested in temperance work.—Peterboro Examiner, Nov. 1st.

In Memoriam.

MARY ANNE HOLDEN, DIED AT BELLEVILLE OCT. 24th, 1887. Her life was pure as morning ray, Her soul serene as heaven's starry day— Bright steps of faith her kindly way. Miserere, Dominus!

Beautiful Allegory.

Crittenden, of Kentucky, was at one time engaged in defending a man who had been indicted for a capital offense. After an elaborate and powerful defense, he closed the effort with the following striking and beautiful allegory: "When God, in His eternal council, conceived the thought of man's creation, He called to Him the three ministers who wait constantly upon the throne—Justice, Truth, and Mercy—and thus addressed them: 'Shall we make man?' Then said Justice: 'Oh, God, make him not, for he will trample upon Thy laws.' Truth made answer also: 'Oh, God, make him not, for he will pollute Thy sanctuary.' But Mercy dropping upon her knees, looking up through her tears, exclaimed, 'Oh, God, make him—I will watch over him with my care through all the dark paths which he may have to tread.' Then God made man and said to him: 'Oh, man, thou art the child of Mercy: go and deal with thy brother.' The jury, when he had finished, were drowned in tears, and against evidence, and what must have been against their own conscience, brought in a verdict of not guilty."

Condensed from the Irish American. NEWS FROM IRELAND.

Dublin.

The death is announced, on October 9, at St. David's, Pennsylvania, of the Rev. Father Angius, O. S. F. C., aged thirty-seven years, after a lingering and painful illness, which he bore with true Christian fortitude. He was well known at Dublin, Cork, and Wickham, where he labored zealously for the salvation of souls.

On October 12th, a seminary for the education of Catholics for the priesthood was opened at Ardrae, Dublin, by Mr. signor Perico. All the bodies from the Christian Brothers' schools of Dublin were drawn up in front of the edifice to the number of about four thousand. The Archbishop of Dublin, addressing his Excellency, said their chief object in meeting there was to protest against the arbitrary system of education carried on by the Government in Ireland, and which they, the Catholics in Ireland, could only just tolerate. What they wanted was perfect freedom of religious education. Mr. signor Perico said the matter was one in which the Holy Father had a deep and fervent interest. The Lord Mayor was present.

Kildare.

A sad story has been revealed at a Coroner's inquest, held recently, in Johnstownbridge. Thomas M. H., a servant man, in the prime of life, in seeming health and spirits, went out in the morning to Kilmoney bog, with an axe and dray for turf mold. In the evening the same man came home with a bloody and mangled body. His master, seeing his state and mistaking it for drunkenness, refused to speak to him. He lay in the yard for hours till roused up at dark, when he tottered into the kitchen and lay down in a stupor against some seats. At ten o'clock he was given a drink of cold water, and was helped to bed. He was unable to undress himself and lay in his clothes. At four o'clock next evening his mistress told him to come down to his tea. At a quarter to eight she found him dead. All the time there was nothing given him, nothing done for him, no kind word spoken to him, no priest or doctor brought to him. Poor fellow! instead of lying in a drunken sleep, he was lying on the threshold of death, struck down by internal hemorrhage, and literally losing his heart's blood.

Wexford.

On Tuesday, Oct. 4th, Mr. A. J. Cliffe, of Bellevue, placed himself on the role of evictors with the Brookes, Hamiltons, &c., in consequence of which his banking will in future be strictly confined to his own demerit. The public consider Mr. Cliffe's action in this matter most harsh. James Redmond, a blacksmith, residing in Ballyhogue, who was evicted, was induced by Mr. Cliffe and his managers, some ten or eleven years ago, to leave his own house and forge and go live in the place from whence he had just been evicted. Mr. Redmond, depending upon the word of Mr. Cliffe, allowed his own forge to fall, and on the day named, went to Dwyer & Son, and Donovan, protected by about a score of Balfour's blood hounds, flung about the public cross of Ballyhogue the poor smith's tools and effects, both himself and his customers looked in wonder to know what would be done for some place to erect the bellows. Mr. Cliffe's own horses were in the forge when hostilities commenced; but landlordism is landlordism, and when the victim of the system happens at the same time to be the employee of the evictor, it goes beyond all human understanding to know what it will come to.

Longford.

On Sunday, Oct. 8th, a most enthusiastic demonstration took place in Longford. Contingents came from long distances with bands and banners, and all the adjoining counties were represented. The meeting was held in the main street. The platform was not strong enough, and immediately on the people coming on it it broke down, but fortunately no one sustained any serious injuries. Mr. T. M. Healy, M. P., accompanied by Mr. W. E. Danahy, the Lord Mayor's secretary, drove over from Mullingar, and met with an enthusiastic greeting on the way. The chair was taken by Mr. Flood, the Chairman of the Town Commissioners. A constabulary short-hand writer was afforded a position on the platform. The chairman, in opening the proceedings, regretted that Salisbury and Balfour were not present that day to see the effect of their proclamation. Mr. Flood read letters of apology from Mr. J. Brander, M. P.; Professor Stuart, M. P.; Messrs. John Dillon, M. P.; W. K. Redmond, M. P.; J. J. McCarthy, M. P.; Michael Davitt, and Rev. M. O'Connell, M. P., and explained that through sickness. Resolutions sustaining the policy of the National League, and denouncing the action of the Government in Ireland were proposed by Mr. Robert Noud, condensed by Mr. Joseph Wilson, T. C., and passed unanimously.

Louth.

On the morning of Oct. 8th, a very interesting and impressive event was witnessed in St. Mary's Church, Drogheda, when the Rev. Thomas Cassidy, C. C., St. Peter's, unveiled a memorial erected by the parishioners in memory of the late Very Rev. Dr. Mathews, whose name is held in veneration and affectionate recollection by the people of Drogheda. The memorial, which is altar shaped, is in the Gothic style of the thirteenth century, and is an ornate and chaste work of art. In the central panel the armorial bearings of the Mathews family are skillfully executed, while finely chased scrolls and appropriate figures appear on either side.

Cork.

The tenants on the estate of Mrs. Mary Mator Brown, Hannah P. Townsend, and Helena P. Pyne (wife of Mr. Douglas Pyne, M. P.), at Coolroe, Inchagrad, and Garteensad, have been informed by the agent, Mr. F. Mitchell, Quencestown, that they will receive a reduction of 25 per cent. on the rents now falling due, and that tenants holding for judicial terms will also be entitled to this abatement. Principally through the kindness of Mr. Douglas Pyne that reduction has been allowed them for the last five years, and the tenants speak in the highest manner of the way in which they have been treated all round by their landlords. A great deal of public wonder has been excited by the alleged courage displayed

by Captain Plunkett at Mitchelstown.

Some people seemed to have formed the belief that, like Byron's Corsair, he had at least one virtue. The secret of the captain's valor on the occasion arose from the fact that he wore a suit of chain mail. There is not one who knows Dr. Tanner who was not sympathetic to his cause. He lost his mother; and there are hundreds—say, thousands—who knew him and do not share his political views who will also sympathize with the popular member in such a deplorable domestic calamity. The deceased was a charming lady in every relation of life, and filled the duties of her station in Cork in a way which endeared her to all classes. The family have held a foremost place in the city for at least half a century; and have always been held in that esteem which their virtues, public and private, challenged. Dr. Tanner's father was for many years one of the foremost doctors of his time; and his personal beneficence was quite on a par with his great professional accomplishments. Hence the loss which the family now sustain in the demise of Mrs. Tanner is keenly felt by everyone in Cork.

Limerick.

Preparations are in progress for holding a great National League demonstration in Limerick about the first week in November. Mr. Dillon suggested such a meeting, in order to give the people of the city and those of its surroundings, from every county, an opportunity of protesting against the manner in which the affairs of the country are now administered. His suggestion was promptly acted on, and already the support of the different branches is being enlisted. It is expected that Mr. Parnell will try to be present and some of his ablest lieutenants with the distinguished Irishmen. There need be no doubts as to the people doing their duty, and making the display one worthy of the emergency and of a city which was one of the first in Ireland to unfurl the Home Rule banner.

Clare.

On Sunday, October 9, a splendid meeting of the inhabitants of Kilrush was held at the chapel yard, on Tuler street, to protest against the action of the Government in preventing free speech and the right of public meeting, as well as the attempt to muzzle the Irish press. Before the meeting commenced, a large force of police, in charge of Mr. J. W. Brown, D. L., wanted to follow the people, but on demanding to be present was told, by Rev. Dr. Dinan, and the priests that they did not want to hold a meeting of the League, nor was it such, but on the police persisting to force themselves in, the gates were locked against them amid much groaning. At the meeting, the Very Rev. Dr. Dinan, P. P., V. G., presided, and delivered an able speech, advising the people to be calm and determined in this grave crisis, but to aid their parliamentary leaders by constitutional and peaceable agitation until their wrongs were redressed. Father Courtney, C. C., Mr. Egan, and others also addressed the meeting. On leaving the meeting the police took down the names of persons present.

Tipperary.

On Saturday, October 8th, Dr. Tanner, M. P., accompanied by Mr. John Mackay, M. P., of Mitchelstown, arrived in Carrick-on-Suir. An influential deputation of local Nationalists was at the station to receive them. A procession of several thousand persons, headed by bands and torches, paraded the principal streets en route to Mr. Parnell's, Castle street, where the hon. gentleman remained as a guest during his visit. On the following Sunday afternoon, at three o'clock, one of the largest meetings that has taken place for a long time was held on the fair green. It was attended by contingents from all the surrounding districts. Father Paul Power occupied the chair, and the meeting was addressed by Dr. Tanner, M. P., and Mr. Manderville, both of whom received a very enthusiastic reception.

Waterford.

The special correspondent of the Daily News, writing on the coming evictions on Lord Masserene's estate, says that the Property Defence Association is trying to intimidate landlords into quarrels with their tenants, which the landlords themselves are not willing to admit to be justified. This organization, he says, is egging on Lord Masserene to fight his tenants tooth and nail. In other words, the landlords may combine against the tenants, but the tenants may not combine against the landlords. The lawyers, the bailiffs, the Emergency men, are the instruments of the Property Defence Association, and bodies of policemen and troops are employed at the public expense to help them. To do what? Merely to recover their wages, "their failure to collect rents which the tenants would pay, and which the landlord would (it is believed) be glad to receive if he and his tenants were left face to face. The British taxpayer will have to pay the piper for all this."

Down.

At the Ballymena Quarter Sessions, on Oct. 20th, before Mr. Fitzgibbon, Q. C., the court was engaged in hearing eight appeals from the decisions of Messrs. Hamilton and Harvey, R. M.'s, at Portrush, who tried the appellants under the Crimes Act for riot and unlawful assembly at Portrush on the 7th of August last, on the occasion of the excursion of the Irish National Foresters' Society from Belfast to the Giant's Causeway. The appellants were Samuel S. Hedges, Thomas Adams, John Hill, Thos. Anderson, Portrush; Robert Hunter, James Boyd, J. H. Fezella, and Thomas Martin, Portstewart. The decisions of the magistrates, which ranged from three to six months, were all confirmed by his Honor except in the case of Adams, who was discharged on the grounds that he had not been actually seen taking part in the riot. His Honor said the riot to which the other prisoners had given countenance and support, was a very serious one indeed, and might have been productive of very sad consequences. From the evidence produced he did not feel justified in altering the sentences pronounced in the seven cases. The court was crowded during the hearing of the case.

Donegal.

Further disturbances took place at Gweedore, on Oct. 7th. Mr. Bourke, R. M., and county Inspector Lennon proceeded with fifty police, on foot, from Gweedore to Bloodyfordland. The people gathered on the hillsides and menaced the force along route. The shouting and

hooting at length became so persistent that a halt was ordered and a consultation took place. Father McFadden was spoken to by the Resident Magistrate, but said he would not be accountable for the action of the people. Some distance further on stones were thrown, and the Magistrate read the Riot Act. Father McFadden said the people were irritated by the police sergeant taking notes, and upon the sergeant being directed to discontinue, the crowd was less noisy. On reaching the Bloodyfordland, it was found that the houses, of which possession was to be demanded, were tenanted and the doors had been removed. The bailiff declared his intention of demanding possession of every house in the townland, and Father McFadden protested against this course as illegal. The Resident Magistrate thereupon declared that he would not further support the bailiff.

Galway.

At the Clifden quarter sessions, on October 11th, upwards of thirty judgments were obtained against tenants on the estate of Lord Ardillan. Captain Martyn Ross, Oughterard, and a few other petty landowners. A considerable number of judgments had been issued on the estate of the late Richard Berridge, over which George Robinson, of Ballinahinch, is agent; but owing to the unexpected death of the landlord they have been withdrawn, and all agents, gamekeepers, bailiffs, etc., on the property have been notified that they are no longer to consider themselves under pay.

On October 14th, at Cork, before Mr. Hann, Q. C., the Recorder for the county, the first of a vast number of eviction cases (close on a thousand) all brought by the Marquis of Clanricarde against his tenants, came on for hearing. It was much commented on in court that Mr. Toner, the newly-appointed agent of the Marquis, though holding no official position, occupied a seat on the bench, and was engaged in earnest discussion with the barrister in the earlier part of the day. The tenant in this particular case was Martin Tooby, of Woodford. Mr. Bodkin appeared for the tenant. After a very animated discussion, lasting the greater part of the day, the case was dismissed on the point raised by Mr. Bodkin, that service had not been duly proved. The barrister then adjourned the remaining cases and took up the licensing business.

ENNOBLING WOMAN.

WOMAN IN THE EARLY CHRISTIAN AGES AND TO DAY.

From the Eclectic World. An article in a recent issue of the Forum, entitled "For Better, for Worse," contained the following passage: "Early Christianity, while raising the woman to the level of being 'one flesh' with the man, held her to be absorbed in him as 'bone of his bone and flesh of his flesh,' giving her few or no rights of her own. Only of late years has she been recognized as a separate entity, with feelings, duties, rights—man's partner and helpmate, but in no sense his slave as she really was throughout all the Middle Ages of Europe though ostensibly treated as a goddess. Now public opinion has changed."

Now a statement like this, which brands sixteen centuries of Christianity, would seem to demand some display of authority. But no authority is given. The writer has simply followed the custom of maligning certain characters, certain institutions, certain epochs in history. Generally the early ages of Christianity, the ages of "paganism," have been regarded as a separate entity, with feelings, duties, rights—man's partner and helpmate, but in no sense his slave as she really was throughout all the Middle Ages of Europe though ostensibly treated as a goddess. Now public opinion has changed."

Now of all the changes which Christianity wrought in pagan society there is none more potent than the elevation of woman. Paganism looked upon woman as vastly inferior to man. Even Plato said: "The souls of men shall be purified in the second generation by passing into the body of a woman, and in the third by passing into that of a brute." A woman was merely "goods and chattels, first of father, then of husband." Contempt is the word which expresses the feeling of paganism for woman. Then Christ appeared proclaiming all equal before God without distinction of sex or condition, and this doctrine laid the axe to the root of woman's degradation. The doctrines of the Christian Church regard to virginity and marriage were at first mighty levers to raise up a woman and afterwards pillars of strength to support her in her new elevation. Above her so long prostrate form rose Mary, the ever blessed Mother of God—a woman made superior in dignity to men and angels. Virgin and mother at once, in her was found the perfect model for virgins and matrons. There is no virtue so becoming to a woman as modesty, whose root is purity. Now, virginity is the perfection of modesty. The Church promoted virginity by every means in her power. She taught that it was the more perfect state, in accordance with the words of St. Paul: "He that giveth his virgin in marriage doth well, but he that giveth her not doth better." She urged her children to embrace the state of virginity. She consecrated their entrance into it by sacred ceremonies. She surrounded that life with honors and privileges and guarded those who chose it with a jealous care. The subtle influence of

virginity pervaded society and affected either sex. It reclaimed woman from a life of degradation and inspired men with a higher feeling for her. By teaching woman modesty it gave her power. By reclaiming woman, modesty made her much sought after, by velleing her it made her more admired. Moreover by opening up a new avenue of existence to woman, virginity rendered her still more independent of man, still more the object of his solicitude.

In her doctrine on marriage Christianity maintained the sanctity, the unity, the indissolubility of the marriage tie. She insisted on these three conditions at all times and for all persons, and by her firmness in upholding them added another element to woman's dignity. Marriage became a sacrament, a holy thing, instituted for providential ends, producing grace and dignifying the union of Christ and His Church. This teaching tore away sensuality and selfishness and placed woman in a purer atmosphere and of a higher level. The doctrine of the unity of marriage fixed woman's position in the home and invested her with a dignity which nothing else could give, while that of its indissolubility checked the vagaries of man's heart and put the seal of permanency on the rights of woman.

Thus we see that the absorption of woman was characteristic of paganism. It had no place under Christianity. Woman was man's equal. But equals commingle. Only the greater absorbs the less. Among the pagans woman only existed for man. She was the instrument of his pleasure, the complement of his lower nature. But under Christianity the doctrine that Christ died for all made man look upon woman as his equal. The practice of virginity clothed woman with a mysterious power that demanded respect. The doctrine of marriage fixed the place of woman in the family and became the very corner stone of Christian society. Christianity pointed to a world beyond the tomb, a state in which there would be neither marrying nor the giving in marriage, to obtain which women must needs have rights independent of man. Woman was to be weighed no longer in the scales of passion, but in the balance of the sanctuary.

Following this social elevation, accomplished by Christianity, came the legal emancipation, which paganism had always refused. Constantine recognized the civil rights of women as equal to those of men and the legislation of Justinian effaced the last traces of their former servitude. "The elevation in the lot of woman," says M. Laboulaye, "is evidently due to Christian influences. It was not by an insensible modification that the Roman laws came to that. Their principles involved no such consequences. It was by an inversion of legislation that Christian ideas were inaugurated, and secured to the modern world the legal emancipation, which dates from Constantine, was the consecration of the great social revolution which had commenced three centuries before."

Time wore on. Wave after wave of barbarians rolled over Europe and bore with them the remains of Roman greatness. The world was sinking again into barbarism when the power of the Church was stretched to its assistance. The Catholic Church grappled with those rude children of the forest, subdued their passions, tamed their wild spirit, softened their ferocity, refined their manner, moulded their savage life into the elements of a grand Christian civilization. She fought again her battle for the elevation of woman, with the same weapons but not with the same adversary—not against the refined sensuality of Rome but against the wild passions of roving barbarians. The result was the same. With all the terrors of her spiritual power, with all the influence which circumscribed her, the Church forced kings and feudal lords to respect the sanctuaries of virginity and to content themselves with one wife only. Were it not for the Church every castle might have a harem, and every woman again the slave of passion instead of the mistress of man's affections.

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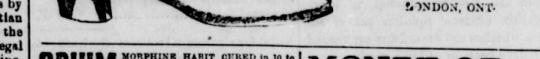
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FIVE-MINUTE SERMONS FOR EARLY MASSSES

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

TWENTY SECOND SUNDAY AFTER PENTECOST. In a couple of days, brethren, your thoughts will be lifted up to heaven by celebrating the feast of All Saints. You will prepare yourselves beforehand, I hope, fasting on the eve of the feast, as much as your health and your labor will allow; some will take occasion to make a good confession, that on the morning of the feast they may taste the first fruits of the tree of eternal life in Holy Communion. And all, let us hope, will bear Miss that day.

The Church does well to thus introduce us into heaven, at least in spirit. She leads us to Jordan's banks and says, "Look over there, children, and behold that goodly land; how genial the sun, how smiling the fertile valleys; taste these ripe fruits, luscious, nourishing; that land and its fruits are yours. But, a short journey more, a few days in the weary desert, and you'll be fasting on the eve of the feast, as much as your health and your labor will allow; some will take occasion to make a good confession, that on the morning of the feast they may taste the first fruits of the tree of eternal life in Holy Communion. And all, let us hope, will bear Miss that day.

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I call it membership; but that is a feeble word, just as society is a feeble word. The fact is that by being Catholics we have those divine gifts of grace imparted to our souls by means of which our joys even in this life are raised to a heavenly degree of purity, far above the natural joys at their very best; our intelligence is enlightened with a heavenly infusion of the wisdom of the Spirit of God. This is ours because we are really children of God, and heirs, consequently, of His Divine glory and happiness. This character of sonship of God gives such a value to the good works of a Christian that we may merit and purchase heaven. This is the reason why St. Paul so often calls the Holy Spirit the "pledge of our inheritance, the first fruits of our reward. To be a Christian means to possess the Divine guarantee of a happy death, and the company of the angels and saints in the perfect vision of God forever in heaven.

How very silly, therefore, my brethren, are we when we neglect to give our attention to the Holy Spirit. "Can you give me," we might as well say, "anything to take the place of eternal happiness? You ask me to indulge an animal passion, and for how long! If it were for an age, it would but degrade me the more, but it is only for a short delirium of an hour or two, and then you risk the loss of eternal happiness. You wish me to glut my heart by jarring my neighbor, or my greed by dishonest dealing, and how long shall I enjoy the result? Away with you, you lying fiend! Heaven is forever, and I am not going to give it up for a perishing and brutish joy!" Let us realize upon the joys of All Saints, brethren, with hearts overflowing with confidence in God. The regular state of our minds should be one of joy and childlike trust of our Heavenly Father. Do you suffer affliction? Rejoice, at least with the higher and more spiritual faculties of your soul. You will not suffer long; it will not seem a day when you are freed from the trials of this world, and the everlasting glory. Are you tempted sorely? Fight bravely; be manful; you will overcome at last, and receive the crown of life with the saints and angels in heaven.

Asleep on the Railroad Track. A little child, tired of play, had plowed his head on a rail and fallen asleep. The train was almost upon him when a passing stranger rushed forward and saved him from a horrible death. Perhaps you are asleep on the track, too. You are, if you are neglecting the business and constipation which trouble you, in the hope that you will "come all right." Wake up, or the train will be upon you! Constipation is too often the forerunner of a general "breaking up." Dr. Pierce's Pleasant Purgative Pellets will regulate your liver, stomach and bowels, and restore your system to its normal condition.

The Modus Operandi. The mode of operating of Burdock Blood Bitters is that it acts at once upon the same time upon the Stomach, Liver, Bowels, Kidneys and Blood, to cleanse, regulate and strengthen. Hence its almost universal value in Chronic Com complaints.

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A Narrow Escape. People who are exposed to the sudden changes of our northern climate have little chance of escaping colds, coughs, sore throat and lung troubles. The best safe guard is to keep Haysgard's Pectoral Balsam at hand. It is a quick relief and reliable cure for such complaints.

Messrs. Parker & Laird, of Hilledale writes: Our Mr. Laird having occasion to visit Scotland, and knowing the excellent qualities of Dr. Thomas' Electric Oil, concluded to take some with him, and the result has been very astonishing. We may say that in several instances it has effected cures when ailments had been pronounced incurable by eminent practitioners.

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I call it membership; but that is a feeble word, just as society is a feeble word. The fact is that by being Catholics we have those divine gifts of grace imparted to our souls by means of which our joys even in this life are raised to a heavenly degree of purity, far above the natural joys at their very best; our intelligence is enlightened with a heavenly infusion of the wisdom of the Spirit of God. This is ours because we are really children of God, and heirs, consequently, of His Divine glory and happiness.

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TRICKS ON THE STAGE.

A THRILLING LIFE AND DEATH STRUGGLE.

Some time ago there was an exhibition, in New York, that was called the "wonderful electrical man." That "wonder" now says that he was always secretly connected with a battery so arranged as to defeat discovery! Many "freaks of nature" are only freaks of clever deceptive skill. Bishop, the mind-reader, so called, was shown to be only a shrewd student of human nature, whose reading of thought was not phenomenal.

Even so intelligent a man as Robert Dale Owen was for many years fully persuaded that certain alleged spiritual manifestations were genuine, but, in the Katie King case, he eventually found that he had been remorselessly deceived. When to natural credulity is added a somewhat easily fired imagination, spectacles become facts, and clever tricks realities.

"This man" remarked a prominent physician the other day to our reporter, "thinks he is sick. He is a hypo." He comes here regularly three times a week for treatment. There is absolutely nothing the matter with him, but of course every time he comes I fix him up something.

"And he pays for it?" "Yes, \$3.00 a visit. But what I give him has no remedial power whatever. I have to cater to his imaginary ills. He is one of my best friends, and I dare not disappoint his fears."

An even more striking case of professional delusion is related by W. H. Winston, business manager of the Kingston (N. Y.) Freeman:

"In 1883, Mr. R. B., of New York, (a relative of the late vice president of the United States) was seriously ill of a very fatal disorder. The best physicians attended him, but, until the last one was tried, he constantly grew worse. This doctor gave him some medicine in a two-ounce bottle. Improving, he got another bottle, paying \$2 for each. He was getting relief after having used several of these mysterious small bottles.

One day he laid one on his desk in his New York office. In the same office a friend was using a remedy put up in a large bottle. By pure accident it was found out that these two bottles contained exactly the same medicine, the two-ounce vial costing the doctor \$2, while his friend paid but \$1.25 for a bottle holding over sixteen ounces of Warner's safe cure. The doctor's services were stopped at once, the man continued treating himself with what his doctor had secretly prescribed—Warner's safe cure, which finally restored him to health from an attack of what his doctors called bright disease."

If the leading physicians in the land, through fear of the code, will scarcely prescribe Warner's safe cure in all cases of kidney, liver and general disorder, do they not thereby enter their own inability to cure it, and, by the strongest sort of endorsement, commend that preparation to the public?

We hear it warmly spoken of in every direction, and we have no doubt whatever that it is, in all things considered, the very best article of the kind ever known.

OUR LADY FRIENDS will be interested in knowing that by sending 30c. to pay postage, and 15 top covers of Warner's Safe Yeast (showing that they have used at least 15 packages) to H. H. Warner & Co., Rochester, N. Y., they can get a 500 page, finely illustrated Cook Book, free! Such a book, bound in cloth, could not be bought for less than a dollar. It is a wonderfully good chance to get a fine book for the mere postage and the ladies should act promptly.

To Cure a Corn. There is no lack of so called cures for the common ailment known as corns. The vegetable, animal and mineral kingdoms have been ransacked for cures. It is a simple matter to remove corns without pain, for if you will go to any druggist or medicine dealer and buy a bottle of Putnam's Painless Corn Extractor and apply it as directed the thing is done. Get "Putnam's," and no other.

A Sad Contemplation. It is sad to contemplate the amount of physical suffering in the world. How many weary broken down invalids there are to whom life is burdensome! The nervous debility and general weakness of those afflicted with lingering disease is best remedied by the invigorating powers of B. B. B.

F. Burrows, of Wilkesport, writes: "I was cured of a very dangerous case of inflammation of the lungs, by the use of the first of five bottles of Dr. Thomas' Electric Oil. Feels great pleasure in recommending it to the public, as he had proved it (for many of the diseases it mentions to cure) through his friends, and in nearly every instance it was effectual."

Diphtheria. "Last January," says J. N. Teeple, of Orwell, Ont., "there appeared diphtheria in our neighborhood. Doctors ran night and day, but I kept right to Haygard's Yellow Oil, and brought my children through all right." Yellow Oil cures all painful complaints and injuries.

Mr. Henry Marshall, Reeve of Dunn, writes: "85 me time ago I got a bottle of Northrop & Lyman's Vegetable Discovery from Mr. Harrison, and I consider it the very best medicine extant for Dyspepsia." This medicine is making marvelous cures in Liver Complaint, Dyspepsia, etc., in purifying the blood and restoring manhood to full vigor.

Reliable Remedy for Rheumatism. Procure a bottle of Haygard's Yellow Oil from your medicine dealer, and use according to directions. It cured Ida Johnson, of Cornell, Ont., of that complaint, and she recommends it as a sure cure. For 26 years it has never failed to give satisfaction.

L. N. Marshall, Barrister, Brockville, Ont., states: "I was so troubled with cold in the head that I could not speak plainly. One application of Nasal Balm gave me immediate relief, and thoroughly cleared out my head."

If your children are troubled with worms, give them Mother Grayes' Worm Expeller; safe, sure, and effectual. Try it, and mark the improvement in your child.

Catarrah, Catarrhal Deafness, and Hay Fever.

A NEW TREATMENT.

Sufferers are not generally aware that these diseases are contagious, or that they are due to the presence of living parasites in the lining membrane of the nose and eustachian tubes. Microscopic research, however, has proved this to be a fact, and the result is that a simple remedy has been formulated whereby catarrah, catarrhal deafness, and hay fever, are cured in from one to three simple applications made at home. Out of two thousand patients treated during the past six months fully ninety per cent. have been cured. This is none the less startling when it is remembered that not five per cent. of patients presenting themselves to the regular practitioner are benefited, while the patent medicines and other advertised cures never record a cure at all. In fact this is the only treatment which can possibly effect a permanent cure, and suffers from catarrah, catarrhal deafness, and hay fever should at once correspond with Messrs. A. H. Dixon & Son, 308 West King street, Toronto, Canada, who have the sole control of this new remedy, and who send a pamphlet explaining this new treatment, free on receipt of stamp.—Scientific American.

When so hoarse your voice seems unnatural, get thee to your druggist for a bottle of Tamarac Elixir. It never fails to cure Hoarseness, Coughs, Colds, etc.

For Kicketts, Marasmus and all Wasting Disorders of Children Scott's Emulsion of Pure Cod Liver Oil with Hypophosphites is unequalled. The rapidity with which children gain flesh and strength upon it is very wonderful. I have used Scott's Emulsion in cases of Kicketts and Marasmus of long standing. In every case the improvement was marked.—J. M. MAIN, M. D., New York. Put up in 50c and \$1.25.

NATIONAL PILLS are unsurpassed as a safe, mild, yet thorough, purgative, acting upon the biliary organs promptly and effectually.

Cured by B. B. B. When all Else Failed. Mr. Samuel Allen, of Lisle, Ont., states that he tried all the doctors in his locality while suffering for years with Liver and Kidney trouble, nothing benefited him until he took Burdock Blood Bitters, four bottles of which cured him.

Dr. Low's Worm Syrup will remove all kinds of Worms from children or adults.

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

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The Monthly Drawings take place on the THIRD WEDNESDAY of each month.

The value of the lots that will be drawn on WEDNESDAY, the 16th Day of Nov., 1887, — WILL BE — \$60,000.00.

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CURES COUGHS, COLDS, HOARSENESS, ETC.

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Cures Cholera, Cholera Morbus, Dysentery, Cramps, Colic, Sea Sickness and Summer Complaint; also Cholera Infantum, and all Complaints peculiar to children teething, and will be found equally beneficial for adults or children.

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For further particulars apply to Mother Superior, Box 308.

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Active men, young or middle aged, to sell Catholic Books and Goods in Ontario. Fortunes have been, are being, and can be made. For particulars address—LYON, McNEIL & COFFER, Guelph, Ontario.

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The Bennett Furnishing Co., of London, Ont., make a specialty of manufacturing the latest designs in Church and School Furniture. The Catholic Church of Canada are respectfully invited to send for catalogues and prices before awarding contracts. We have lately put in a complete set of Pews in the Brantford Catholic Church, and for many years past have been favored with contracts from a number of the Clergy in other parts of Ontario, in all cases the most entire satisfaction having been expressed in regard to quality of work, lowness of price, and quickness of execution. Such has been the increase of business in this special line that we find it necessary some time since to establish a branch office in Glasgow, Scotland, and we are now engaged manufacturing Pews for new Churches in that country and Ireland. Address—

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LONDON, ONT., CANADA. Messrs. Rev. Father Bayard, Sarnia; London, Brantford, Molloy, Ingersoll; Cornwall, Parrhill, Twyth, Kingston; and Rev. Rev. Arnold, Montreal.

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Is a PURE FRUIT AND POWDER. It contains neither alum, lime, nor ammonia, and may be used by the most delicate constitutions with perfect safety. Its great success arising from its being intrinsically THE BEST ALIVE IN THE MARKET, as well as its thorough adaptation to the wants of the kitchen, has excited envious imitations of its name and appearance. Beware of such. No addition to or variation from the simple name: COOK'S FRIEND IS GENUINE.

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The only house in the city having a Children's Mourning Carriage. First class Hearse for hire, 302 King street London. Private residence, 254 King street, London, Ontario.

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FOR SPRAINS, COLIC, AND SPLINTS WHEN FORMING. FOR OVERSIGHTS, CHAPPED HEELS, WIND GAINS. FOR RHEUMATISM IN HORSES. FOR BROKEN THROATS AND INFLUENZA. FOR SORE SHOULDERS AND SORE BACKS. FOR FOOT RIT, AND SORE MOUTHS IN SHEEP AND LAMBS. FOR SPRAINING, BRUISES IN DOGS. SPECIMEN TESTIMONIALS.

From His Grace The Duke of Rutland. "Mr. Elliman's Royal Embrocation is a very valuable medicine. I think it very useful."

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Prepared only by ELLIMAN, SONS & CO. SLOUCH, ENGLAND.

TO THE CLERGY

The Clergy of Western Ontario will, we feel assured, be glad to learn that WILLSON BROS., General Grocers, of London, have now in stock a large quantity of ELLIMAN'S WINE, whose purity and genuineness for sacramental use is attested by a certificate signed by the Rector and Prefect of Studies of the Diocesan Seminary of Marsala. We have ourselves seen the original of the certificate, and can testify to its authenticity. The Clergy of Western Ontario are cordially invited to send for samples of this truly superior wine for altar use.

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URE OF ALL NERVOUS DISEASES. J. G. WILSON, ELECTROPATHIST, 320 Dundas Street.

C. M. B. A.

Assessment No. 14 was issued from the Grand Secretary's office on the 8th inst. It calls for the payment of the beneficiaries of 14 deceased members.

Deaths Nos. 105 106 107 108 109, 110, 111, 112, 113, 114, 115, 116, 117, and 118 will be paid by surplus, except No. 118 which will be paid by assessment. All members initiated prior to Oct. 22nd, 1887, are liable for this assessment.

Death No. 105, the late Mr. John Brohman, of Branch 35, Guderich, Ont., is not listed in regular order, as proof of death could not be received in time. The late Mr. Brohman was killed on 1st Jan. 1887, at Sault Ste. Marie, Michigan, by a falling log. Hence there was great difficulty in getting our regular Proof of Death made out. Certificates regarding his death and burial were received from the parish priest, sheriff, undertaker, and three members of the C. M. B. A. Branch at Sault Ste. Marie. Also notice and proof of death as far as could be made out, from Branch 35 and the Grand Secretary.

Answer to Correspondents. 1st. As No. 13 assessment has, before this date, been replaced by every member in good standing in Canada, branches have said amount of Beneficiary money in hand, and on receipt of No. 14 assessment should, without any delay, forward said amount by draft or post office order to the Grand Secretary, and thus comply with the provisions of Section 6 of Beneficiary Fund articles, page 9 of constitution.

2nd. A member that has not yet replaced No. 13 assessment stands suspended, providing his Branch has complied with the section above referred to and forwarded the amount of the Beneficiary money in hand to the Secretary of the council in whose jurisdiction said Branch is; and also complied with Section 8 of Article IX, page 79 of Constitution.

A member cannot be suspended for non payment of monthly dues; but it is a part of the duty of Financial Secretaries to notify all members in arrears to the amount of three months' dues, and also to notify the President of the fact. The President must then see that said members shall not be allowed to hold office or vote on any question until their arrears are paid up. A member, when in arrears for twelve months' dues, is, by that fact, expelled from the Association, and the President must at a regular meeting declare said member so expelled, and order said expulsion to be entered on the minute book of the Branch. Such a member can be received into the Branch again only as an initiate.

The \$2000 draft for the payment of the Beneficiary of the late Denis Burke, of Branch No. 5, was made payable to the order of Mr. J. Henry Hale, Manager of the Bank of Commerce, Brantford, Ont. Mr. Hale endorsed the order on the Supreme Treasurer, for payment of said draft, witnessed by Rev. Father Leonard. Received from Samuel B. Brown, Grand Secretary of the Catholic Mutual Benefit Association, N. Y. draft for \$2000 payable to the order of J. Henry Hale, Manager of the Bank of Commerce, Brantford, Ont., to be deposited to the credit of the Court of Chancery pursuant to the order of said court.

JEFFREY HALE, Manager.

Windsor, Oct. 31st 1887.

MR. THOS. COFFEY, DEAR SIR AND BRO.—At the last regular meeting of St. Mary's Branch, No. 52, it was moved by Bro. J. W. Henric, seconded by Bro. J. Tobin and carried unanimously, That, whereas it has pleased God in His infinite wisdom to visit the home of our worthy and esteemed brother, J. G. Miller, and take away one of his children to Himself. Be it therefore Resolved, That the members of this Branch hereby earnestly extend to Bro. Miller and family their sincere and heartfelt sympathy in their extremely sad bereavement. Also,

Resolved, That a copy of these resolutions be sent to Bro. Miller and family, and caused to be inserted in our official organs, viz: CATHOLIC RECORD, London, Ont., C. M. B. A. Monthly, Essex Centre, Ont., Northwest Review, Windsor, Man., and to be recorded in the minutes of this Branch.

Yours fraternally,

J. W. HENRIC, R. Sec.

At a meeting of St. Anthony's Branch, No. 50, C. M. B. A., held Monday evening, the 21st ult., a vote of thanks was passed to the Rev. pastor and clergy of St. Anthony's for their kindness in arranging the C. M. B. A. religious celebration, and that the Rev. Pastor be requested to convey the thanks of the Catholic Mutual Benefit Association to his Grace Archbishop Fabre for presiding at the celebration and blessing the organization.

The following resolutions of condolence were also adopted: Whereas our worthy and esteemed Brother James M. Mahon has recently undergone the sad affliction of the loss of his father by the stern hand of death. Be it therefore

Resolved, That the members of this Branch hereby earnestly extend to Bro. James M. Mahon and family their heartfelt sympathy in their great loss, and trust that Divine Providence may grant them courage to reconcile themselves to the will of our Heavenly Father in their sad bereavement. Be it further

Resolved, That a copy of these resolutions be sent to Bro. Mahon and family and also inserted in the CATHOLIC RECORD and the C. M. B. A. Monthly and recorded in the minutes of this meeting.

P. CARROLL, H. BOLDCO, Committee.

JNO. ROACH

Thorold, Oct. 18th, 1887.

At a regular meeting of Holy R. Mary Branch, No. 24 Thorold, the following preamble and resolutions of congratulation were moved by Bro. A. M. K. Agne and seconded by Bro. Charles T. J. Sullivan, and unanimously adopted:

Whereas our esteemed fellow members Bros. William Foley and Fin. Sec. Bro. Edward P. Foley having entered into the holy state of matrimony, be it

Resolved, that the members of Branch No. 24 extend our congratulations to our worthy brothers and their respected ladies.

Resolved, that we desire to express a

hope that they may long live to enjoy a life of unbroken felicity that no cloud may darken the brightness of their most sanguine expectations, and that as they float down the sea of life they may be surrounded by the choicest blessings of our heavenly Father.

Resolved, that a copy of these resolutions be presented to Bros. Wm. Foley and E. P. Foley and that copies be forwarded to the C. M. B. A. Monthly and the CATHOLIC RECORD for publication. A. McKEOWN, Rec. Sec., Montreal, 27th Oct., 1887.

Special to the CATHOLIC RECORD.

ANOTHER OF CANADA'S PIONEERS GONE.

Among the early pioneers of South Ekfrid, County of Middlesex, was John Roy McKee, who settled in the district in the autumn of 1837, where he resided until the hour of his death, which occurred on Thursday morning, Nov. 3rd, 1887.

The deceased was a native of Kinross Parish, Ross-shire, Scotland. He was born on the 14th of St. John the Baptist, (24th of June) 1790. He received his education in one of the Argyle Colleges. Shortly after leaving college he was united in matrimony (15th October, 1813) to Miss Anne McKee, of Gienstiel parish, Ross-shire, Scotland, who departed this life on May 18th, 1877, aged 82 years.

Having resided in their native shire till 1821, they took leave of their home, with a family of two sons and two daughters, with whom they crossed that broad expanse of waters, the Atlantic ocean, as many others had done—not in nine days, as at present, but as many weeks, with but few of the comforts and conveniences of the present passage. Landing at Montreal they took up a settlement in Dunfer, Quebec, where they resided till 1837, during which period their progeny increased to twelve—seven sons and five daughters. In September, 1837, they moved to Western Ontario, where they took up a settlement not far from the river Thames in South Ekfrid, in which place they have both since lived and died.

Undergoing many of the hardships of a pioneer life, and rearing a family of twelve to manhood and womanhood, they lived to see the great advancement of modern times accompanied by its many comforts and advantages for the welfare of man.

The deceased had followed farming as an occupation from 1813 until 1857. During his residence in Quebec Province he held the offices of magistrate, superintendent of schools and drill sergeant of a company of militia. Shortly after his removal to South Ekfrid he was appointed superintendent of schools for the district in which he resided. After quitting the active stage of man's life, he quietly passed the remainder of his life, in all the amenities of a farm atmosphere, enjoying the comforts of both mental and physical health, adding greatly to the comforts of the aged.

This old pioneer has many descendants. Of his family of nine, there have descended eighty grand children, from whom have descended one hundred great grandchildren. Of his family eight are living, and of the grand children sixty two are living, and of the great grandchildren eighty four are living, making a total of one hundred and fifty five descendants living and thirty seven dead, in all one hundred and ninety-two descendants. A large number of these have settled around the old homestead, a few have gone to the Western States and the North-West Territories, the majority of them following farming as an occupation, a few the business and the professional.

The remains of the late John Roy McKee, followed by a very large number of friends and acquaintances, who came to pay their last respects to the departed, was interred at 3 o'clock, on Saturday the 5th November.

The funeral service was conducted by Rev. Father McKee, of St. Hubert. The deceased was a strict adherent of the Catholic Church, in the schools of which he had been educated.

Special to the CATHOLIC RECORD.

LETTER FROM ALMOATE.

A HAPPY EVENT—ADDRESS AND PRESENTATION TO MR. W. H. STAFFORD.

A few months ago we had the pleasure of recording the brilliant success of Mr. W. H. Stafford, son of our esteemed townsman, Mr. Henry Stafford, before the Law Society in Toronto, and if he then passed his intermediate examination "without an oral" farther honors, which he did not anticipate, were accorded to be bestowed on him. A short time ago he received an offer from Mr. B. B. Edwards, barrister, of Peterborough, who is also town and county solicitor, to assume charge of the latter's office, Mr. Edwards having to leave for England, where his time will be taken up for months with business before the Privy Council. After due consideration, Mr. Stafford decided to accept the management of the Peterborough office, and although the news was sprung rather suddenly upon his many Almoate friends, they could not allow him to depart without showing in some degree that esteem in which he has always been held by them. Accordingly he was waited on in Mr. R. J. Dowdall's law office, on Monday evening, the 24th inst., by quite a large number of his more personal friends and presented with a purse containing the handsome sum of \$53 and the following address:

William H. Stafford, Esq., Student at Law, Almoate.

DEAR FRIEND—We, the undersigned, on behalf of your many Almoate friends, beg to express our sincere regret at your intended departure from this town, although it is to assume a more responsible position as manager of a law office in Peterborough. We feel that we would be delinquent in our duty towards you, whom we have always regarded with the warmest esteem and respect, should we allow you to leave without some token of the kindly feelings which we cherish towards you and yours.

We have watched with a great deal of pleasure and satisfaction the marked success which you have achieved during your legal course—the high position

acquired by you amongst the students of the Province as shown by your standing at Osgoode Hall—and we are convinced that by continuing as in the past, your perseverance and industry will gain for you that ultimate eminence in the profession of the law which will render you an honor to the Canadian Bar.

We beg your acceptance of this purse, to mark in some degree that esteem in which we have always held you, and we are quite confident that in your new sphere you will ever remember the people and practice of youth, and trust you may be surrounded by friends as sincere and faithful and warm as the present gathering.

Signed on behalf of your friends in Almoate: D. P. LYNCH, M. D., M. DIXON, JOHN KELLY, R. J. DOWDALL, J. M. E. LAVALLEE.

Although taken by surprise, Mr. Stafford proved equal to the occasion, and made a very feeling reply, assuring his friends that though he had always tried to be just and honest, with them all, he felt that he had not merited so great an honor. He accepted the present, not only for its pecuniary worth, but for the spirit in which it was given, and he would always look back to this occasion as one of the brightest and happiest evenings of his life.

Some four years ago last May, Mr. Stafford first entered the law office of the late firm of Macdonald & D'wail, afterwards continued in the office of Dowdall & Fraser, and latterly has been with Mr. R. J. Dowdall alone. Through the whole of his course he has been singularly successful, and the future before him looks bright and cheerful. Endowed with rare talents, he seems destined to make his mark in the world. As a young Catholic lawyer of good moral and social standing, we congratulate friend Will, upon his latest success, and trust that the star of prosperity may continue to shine brightly upon his efforts. Mr. Stafford left on the 25th.

Special to the CATHOLIC RECORD.

MONTEKAL LETTER.

A very select audience assembled in the Seminary Hall, on the evening of Monday, the 24th, on the occasion of a lecture on Oratory by the Rev. Father M. O'Connell, of St. Patrick's, the Catholic Young Men's Society of St. Patrick's parish. The invited guests present were the Rev. Fathers J. S. Callaghan, M. Callaghan, Q. Sullivan, O'Donnell, Donnelly, Feary, Salmon, Hanson, Egan, (Toronto), Manoux, (Laval), Mr. Edward Murphy, Mr. Curran, M. P., and the President of the sister societies. The lecture was a great success. The rev. lecturer showed his oratorical powers to great advantage.

During the course of his lecture he gave several readings, and notably those, amongst others, "The robber," "The Patient of Seville," and "The Ball of Scandau," all of which he rendered with masterly effect, which drew forth the most enthusiastic applause of the audience. Rev. Father McO'Connell was for many years professor of oration at St. Charles College, Elliot City, N. L. Since his advent at St. Patrick's he has been a most successful champion owing to the warm interest he has shown in all good works and his untiring energy towards the advancement of the grand cause of temperance. His name is already a household word. As an orator he has few equals and his services in that respect are in great demand.

Mr. J. J. Goughings, president of the Catholic Young Men's society, occupied the chair, and in a few brief remarks introduced the lecturer of the evening. Rev. Father McO'Connell, on coming forward, was greeted with applause. The rev. gentleman compared oratory to an immense nursery, in which due attention is given to the cultivation of voice and action. He insisted that it was neither want of voice nor lack of gesture in a speaker which made his discourse unintelligible and uninteresting, but the improper management of both. Taking up vocal culture, he said that the first aim of every speaker and reader should be to make himself not only heard but understood, and give several amusing anecdotes about men who were heard but not understood. Distinct articulation, correct pronunciation, pitch of voice, pause, inflection, emphasis, force and range of voice were given in turn discussed and illustrated by anecdotes and selections, which the lecturer rendered in splendid style.

The second division of oratory was action, which embraced not only gesture, but every external expression of internal thought and sentiment not expressed by the voice. In proof of the great play of appropriate action for the expression of thought, he quoted the story of B. C. C. who challenged Cicero to express with the voice a single sentiment which he (B. C. C.) could not interpret by action. All gestures should be appropriate, "suits action to the word and the word to the action" was good advice that should be followed. The speaker who prepared his lectures before he wrote his speech was not more to be pitied than the man who after having written a speech, marked the places for the introduction of gestures. What every speaker should do was to first acquire by practical exercise a facility for manner of oratorical action. Secondly, to imbue himself thoroughly with what he has to say and allow the gestures to take care of themselves. The rev. lecturer gave several examples of appropriate and inappropriate gestures, and suggested exercises which he had found proved useful to his former pupils. In concluding, Father McO'Connell thanked his audience for the kind attention they had given his subject, and encouraged them, especially the young men present, to take an interest in everything which would tend towards elevating their minds and ennobling their character. He also said that he regretted that matter enough for ten separate lectures had to be crowded into one lecture, but he hoped that even the few hints he had given might prove useful, and gave as a final selection "The Eucumeter with an interesting" which was warmly received by the audience, and especially by the members of the press present, against whom it was directed.

HOME RULE.

We hope all our readers will attend the lecture of Rev. Dr. Baro, on the "Irish Question," in the Opera House, on next Monday evening. The utterances of this distinguished orator have done much to help the cause of Home Rule.

CATHOLIC PRESS.

London Univers.

That most revered and impeccable of papers, the Times, has published reports of meetings of the suppressed National United Irish League in Ireland. The Times does it for doing exactly what the Times does. Is the Printing House Square organ to be let go (not free)? What is sauce for the goose should be sauce for the gander. But it may be alleged that it has given publicity to these forbidden narratives solely to show what an awful conspiracy is the National League. On the same principle, the pickpocket might plead that he emptied a purse merely to exhibit what it contained. It would be delightful to have Mr. Morley, Mr. Morris, Mr. E. D. J. Wilson, and a few more of them up as high traitors at the dock of the Old Bailey.

The silly young nobleman, the Marquis of Ailsbury, otherwise known as the "Cock-ronger Marquis," has been warned off all race-courses under the control of the Jockey Club for the term of his natural life. It seems he directed his servants to "pull" his horses on various occasions, that is to say, ride the animals in such a manner that he could win money without risk. In other words, this interesting aristocrat is a cheat and a cad. He differs in one respect from sundry other patrons of the turf, namely, he has been found out. While His Lordship (who is the associate of pugilists, and the husband of an ex-barmaid) is thus declared unfit for the society of gentlemen, he can take his seat among the peers, and vote honest legislation, and has the patronage of numerous Protestant livings. George IV., when Prince Regent, was warned off Newmarket; that we don't mind much it may do the fool more harm than good, especially as he has dropped £140,000 on the short grass. But that he should continue to be a member of the Upper House is too scandalous a farce. What between Marlborough, Londale, St. Leonard, and himself, the gilded chamber will soon be the last refuge of social sinners.

Boston Pilot. Really, if Mr. Chamberlain had not announced that he was coming to America with an armed guard of detectives, Irish-Americans would not remember he was coming at all. He is not interesting, nor terrible. He is simply a nuisance.

Mr. Bayard's fisheries commission is to be comprehensive in its scope. The Canadians intend bringing in a claim for part of the State of Maine, which they say rightfully belongs to them as it interferes with their access to the ocean. They are most like the old farmer who didn't want all the land, only what "joined" his own.

Father Puelan, editor of our esteemed contemporary, the St. Louis Western Watchman, has an old-fashioned remedy for the scandals prevalent among the English aristocracy. He says:—"Give them work for their hands and work for their heads and the devil will cease to use their brains for work-shops, and they will soon become as decent as other people."

T. P. O'Connor, who is a shrewd observer, says that Lord Salisbury gave Chamberlain the appointment of Fishery Commissioner in order that his former ordained failure might utterly discredit the renegade, who is detected by the Tory Premier. But, as Mr. O'Connor says, Chamberlain is utterly unscrupulous, and would not hesitate to sacrifice Canada, if only to get a favorable consideration from America and return with the honors of a diplomat, against the Canadians seem to apprehend as much, from the way in which they are already denouncing the Brummagem statesman and demanding his recall. It is all a family fight, in which Americans are amused lookers on. We have a Brummagem statesman of our own at Washington, and he will come out of the far-ouled commission with no more glory than Mr. Chamberlain.

Mr. Gladstone's recent declaration in favor of disestablishing the Anglican Church in Scotland and Wales, has naturally led to considerable discussion in Great Britain and Ireland, the latter country being particularly interested as Mr. Gladstone makes the support of Irish Home Rule a condition precedent to the disestablishment movement. Whether or not this Gladstone advance will prove a source of strength to the Irish demands is a debatable question. The Church Establishment in Ireland is a body of men, many of whom are interested in the conversion of the Protestant public and even very measurably to the Catholic body. Should Home Rule and disestablishment however be carried out in triumph it would be a curious retribution for an English persecution of Ireland which never would have been exercised were that mislaid country a Protestant.

Colorado Catholic.

Foreign dispatches say that the little African republic of Liberia, which is Protestant in faith, has applied to the Pope to obtain some Catholic missionaries to take charge of the hospitals and schools. These dispatches give the assurance, too, that the value of Catholic missionaries is felt more and more by those who are interested in the conversion of mankind. Wherever and whenever fruitful work is demanded, there the Catholic Church is sought. Not less true is this, when society feels the ground swell of disturbing social elements. It is the same story of good sense rising to the surface. How often in days of faith have the Popes been called upon for aid and comfort by troubled nations and before their peaceful influence the swelling tide of barbarism has abated. Well it will be for a world rushing madly in the pursuit of false ideals, when society arrays itself under the banner of truth and wisdom. Then, indeed, will the knell of folly be heard in the land.

BOTHWELL.

The interest in the Bothwell bazaar is becoming general. Mrs. Alexander Jarro of Cornwall was the first to send in a "bazaar letter" (\$1) on Oct. 20th, and she received \$5. The one hundredth "bazaar letter" reached Bothwell on Nov. 7th and was sent by Mrs. J. J. Sullivan of Lyons, Port Indiana; Mrs. Sullivan receives \$10. The sender of the two-hundredth "bazaar letter" will also receive \$10. A letter posted in any part of Canada or the United States in Nov. will have a good chance for the two hundredth special P. O. Prize. Mrs. Jarro was the first lucky one, Mrs. Sullivan was the second. Who will be the next? Her name will be published in the CATHOLIC RECORD.

VOCAL MUSIC.

Madam Evermont Ashner is prepared to take pupils in vocal music. This lady is endorsed by the highest musical authorities, and is warmly recommended by Archbishop Elder, of Cincinnati. Reference also kindly permitted to Rev. Mother White, Academy of the Sacred Heart, London. Pupils may apply at Hall's music store, in this city.

DIED.

In this city, on the 1st inst., George Alexander, infant son of F. Bourk, a D., aged 1 year, 6 months and eleven days.

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PARNELL.

MISS CALLAHAN & Co., GREETINGS.—The Olograph of Mr. Parnell, issued by you, appears to me to be an excellent likeness, giving as it does the substantial expression of the Irish leader. MICHAEL DAVIT.

WANTED.

A MIDDLE-AGED WOMAN, OF EXPERIENCE, to keep house for a Priest, in a country place. References required. Address, J. K., Catholic Record, London.

WANTED.

Don't worry if you are out of employment. Write to Mr. COOPER, at Wellington Street East, Toronto. Send stamps for reply.

CHARITABLE BAZAR

Thorold, Ont.

Father Sullivan begs to inform his friends who have purchased tickets to aid in the completion of his church of Our Lady of the HOLY ROSARY, that the drawing has been postponed to the 31st May next.

NOTICE.

HAVING purchased the stock of Mr. C. G. Lewis, Tobacco and Cigar Store, my friends and the public generally will find the Largest, Finest and Freshest stock of goods in the City. AT OLD PRICES.

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THE GLORY OF A MAN IS HIS STRENGTH



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Prof. G. P. Girldwood, of McGill University, Montreal, says:—"I can strongly recommend its use to the public as supplying in the most easy and digestible form all the material necessary for renewing the tissues wasted by disease."

SACERDOTAL BLESSINGS.

The Baptists of St. Louis, Missouri, a meeting held on 17th Oct., condemn the "benediction" which it is usual Protestant Ministers to impart after sermon, and recommended its abolition, as a relic of Rome. "The idea they say, 'is Romish and not Protestant. They add that 'it is wholly prelatial and unauthorized, proceeding on assumption that one man by raising hands has power to impart a blessing others."

It is very true that a clergy deriving their authority from popular approval, as do the Protestant clergy, professedly so the Baptists, Methodists, & hoc genus omne, have no right to part a blessing, which belongs essentially to the supernatural order, and imparts authority derived from God. It is, therefore, an absurdity for these to continue the practice. We presume it is on the things which from old habits, for various reasons found it difficult to rid of at once. But for a clergy which like the Catholic priesthood, is of divine institution, for the purpose of blessing the practice is very proper, and is affirmed by Holy Scripture as well as tradition. The Catholic priesthood "called by God as Aaron was," for God "who gave some Apostles, and some Prophets, and other some Evangelists and others some pastors and doctors the perfecting of the saints, for the edifying of the body of Christ." (Eph. v. 4, Eph. 12)

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Catholic Record.

London, Ont., Nov. 9th, 1887.

"AGGRESSIVENESS."

While the Mail is parading before its readers every effort of the Catholics of the United States to establish Catholic schools, and representing such efforts as an "aggression" upon the rights of the Protestant public, it will be interesting to notice some of the aggressiveness of the other side.

A Miss Murphy applied for an appointment in the public school in Washburn District, Hennepin County, Minnesota. In reply, she received the following letter from the secretary of the school board: