

The Catholic Record.

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

VOLUME XV.

LONDON, ONTARIO, SATURDAY, NOVEMBER 18, 1893.

NO. 787.

Keep Your Eye on the Compass.

BY CY WARMAN.
Keep your eye on the compass
If the sea runs high
And the ocean's inky billows
Mock the blackness of the sky.
When beating up against the winds,
So pitiless and strong,
Keep your eye on the compass,
And you can't go wrong.
Keep your eye on the compass
And your white light trimmed,
Though the moon hide in the heavens
And the stars are dimmed,
Though the voyage may be lonely
And the way seem long,
Keep your eye on the compass,
And you can't go wrong.

Keep your eye on the compass;
It will guide you over the deep
Will show you where the north stars
And where the flowers sleep
In the sunny south, no matter
If the way seems long,
Keep your eye on the compass,
And you can't go wrong.

—The Sun.

TELLS HIS EXPERIENCE.

Father Elliot's Mission Work Among Non-Catholics.

In the November *Catholic World* just issued Father Elliot relates some episodes of the mission work he is now doing in certain towns of Michigan. Father Elliot has changed the names of places and persons, but assures his readers of a perfectly accurate narrative in every other respect.

The village of Beechville claims fifteen hundred inhabitants, the adjacent country being fairly well under cultivation. For town and country there are Baptist, Methodist, Presbyterian, Lutheran and Catholic churches, the last named having less than fifty families. The others are in the usual state of rural Protestant congregations, which live mainly in hopes of better days. The first four have resident ministers, ours being visited every other Sunday by my old and much-admired friend, Father George. The Episcopalians are feebly striving to get up a congregation, and what are called the Free Methodists have a little church on a back street, in which they indulge in the antique Methodist liberty of a howling religion.

What kind of a man Father George is, his zeal for souls exhibits. With missions that require his driving twenty miles every Sunday, he not only serves the faithful to the full standard of pastoral zeal, but he has a big heart for non-Catholics. He long ago purchased with his personal means a copy of "Catholic Belief" for every family in his mission. As soon as he learned that the Benzigers had brought out a popular edition of that valuable book, he ordered five hundred for distribution to non-Catholics. He pays the bulk of my expenses here, hall-rent and printing, out of his own pocket, though the Beechville Catholics declared to me that they would make it good to him; and they will keep their word—if Father George will let them.

A HOT BED OF APASSIM.

This town is a hot-bed of the anti-Catholic party known as the "A. P. A."—the American Protective Association. Indeed this whole state has felt its power. Let us hope that it will be as short-lived as the old Know-Nothing party, which bloomed and faded in a single lustrum. Orangemen from Canada are chiefly responsible for the movement here, both as to organization and bitterness of spirit.

I selected this locality to begin the non-Catholic missions because I knew Father George to be highly sympathetic. My arrangement with the Bishop left me free to choose, with every good will on his part; and on my arrival I found that all my suggestions as to preliminaries had been adopted and improved upon.

I boarded with my dear friend Joseph Sobieski (as he might well be named), a Polish American, who could serve as a model for the new generation of his race in America. To him and his family I am greatly indebted. The following notice appeared in both the Republican and Democratic weekly papers of the village for two weeks before our opening:

REV. WALTER ELLIOT.

"On Monday evening, September 18, Rev. Walter Elliot, of New York, Catholic evangelist, will begin a series of religious meetings in the Village Hall. The lecturer is no stranger among us, having preached here a year ago to Catholics; his present course of meetings is designed to interest persons of all denominations or of none. The topics chosen are of living interest to all serious-minded persons. Everybody will be welcome, no admission fee being charged."

The hour of meeting was fixed at 8 o'clock, as the stores close then, and the mail is distributed just before. It was deemed best to open on Monday evening, instead of Sunday, so as not to lose the church-goers. This gave me an opportunity to hold a singing-class of all our own people in the church on Sunday night before benediction of the Blessed Sacrament. Our little choir is not a bad one, and having sent them some of our tiny mission hymn-books a couple of weeks before-hand, they nightly carried the audience with them in the singing of three or four hymns.

Celebrating High Mass at noon and preaching on zeal for souls, holding a singing-class at night and preaching on the Holy Eucharist, the Sunday was well occupied. And the reader

may be sure that Sunday and Saturday and every day spent in such work is productive of prayer among the Catholics of the place: "It prays itself," when all is ventured upon God's good pleasure for stirring the hearts of non-Catholics to come out and hear a priest. So our little congregation prayed hard.

CHOICE OF SUBJECTS FOR SERMONS.

Some of the subjects, such as temperance, were chosen because of the conviction that the best way to obtain a hearing is to make the points of resemblance between Catholics and non-Catholics the points of contact for missionary purposes. We have a friendly feeling in common about some truths and some virtues; but we are not always aware that these can be made bridges across the torrent of prejudice. Non-Catholics do not know how profoundly we love the Bible, how intensely we value the interior life, that of confidence, love, reverence towards God, and trust in the continual guidance of His Holy Spirit. Let them but know as a preliminary that the Church stands and falls with the Bible, that all her eternal ministrations have for their sole object to build up the inner man, and they are better prepared to consider the true relation of Church and Bible, and the divine institution of the sacraments. To seek a hearing without a start of agreement of some kind, is to ask one's audience to follow you walking backwards.

The natural virtues, also are common ground, as well as the hatred of ordinary vices. Hatred of intemperance on the part of Catholics, especially if accompanied by the practice of total abstinence, if only it be brought into public notice, and made useful against drunkenness, saloons and saloon-going, is a missionary go-by virtue of the best sort. Let us but vigorously war against gambling, bribe-giving and bribe-taking, and do it openly, and the best elements among non-Catholics will be turned towards us, and that right end foremost. The same is to be said of all sorts of vice and crime. Claiming the leadership of the world in faith and morals, any little piece of the world is a fair field to show our practical capability.

Patriotism, especially as we are so largely foreign in our membership, is a virtue to be thoroughly developed before the non-Catholic people from a Catholic standpoint. That topic, and the Catholic view of the vice of intemperance and its occasions and its remedies, gave me more favor with my audience than any others—which means that they won favor for the Catholic religion.

THE FIRST WEEK'S EXPERIENCE.

Monday morning dawned in the rain, and it was feared that we should have a wet evening. "Anyway," said I to myself, "the rain will be a good excuse for a slim attendance"; but before night the wind changed and the weather was favorable.

So the first night the hall was filled, scarcely a seat to spare. Tuesday night the same, except that Catholics were fewer, two-thirds at least being non-Catholics, and the boys were not there. Wednesday night was the temperance lecture, and it brought a large attendance, many standing, and not a few unable to enter. The numbers increased nightly after that, till at the close, on Saturday night, the hall was packed full long before the opening and a great number were turned away. The three or four last meetings were made up of about four Protestants to one Catholic.

About a score of boys attended the first meeting, thinking doubtless, that it was wanted waste to lose any free show at the Opera House. After gawking at me for a quarter of an hour they gave me up as a poor show, and then both distracted and amazed me by their pinching and kicking and thumping each other, ending when we were half-way through, by leaving the hall very demurely and on tiptoe, but clattering and yelling as they went down-stairs. We also had the trouble with babies usual at country gatherings.

An encouraging feature was the attendance of non-Catholics from the country. Some families came from a distance of eight or ten miles, and did so every night. Such people are the ones who think, and God will assist them towards the Church. We gave all such, and in fact nearly all the non-Catholics, a good assortment of leaflets, and many of them copies of "Catholic Belief." The leaflets distributed here are: What Catholics do not believe (a new four page tract); The Plea of Sincerity: Is it Honest? (a splendid old tract on the Church and the Bible); What my Uncle said about the Pope: Why I am a total Abolisher; and Why I am a Catholic.

PROTESTANTS ARRANGE COUNTER ATTRACTIONS.

Of course the Protestant leaders took the alarm. Word was passed around among church members to stay away. The Masons held an extra meeting; the Baptists got up an impromptu ice-cream party. But nothing could hurt us; the attendance kept on increasing. Only one difficulty could not be mastered: I was unable to hold private or conversational meetings. I announced them for 10 o'clock in the forenoon, but met only a few non-Catholic friends. How shall we bring

to bear a more intimate and personal influence? God, let us hope, will show us the way pretty soon.

The "order of exercises" was the recitation of the Our Father in common, all standing. Then we sang a hymn from my hymn pamphlet, followed by answering of questions from the query-box. After that another hymn, sometimes two of them; then the short discourse, which some nights became a long one. I then gave out announcements for the following evening: the hymn "Come, Holy Ghost" was sung; reading of the Bible followed, and then was delivered the main discourse of the evening. That over, we sang "O Paradise," and I gave, with all standing, my blessing, making a big sign of the cross in doing so, the meaning of this having been explained the first night. Beginning at 8, we were all done at 9:30.

I conducted the meetings in secular dress, and I am a trifle ashamed to wear, after so many happy years of missionary preaching in cassock and with crucifix to our faithful people, that I soon felt quite at home in preaching God's word in coat tails.

HAVE A BETTER OPINION OF CATHOLICISM.

There sat my three hundred non-Catholics and looked at me—the old horror of a Catholic priest, familiarly addressing them on the way of salvation. It was a delicious sensation to be watched and listened to, and measured up and down as a representative of our Redeemer's Catholic truth and love. I was ever wishing in my heart, as I spoke or sang or prayed, that they would say to themselves, "Well the old religion is not so bad, after all"; and that a few would say, "This has a chance of being true." "It has a chance; whether glad or sad, all Beechville feels that Catholicity stands in this town higher than before—far higher.

And how easily is all this done! How differently from the old-time missions to non-Christians here, when the noblest men of France and Belgium left the reeking atmosphere of the court of Louis XIV. and buried themselves among the savage tribes of this region, to learn a barbarous tongue, and to be starved and mutilated and then martyred, or spurned and rejected by the most cruel race known to history! Glorious heroes they were, and their memory a perpetual stimulant to us so-called missionaries, who are pampered with every luxury, petted by the Catholic people, and respectfully listened to by this noble nation of Americans!

Of course a feeling of fatigue followed the ninety minutes of mental and vocal exertion, to say nothing of the tired legs. But all was compensated for by the interest of the audience. There is a rare joy in addressing people on the great truths who do not wish to be persuaded, and yet want to be honest. They are drawn into your thoughts and arguments and appeals to tarry at least for a while in your Catholic World's Fair. All this is a joy. Then, too, there are no long hours of hearing confessions, my little congregation giving me no more than eighty the whole week.

ANSWERING OBJECTIONS.

I found on the first and second day that the question box needed to be baited; and so I not only called attention to it at every meeting, but on Tuesday evening I had a prominent non-Catholic read out publicly a couple of objections which had come to my ears, and I answered them. After that I had all the questions and objections I wanted. They served an excellent purpose. I took them out of the box a few minutes before beginning, examined them publicly, and after the opening prayer and hymn answered them. I treated them kindly, explained and developed them briefly when necessary, quoted Scripture in my answers when I could recall a text, struck back but did so good-naturedly, sometimes raising a laugh. I could answer seven or eight questions in twenty minutes or less.

SOME OF THE QUESTIONS.

The reader may be entertained with one evening's harvest of questions: Where is it in the Bible that we are forbidden to eat meat on Friday?

Why do you use sprinkling as a mode of baptism?

Why do you baptize children that are not old enough to repent?

Why do priests demand security or money before they will attempt to pray for souls in purgatory?

How is it that a priest always preaches in Latin? How is it that every Catholic is a Democrat? (These two by the same questioner.)

How is it a man dies in sin and the widow pays twenty-five or fifty dollars to the priest to pray him out of purgatory? I know this to be a fact. Please answer this.

What class of people go to purgatory? In what part of the Bible is purgatory mentioned? Give Bible description of it.

Where is purgatory?

Why do Catholics consecrate their places of burial?

Why do Catholics keep Lent? Also, why do they abstain from meat on Fridays and other days?

Is it true that a Catholic priest will refuse to perform a funeral ceremony unless he is paid in advance?

What is the object of convents? and why must the world be renounced when

one enters it? (Written in a feminine hand.)

In what way does the punishment given to your members by the priests under the name of penance benefit them, since Christ has died for all mankind, making salvation free?

Is it true that money is demanded from penitents in the confessional, and that the enormity of the sins committed fixes the price to be paid?

We Protestants believe that the granting of an indulgence is a license, or permission, to commit sin, granted by the Catholic Church for a money consideration.

Why do women become nuns?

How do sin and evil come to exist?

This last was the only real poser and as it has puzzled all grades of minds since St. Augustine, I was not distressed. My answer took the case out of the philosophical into the personal field; the possibility of sin in our own case and that of each one personally is a powerful means of increase in virtue, religious character being built up and perfected by resistance and conquest. God, therefore, by permitting evil, offers me opportunity for good, etc.

The wording and handwriting of these questions indicated, as a rule, the

AVERAGE AMOUNT OF INTELLIGENCE

found among our ordinary American people; and are they not for the most part suggestive of dense ignorance about Catholicity? One of the questions reminded me of a young lawyer, whose case I came across in New York City last spring, who answered an invitation to attend a Catholic sermon by saying he was too rusty in his Latin to understand it! So it is in hearing away and burning up this jungle of our labor. But let us bear in mind that if the pioneer's work is rude and tedious the virgin soil once uncovered and cultivated proves the most abundant harvest.

Saturday evening I bade farewell to my non-Catholic friends urging them to be faithful to their consciences, to seek the truth, and to follow the light earnestly, and finally to go to intelligent Catholics for knowledge of our religion, and not to listen to men and women who have been expelled from the Church. This last admonition I gave because this whole region has been over run by the lowest class of ex-priests, and, curiously enough, they have got a hearing, though hardly credence, from large numbers of the people. I also invited my audience to attend High Mass at our church on Sunday morning, announcing a sermon on holy Communion. The most regular and best disposed of my nightly auditors, to the number of forty or fifty, were present with us the next morning.

AN A. P. A. PREACHER.

Father Corrigan of Hoboken Says Some Sharp Things to a Bigoted Methodist Minister—Liberty-Loving Americans Seek Truth and Not Misrepresentation.

Patrick Corrigan, the zealous and patriotic rector of the Church of Our Lady of Grace, Hoboken, N. J., finds time amid his multitudinous duties to keep a close watch on the bigots who are seeking to revive the spirit of Know-nothingism in New Jersey. The subjoined open letter, written by Father Corrigan to one Rev. Dr. R. Lowrie, D. D., appeared in a recent issue of the *Hoboken Evening Journal*. It shows how effectively the mask of hypocrisy and deceit can be torn off and the calumniators of our holy religion exposed to the contempt of all fair-minded citizens:

Editor *Evening Journal*:

A copy of your paper of October 9 was sent me a few days ago, and my attention was directed to a notice of an address delivered by Rev. Dr. R. Lowrie before an assemblage of Junior Order of American Mechanics. I cannot tell whether the sender intended to treat me to a specimen of old-fashioned bigotry or to create a smile at the anger of the reverend doctor with myself and the distinguished audience which I had the honor, a few days before, of addressing at the dedication of the Hasbrouck institute. A more un-American, un-Christian and grossly insulting harangue could hardly have been conceived than this address to young men who profess to have for their motto reverence for the Bible and the constitution of their country. The reverend doctor began his address with an appeal to friendship and brotherly love, but he was careful to tell us that "friendship" and love means hatred of Catholics. He tells his hearers that he bears no ill will to Catholics, but in the same breath he assures them that Catholics are plotting the destruction of the Bible, the Public schools and the country itself, and that as a matter of course Catholics should be hunted down as the worst enemies of mankind.

The address and the welcome with which it was apparently received by a large assemblage of young people, is a timely warning against the revival of know-nothingism under the hypocritical guise of the Bible, the Public schools and the constitution of the country. It is the most un-Christian un-Americanism that has yet appeared; for while know-nothingism

aimed at the proscription of foreigners and the A. P. A., or American Protective Association in the west, advocates the exclusion of all Catholics from public office, the Junior Order of American Mechanics, if we judge from Rev. Dr. Lowrie's address, regards Catholics as "death to the flag, the Bible and the Public school."

This is worse than any species of anarchy that has yet appeared, for while the naked utterances of such as Emma Goldman render them amenable to the law, it is difficult to counteract the teachings of men who, under the cloak of religion and patriotism, instill into the minds of youth principles of hatred of their fellow-men which are destructive to the institutions of their country.

Such men are, indeed, "death to the flag, the Bible and the Public schools," and they will meet with the same fate as their predecessors, the Know-Nothing, did forty years ago, from the fair-minded people of America. We are in an era of peace and good will; we are in a country where liberty is the inheritance of all, and where every effort is being made by its noble, Christian men and women to advance the cause of religion by the assembling of all the religions of the world at the Columbian fair; why, then, this disgraceful appeal by a Christian minister, to the furies of discord? The appeal is a gross insult to the country, to the age, and to religion itself.

America is a Christian land; her mind is broad and her heart is large, and her high aspirations are leading her toward the centre of Christian unity—the one, holy, Catholic and Apostolic Church. The tremendous growth of the Catholic Church in the United States is forcing this truth on the reverend doctor, and hence his recourse to weapons of despair. His labor is in vain. Know-nothingism is dead, and bigotry is dying, and no liberty-loving American will pray for the resurrection of either.

The reverend doctor looks on Catholics as dangerous citizens, and he has a special horror of monks, and he asks why they dare come to America. The World's Fair, however, tells us that Catholics came to America a good while ago; and that Columbus brought the first monk with him, and that this same monk was the first to offer up the Christian sacrifice in the new world. It will be hard to keep out the monk and the nun, and the reverend gentleman knows it. America admires the self-sacrificing Christian spirit that inspires the priest and the nun. The same spirit is to day exciting this emulation of denominations hitherto hostile to those noble men and women; and we find these denominations actually introducing the idea of the monk and the nun into their own communities. Hence we have Episcopalians, monks and nuns, and even Rev. Dr. Lowrie's own denomination now has its Methodist nuns. All hail to the good monks and nuns, for they are the expression of the noblest sentiments of head and heart and the natural outgrowth of the influence of the Catholic Church in America!

My remarks on the occasion of the dedication of Hasbrouck's Institute seem to have given special offence to the reverend doctor, and he assures us they were an insult to the very intellectual audience. Perhaps the offence was the mortification occasioned the reverend doctor by that fact that a priest received such honor. The large-minded directors of the institute had, no doubt, their own reasons for inviting me and for not inviting the reverend doctor to address an audience composed of the aristocracy, of the intellect and the wealth of Hudson county. It was an expression of good will and friendship on the part of the institute to invite the priests, and its patrons re-echoed that good will and friendship in the hearty applause that greeted my remarks. The presence of five priests on the platform showed how they accepted the warm hand of friendship and wished the institute every blessing in its noble undertaking. This is the spirit that should characterize those who claim to be Christians and Americans.

It is to be hoped that the reverend doctor will learn a lesson from this manifestation of good will, and that he will impress it on the minds of the Junior American Mechanics, who seek truth and not misrepresentation. It will be more in keeping with the spirit of the Bible, and more suited to them as American citizens, than the "Bloody Shirt" harangues which insult their heart and their heart. Religion that cannot thrive save by inciting hatred against the neighbor is a dangerous growth on American soil. It is "death to the flag, the Bible, and the Public schools."

P. CORRIGAN.

Oct. 24, 1893.

The *True American* utters a warning to young men that ought to be widely republished: "Just a certain as pitch defileth, just so certain will taint attach itself to every youth who gives ear to this political harlot (the A. P. A.'s) siren song. The young man who allies himself to the tenets and aims of the 'American Protective Association' gives up his future. He goes down into the pit from which there will be no deliverance. This organization will be short-lived. It will soon be of yesterday, and those

who are of it now will stand isolated in the face of public derision and scorn."

PETTY PERSECUTION.

Toronto Catholic Register.

Our attention has been called to the following example of bigotry and persecution. Such things do not surprise us, for we long ago learned that Catholics had to fight for everything they have in this country, whether social or political. D'Arcy Magee it was who used to say that an Irish Catholic had to do twice as much, and do it twice as well, as any other before he will get the same credit for it. It is just as true to day, except that it is doubled: he has to do four times as much, and do it four times as well. In the workshop, in society, in politics, the story is always the same. The spirit of bigotry is abroad; Catholics need expect no quarter, and should give none. Wherever the trail of the serpent P. P. Association, or any of its branches or emissaries, are found, there is no use for our co-religionists: no Catholic need apply. Wherever the hand of calumniators now infesting the land breathe, society is blighted; no tree of charity or peace or neighborly feeling can grow; and there, too, is political life withered. It may do us all good—and will if we are not divided, but stand together.

Now to our case. A gentleman taught a Public school in a certain section for three years. He was a Protestant. During that time he married a Catholic, and continued in his position until last summer, when he came to Toronto to attend the Normal School and fit himself for a higher grade of certificate, which he obtained. A short time ago he applied to the trustees of a certain section in the county of — for the position of master, and was duly accepted and appointed. On the 1st instant he received a letter, of which the following is a copy, names being omitted, containing a resolution passed at a special meeting of the School Trustees:

Oct. 30, 1893.

To J. N. —, Esq., Toronto.
Dear Sir: I am instructed by the trustees of S. S. No. 3 to say, owing to a report having been circulated to the effect that your wife belongs to the Roman Catholic Church and you attend said Church, that a strong feeling exists in this section against employing a teacher in any way connected with that Church.

The trustees met this evening at the call of the Chairman, A. F. —, Jr., when it was moved by J. B. —, seconded by J. —, I., that in consideration of the feeling in the section against employing a teacher in any way connected with the Church of Rome, we believe it would not be in the interests of either the section or Mr. N. — that an engagement be entered into. The acceptance of this application is hereby rescinded, and the Secretary instructed to send Mr. N. — a copy of this motion at the earliest possible moment.—Carried.

I certify the above to be a true copy of motion. J. C. —, Sec.

WAS LINCOLN A CATHOLIC?

The erection of a statue to President Lincoln in Scotland has revived public interest in the martyred patriot. A reverend friend writes to remind us, says an exchange, that Lincoln was in youth a Catholic.

J. E. Martin, in an article in the *Roman World*, on the death of Monsignor Lefevre, Bishop of Detroit, gave valuable testimony on the subject of Lincoln's religion. "We came to speak," writes M. Martin, "of political events and the assassination of President Lincoln, and we were not a little surprised to hear Monsignor Lefevre say with sadness: 'Ah, poor Lincoln! if he had remembered my advice, his end would not have been so deplorable. Why did he not remain at home on Good Friday, and why did he not continue to say his beads?' 'His beads' we answered; 'but Lincoln was not a Catholic.' 'He was not latterly; you say rightly—he had become an infidel. But in his youth he was baptised by a Catholic missionary of Illinois, and I myself have heard his confession many times. I frequently celebrated holy Mass in the house of his parents. Later in life he aspired to honors; he married a woman that belonged to the Presbyterian sect, and he became connected with the Freemasons. We felt it a duty to break off all relations with him.'"

"We confess," adds M. Martin, "that we did not expect this revelation the authenticity of which was guaranteed upon the testimony of Monsignor Lefevre; and Americans need not have the least doubt that they have nominated a Catholic for President. But Lincoln did as many others have done—he abandoned a religion which he had freely embraced after serious examination, and, to arrive at fortune and position, he became an apostate and an infidel."

An interesting event of recent occurrence was the awarding by the State of New York of a valuable gold medal to Rev. W. Corby, C. S. C., for bravery displayed at the battle of Gettysburg, when Father Corby was chaplain of the Irish brigade. The medal is an elaborate affair, and will cause Father Corby's name to be enrolled in the Medal of Honor Legion whose headquarters are at the National Capitol. It will be remembered that Father Corby lately published a book—"Memoirs of Chaplain Lefevre"—descriptive of the priests who served as army chaplains in the civil war. It can be procured at this office for \$1.50.

It is good for us now and then to have some troubles and adversities, for oftentimes they make a man enter into himself that he may know that he is an exile and may not place his hope in anything of this world.—Thomas a Kempis.

LINKED LIVES.

By Lady Gertrude Douglas.

CHAPTER XVIII.—CONTINUED.

"I know you will suffer, too, but you are going away from here, you are going into fresh scenes, where you will have much work to do, little time to think; but I must stay here alone—here, where we have been so happy, everything reminding me of you, every one gone whom I love—Auntie, Guy, Mr. Vaughan, Vera—all, all gone; and now you, I must see the church without you, a stranger in your place. Oh! it will all be so very, very unbearable!"

Inexpressibly grieved at her keen sense of the suffering before her, Hugh wavered. "I cannot leave you like this, Mabel—it would drive you mad. Either I must give up the voyage, and let things take their chance out there, or we must be married quietly at once, and you must go with me. Jessie would never wish to keep you if she knew all the misery entailed."

"Oh! Hugh, let me say all I feel to you while you are with me; but for worlds do not speak to Jessie about it. I cannot leave, her, it is quite impossible, it would be too cruel; and as for you giving up your duty simply to spare me pain, why, that is almost more impossible than the other. No, no, I know it must be only it is a relief to speak all out to you, Hugh, darling Hugh, while you are still here to listen to me."

"I will do all I can to get back by Christmas," began Hugh, trying to smile, but here his overstrained courage broke down, and for a few moments he was thoroughly unmanned. Leaning his head down upon the table, he actually sobbed aloud.

Then, womanlike, Mabel crushed her own grief down into the depths of her heart, that she might comfort him. A few minutes before she had been hopelessly dejected, but she began to smile off bravely, trying to look, for his sake, on the brighter side of things. Six months, or, at longest, a year, was, after all, not so very far off, that they need break their hearts about it. It would be such a comfort to know that he was doing his duty, and in after years to remember that they had not allowed their love for one another to interfere with God's work, which Hugh was bound to prefer before all. In the meanwhile she would have his letters, he should hear from her by every mail; and then, too, it could never be as bad as it was last year, for were they not sure of each other's affection? And was not that assurance enough to soften the hardest trial that could befall either of them? With such arguments, Mabel succeeded in restoring to Hugh his wonted self-command, which had been severely tested by the sight of her distress.

He himself, no longer a young man, was too much accustomed to the disappointments of life to be utterly prostrated by any grief that might come to him. Happiness was a thing so new to him, that Hugh, while accepting the gift of Mabel's love had looked forward to his union with her with a half-fearful joy. When, at the last moment, he saw his heart's desire so nearly accomplished, then, for a whole long year (God grant it were only that), so suddenly removed from him, Hugh, if the sacrifice to be made had only concerned himself, would, after a short struggle, meekly have bowed his will to the will of Heaven, and almost without showing a symptom of pain it cost him, have laid down his newly found treasure before the shrine of duty.

But, since Mabel's fate had become bound up with his own, since it was no longer possible for him to endure alone, since all suffering that affected him must also be shared by her, Hugh found it far more difficult to accept sorrow with resignation. His own share of the cross, no matter how heavily it rested upon him, he would bear bravely, but to see its shadow reflected upon Mabel's life was a very different thing, and this it was which had led him to betray his weakness.

Mabel's courageous efforts to put a bright face on the matter were therefore extremely comforting to Hugh. Once more they talked it over, each trying, for the other's sake, to repress useless repining, both feeling relieved, when the morning came to an end, that their plans were definitely settled. Mabel, having made up her mind that the interests of the Church required temporary separation from Hugh, and that if she refused, her principles of self-devotion and loyalty to the Church would become compromised, immediately betook herself to make the sacrifice demanded in a proper spirit.

Here again the deep loyalty of her character became conspicuous, her conduct showing that the ardent attachment she had always manifested for her Church was, after all, a sober reality, and not, as so many were inclined to believe, the mere romance of a poetical imagination. Often, in the sunny days of her girlhood, Mabel had wished for an opportunity in which she might give evidence of her devotion to her faith. The time had come when her fidelity was to be severely tested, but Mabel was as true as she was loving, and the opportunity was not suffered to go by unnoticed.

Long before she spoke to Hugh, Mabel had made up her mind as to where her duty lay. No sooner had she won Hugh's promise not to leave her than her heart began to reproach her for being a traitor; nor had she exaggerated when she told Hugh that

she had thought about it night and day. It was a severe struggle, the sort of struggle which always comes when the heart, having promised great things to God, suddenly finds itself face to face with the test of its fidelity. It shrinks then, it is inclined to draw back, to find some excuse for substituting another sacrifice in room of the one actually demanded. Fancy, with her soft, alluring coloring, which used to gild the Cross still in the far distance, hides her face before stern reality. The path leading upwards to the golden, misty light of the imagination, looked so beautiful, now lies dark, thorny, rugged, straight ahead, with no treacherous distance to "lend enchantment to the view."

Then, if the heart be poor and fanciful, loving the sweets of religion for their own sake only, it will turn back in terror, it will wax cowardly, finally abandoning the struggle, seeking for itself some more flowery path to the heaven beyond; but if, on the contrary, that heart be a truly loyal one—no fear!—it will be faithful unto death! It may shrink when, at first, the Cross, unadorned by Fancy's gilding, rises up sharp and clear before it; but the shrinking will be overcome, the rebellion will be stifled, the victory will assuredly be won.

So it was with Mabel. From that morning, until the actual moment of parting, no one could have detected a sign of flinching in her steady determination to accept the bitter trial which had come upon her. So bravely did she bear up that even Hugh scarcely realized how exceedingly she suffered. Mabel had set herself a task, and she accomplished it. There was to be no weeping, no regretting, no murmuring. Outwardly she showed a smiling face, preserving as much as possible up to the very last her cheerful manner, which almost deceived Hugh into thinking that she was more reconciled to his departure than he had dared to hope she would be.

Jessie was still far too ill to remember anything about the voyage to Australia; nor did she refer to it in any way. She could scarcely bear to have Mabel out of her sight, which fancy of hers considerably added to poor Mabel's trouble, for it was indeed hard to be kept during those last precious days so much away from Hugh. She submitted, nevertheless, very patiently, remaining long hours together with Jessie, striving to forget herself, that she might console and sustain her brother's wife through her heavy affliction.

The evenings Mabel generally contrived to devote to Hugh. The weather continuing lovely, they were able to be out late; and very precious in after days was the memory of those quiet hours of the Summer "gloaming." Only too swiftly did the ten days glide onwards to their end.

The ship was to sail on the 12th, and Hugh remained at Evanston up to the very last moment, leaving only on the morning of the 11th. That last day, at least, Mabel was determined to have entirely to herself; so when, as usual, she took in the tray with Jessie's breakfast, after wishing her good morning, she plunged boldly into the subject.

"Shall you be able to do without me?—just for one whole day, darling Jessie?"

"Oh! why, Mabel? Where are you going? Please do not leave me," said Jessie nervously.

"I am not going away; only this is the 10th, you know. Hugh must leave to-morrow—this is his last day."

"Hugh going?—where to? Surely not to Australia without you, Mabel?" returned Jessie, looking very bewildered.

"You could not spare me, could you, darling?"

Jessie lay back on her pillow with a long-drawn sigh; there was a moment's silence, after which she said, "Mabel, I am afraid I have been very selfish. I forgot all about you. I am so sorry."

"How could you think of any one, or anything, Jessie, darling? Indeed, I never expected you would."

"Well, but, Mabel, why need Hugh go? Why can't he arrange to stay here and leave the mission to take care of itself? You ought to be his first thought. There is so much for him to do here. What can I do without him? I know nothing about the estate, or the money; and then there are the children—oh! dear, oh! dear, what will become of us all if he goes away now?"

"Hugh has arranged all," said Mabel, decidedly. "Darling Jessie, Guy's will appoints your brother as guardian, conjointly with Hugh, and he understands all about managing an estate better than Hugh does. As for the children, you and I will take care of them together; and then you know Hugh will be home again early next year."

"But, Mabel, can he go and leave you?"

"Well, you see, Jessie, I won't leave you; and Hugh thinks—we both think—that he must not neglect his duty just because I cannot go with him, so we have agreed to part for a time. Hugh sails from Southampton the day after to-morrow; and now you understand why I want to be all day with him."

"You are a good little thing, Mabel," said Lady Forrester, reflectively. "It's more than I would do; but it is a great comfort to me to think I shall not lose you, at least for the present. I could not do without you, Mabel. You are my only consolation now—you are so—so like my poor darling who is gone."

"There, don't cry, darling," whispered Mabel, soothingly. "Take

your breakfast now. I won't leave you."

"But I must see Hugh—he must not go without saying good-bye to me," pursued Jessie, after a pause. "Ask him to come this afternoon, Mabel."

"Yes, Jessie, I will. And now tell me, will you spare me for to-day?"

"Of course, Mabel, go at once, dear. I will do without you—only let me see the children."

"That will be good news for them," said Mabel. "Wilfrid has been breaking his heart about you, and Eva's eyes are so much better."

"Ah! Eva's eyes!—that horrid journey to London! Oh! if I had never gone!"

"It could have made no difference, Jessie, darling."

"No, I suppose not. But, there, run away, Mabel. God knows you'll have enough of me before you've had done; and I will not deprive Hugh of one moment."

So Mabel and Hugh spent that last never-to-be-forgotten day together. Not in selfish repinings, or useless lamentations, did the precious moments glide away. One long, bright, sunny day—Mabel was determined it should be—the memory of which Hugh was to carry away with him to his far home beyond the seas. They talked quietly (scarcely alluding to their common heartache) of the future, with its hopes and its joys; of the present, with its duties and difficulties—both so surely working together for their eternal welfare.

In the afternoon Hugh went to pay Jessie a farewell visit. He had not seen her since the day of Guy's death, and he was much overcome by the sight of her, as she lay on the sofa, robed in her deep widow's mourning, looking but the shadow of her former self.

She was not strong enough to bear much talking, so Hugh remained only a quarter of an hour, then rose to say good-bye. She thanked him warmly for leaving Mabel with her, adding, she did not think she could live without her just then.

"I trust her, with you, Jessie," responded Hugh, with a good deal of emotion. "Guard my treasure for me. I could not leave you anything more precious. She is my all on earth, take care of her!"

"I will, indeed I will, Hugh," said Jessie heartily. "You shall have cause to repent that you lent her to me—believe me."

"Was he to repent it? Poor Hugh! Jessie at least fully intended to be faithful to her promise."

"And now, Hugh dear, dear Hugh, this is really the last," said Mabel, some hours later, as they sat in the old spot, a spot of green grass, with a terrace sloped down to the sea—a favorite haunt of Mabel's. "There is the sea, Hugh, the beautiful, treacherous sea, which is so soon to take you from me; it looks calm enough now, but there will come many a rough day, and oh! how I shall tremble for you."

"No need for that, Mabel. I shall soon be out of reach of any storms or winds that affect the English coasts."

"Look at the sky, too, Hugh. Won't you carry that picture away with you? What a long, lovely day this has been, and now to end it, see that sky!"

The sun had almost disappeared, dipping down into the horizon, beyond the broad, blue expanse of ocean, leaving the western sky like a soft golden sea, upon whose placid bosom floated fairy islands of every shape and hue. Beyond this, and bordered by chains of snowy clouds, whose summits had caught the golden radiance of the setting sun, there seemed to stretch, far away as the eye could reach, a lake of turquoise blue, its rocks and shores gleaming with delicate rose-tints gradually shading off into purple, green, pearly-grey, or the yet deeper blue of aqua-marine. The beauty of the sky was reflected on the unrippled surface of the sea below, whose gentle waves scarcely made a sound as they rippled rather than broke upon the shore. Wood, water, beach, and rock glowed alike in the rich warm light of that Summer evening.

"Yes, Mabel," returned Hugh, after a brief pause, during which, Mabel's hand clasped fondly in his, they silently gazed upon the peaceful scene. "I shall scarcely see a more splendid sky than this, and shall often think of you, my darling! Ah! when shall we look at another sunset together?"

"When?—yes—when?" she repeated sadly. "Do you know what I have been thinking about all day, Hugh?"

"What, darling?"

"If, instead of parting for a year, we knew that it was for ever here on earth, how terrible that would be!"

"Heaven forbid!" he answered, uneasily. "Why do you think of such possibilities, my Mabel?"

"Oh! I do not think of it as a possibility, Hugh—it would drive me mad if I were to do so; but I only meant that it is a comfort to think God had not asked of us the worst sacrifice of all—fancy if your duty or mine required us to part for good!"

For a moment Hugh's countenance clouded, as though an unwelcome thought had suddenly flashed upon him; then he answered quickly, "It never could be our duty to part for ever, Mabel, so long as we love one another; unless indeed—"

Here Hugh paused, and taking Mabel's hand between his hands, looked earnestly into her truthful eyes.

"Well?" she asked anxiously.

"Unless you allow your friends the

vaughans to make a Romanist of you."

"Oh! Hugh."

"Don't look so reproachful, my darling. But now, while we are on this subject, let me tell you how anxious I shall be to hear that they are not trying to influence you to change your religion."

"I had almost forgotten those letters," said Mabel, thoughtfully; "but you need have no fear, Hugh. I will not become a Romanist. There must be reality in our own Church—I could not let you go now did I not believe that with my whole heart."

"Never believe otherwise, my darling; and do not distress yourself with fears of the future sacrifices God may possibly ask of you. In all probability they are visionary; but 'as thy day so shall thy strength be,' you know, Mabel."

So they talked on, and meanwhile the bright Summer evening drew to its close. It was quite dark when Hugh reluctantly took out his watch and found it was nearly 10 o'clock. Mabel rose from her seat.

"We must go home, Hugh. You are to be off very early. I must not let you stay up all night. Come now."

She was cold, in spite of the warm Summer night, and Hugh felt his hand trembling as she laid it on his arm. Scarcely a word was spoken all the way back to the Castle—neither of them seemed able to utter a word, their hearts were too full; and both feared lest their courage should at the eleventh hour forsake them. Hugh, now that the actual moment of separation had come, needed all his strength to bear up at all, for, during the homeward walk, a foreboding had seized upon him—a foreboding he could neither account for nor shake off, that his happiness was about to slip away from him for ever on earth.

"If you were ill, Hugh," Mabel had said to him ere they turned their backs upon the sea—"if you were ill, so ill that you could not come back to me, remember I would come out to you directly."

"What, darling," he had answered laughing, "and face that 'treacherous sea,' as you call it, all alone, with all your horror of it? I should have to be at death's door indeed, my Mabel, before I would ask such a thing of you."

"A thousand seas should not keep me from you, Hugh," she had responded; and she saw the flashing of her resolute glance upwards, as though she took Heaven as a witness to the truth of her promise.

After that, silence fell upon them, and the terrible moment fast approaching became more terrible to Hugh because of his sudden nameless fear. Mabel remained courageous to the end, resolved not to give way until Hugh was no longer present to suffer by the sight of her sorrow. She drove back with a determined effort the tide of sickening anguish that was rising fast within her; and it was with a smile upon her face that she turned to Hugh for a final embrace.

He took her in his arms, pressing her again and yet again to his beating heart, in that long, delicious goodbye; she, meanwhile, resting passively upon his breast, looking up, without a tear, without a murmur, only with the sad, wistful wrapt gaze of unbounded love and confidence, into the silent agony of his hungry eyes.

No word was uttered, no vow asked or exchanged. Each knew the other too well, both were perfectly assured that their mutual love was a holy, a solemn thing, over which brooded God's own blessing—the true, the only bond of real union!

"Good-bye, Hugh, my darling Hugh!" whispered Mabel, when she felt she could endure no longer.

"Good-bye, my own, only darling!" he faltered hoarsely; after which, gently but firmly disengaging herself from his embrace, Mabel vanished into the house, and he saw her no more.

Hugh watched the dark door of the entrance hall close upon her with a feeling akin to despair. She was gone—gone perhaps for ever—and with her went his short dream of happiness.

There are some moments in life that will not bear describing. God in heaven knows their unutterable woe. It is best to alone should witness their weakness!

TO BE CONTINUED.

The fall of the year is a trying season for elderly people. The many cheerless, dark, dismal days are depressing, not to say injurious, on both old and young. Now is the time to re-enforce the vital energies with Ayer's Sarsaparilla—the best of all blood medicines.

More Honors For Sunlight Soap. A Diploma and Medal (highest award) have been received by "Sunlight" Soap at the World's Fair, Chicago. The manufacturers, Messrs. Lever Bros., Ltd., are to be congratulated upon the long and successful career which "Sunlight" Soap has won for them. Their achievement at Chicago Exhibition once more proves their claim to the unequalled quality of "Sunlight" Soap. They have now two World's Medals to their credit—Paris Exposition, 1889, and Chicago, 1893; besides 13 other Gold Medals obtained in different parts of the world. This is a record-breaker in the soap Kingdom.

Constipation Cured. GENTLEMEN.—I suffered for a long time with constipation and tried many medicines without success. I then tried Burdock Blood Bitters, and very soon had great relief, so I continued its use and am now completely cured. JOSEPH PHILLIPS, Quebec, Que.

There are cases of consumption so far advanced that Bickel's Anti-Consumptive Syrup will not cure, but none so bad that it will not give relief. For coughs, colic and all affections of the throat, lungs and chest, it is a specific which has never been known to fail. It promotes a free and easy expectoration, thereby removing the phlegm, and gives the deceased parts a chance to heal.

No other Sarsaparilla combines economy and strength like Hood's. It is the only one of which you can truly be said: "100 Doses \$1." Minard's Liniment cures Distemper.

VICAR-GENERAL GAUTHIER.

REMEMBERED BY HIS PARISHIONERS ON THE OCCASION OF HIS PATRONAL FESTIVAL.

Brookville Times, Nov. 6.

Friday evening, Nov. 3, was an occasion which will long be remembered with happy recollection by the faithful people of St. Francis Xavier congregation, Brookville, it being the eve of the patronal feast of their beloved and popular pastor, Very Rev. Vicar-General Gauthier. The evening was all that could be desired, the sun shone brightly, a mild and gentle breeze wafted the last perfumes of the beautiful Indian summer days, through the trees, while all that remained of our beautiful fathers of the grove sang a hymn of thanksgiving to their Creator in melodious unison.

Fitting accompaniment to the above were the recues which took place at St. Francis Xavier School, and later in the evening in the pre-bytery of St. Francis Xavier. Precisely at 7 o'clock p. m., the Very Rev. pastor, accompanied by Father McCarthy, C. C. of the parish, entered the girls' school, and was presented with a pure of gold, on behalf of the pupils of the school, by Miss Reta Ryan. The gift was accompanied by the following beautiful address, which was read with marked ability by Miss Katie Kehoe:

To the Very Rev. Charles Gauthier, Vicar-General of the Diocese of Kingston:— Let us, O Holy Father, who are gathered again in our honored privilege to gather around you at this festive season, in order that we may renew the expressions of our love, gratitude and veneration.

We regret that circumstances intervened, which precluded the possibility of celebrating Saint Charles day, with the usual *et cetera*, but we beg to assure you, Very Reverend and beloved Father, that, despite the absence of pomp and poetry of song and solemnity, our hearts have been united to yours, and we have rejoiced as sincerely as if it had been the anniversary of the feast.

As every passing year adds new laurels to your crown, it also brings to us additional motives of gratitude, greater obligations to be worthy children of the kind pastor whose zeal and devotedness are daily manifested in our behalf. For our magnificent school house, which is the pride and boast of Catholic education, it provides us, for the advantages which we enjoy therein, we are indebted to your generous solicitude, and so long as it will stand the ravages of time, so long will your name be blessed and venerated by the Catholic children of Brookville.

The gifts of earth, had we the rarest and most costly to offer you, would be but a poor remuneration for such deeds, but we know that He who rewards with so great munificence those who labor to extend His reign upon earth, the Divine Master whom to follow, you spared all earthly honors, will Himself be your abundant reward for your personal test day.

Desire to accept, then, with the homage of our united wish that you may enjoy many happy returns of Saint Charles Day. The very reverend pastor, in replying to the address, dwelt eloquently upon the cheerful obedience and respectful demeanor ever shown him by the young ladies of this school, and the rapid and almost marvelous advancement made in their studies, both religious and secular. He expressed his warmest thanks to the pupils for their valuable gift and their beautiful address, and complimented them on having for teachers the ever zealous and saintly Sisters de Notre Dame, whose fame as teachers is nearly world wide.

About 3 o'clock a similar scene took place in the boys' school, where a deputation of eight little boys—John English, Thomas O'Brien, Leonard Shields, Frank Beehler, Fred. Gillierhan, James Fitzgibbon, Langdon Leclair and James Daley—on behalf of the boys of the school, presented their pastor with a magnificent parlor set, accompanied by the following poetical address, which was delivered with singular skill by Master Leonard Shields:

Dear pastor, we've assembled On this bright November eve, To tender you our greeting, Your blessing to receive; To tell you of our grateful hearts, That children love to tell— The tale of our devotedness, To him we love so well. The tale of our affection deep, Of gratitude true and strong, For a kind, forbearing Father, Who has cheered our path so long.

There is music for our boyish ears In every word you speak; There is comfort for our seeling hearts In everything you say and do. In your kind and welcome smile, While your mild and gentle manners Give us pleasure, true and noble.

In your kind and welcome smile, While your mild and gentle manners Give us pleasure, true and noble. So we welcome you, kind Father, To our happy school to-day. To present you this memento, Of the children's love to say. On this bright and happy autumn day, Your glorious patron's eve, A garland of our boyish love, In memory's page to weave.

Then may Heaven's choicest treasures Strengthen your path this coming year; May your work be crowned by victory, May your sky be always clear. May the star of love shine on you, And increase your daily joys. And its rays reflect upon us, Your Loving Father's Boys.

The Vicar-General thanked the boys heartily for their beautiful testimony of their respect and veneration for him, not as a man but as the pastor sent by Almighty God to watch over their welfare. He paid glowing tribute to both pupils and teachers of the school, and remarked after years of observation he could say that no more efficient school was to be found in this province than that of St. Francis Xavier, Brookville.

Rev. Father McCarthy, being called upon, testified to the glorious work which had been accomplished by Very Rev. Vicar-General Gauthier in this parish, and spoke feelingly of the kind and fatherly treatment which had been accorded to him by the Very Rev. gentleman since his advent to Brookville; he then dwelt upon the beauties of a Catholic education, declaring that it was the only system of education in the world which educated the whole man—the soul, the heart, the mind and the body; and lastly he complimented the pupils on having such excellent and zealous teachers to direct them in this the most important stage in their lives.

About 7 o'clock in the evening a deputation of the young ladies of the society of the Children of Mary waited upon the Vicar-General at the deanery and presented him with an elaborate address, accompanied by a magnificent and costly beaver cloth cloak of the satate style. In their address the young ladies thanked their beloved pastor for the great and glorious privileges which he had accorded to them by establishing in their midst the beautiful sodality of the Children of Mary, a sodality which has for its object the education of the world which educated the whole man—the soul, the heart, the mind and the body; and lastly he complimented the pupils on having such excellent and zealous teachers to direct them in this the most important stage in their lives.

About 8 o'clock in the evening another beautiful gift was presented in the shape of a magnificent camel hair dressing gown trimmed with crimson velvet, cord and tassel, also a beautiful baretta and stock. This costly and elegant present was the gift of the Sisters of St. Vincent de Paul Hospital.

Up to a late hour in the evening a constant stream of congratulations in most cases accompanied by valuable gifts, continued to pour into the deanery, all testifying to the unbounded love and veneration of the good people of Brookville for their distinguished pastor.

It would not be meet to close the above sketch without referring to the generous and graceful act of courtesy and respect paid to the distinguished priest, about a week since, by a few Protestant admirers of Brookville, who, after returning from the World's Fair at Chicago, presented the Vicar-General with a purse of \$150, requesting him to visit the great exhibition, which he would so much more enjoy owing to the fact of his having travelled extensively through Europe and other parts of the world from which the exhibits came.

A FULL STOMACH

ought to cause you no discomfort whatever. If it does, though—if there's any trouble after eating—take Dr. Pierce's Pleasant Pellets. They're a perfect and convenient vesicopocket remedy. One of these tiny, sugar-coated, anti-bilious granules at a dose regulates and corrects the entire system. Sick or Bilious Headaches, Constipation, Indigestion, Bilious Attacks, and all derangements of the liver, stomach, and bowels are prevented, relieved, and permanently cured. They're the smallest, easiest to take, cheapest, and best. They're guaranteed to give satisfaction, or money is returned.

is perfectly, permanently, positively cured by Doctor Sage's Catarrh Remedy. The proprietors of this medicine prove that by their offer. It's \$500 cash for a case of Catarrh which they cannot cure. By all druggists, 50 cents.



With a remarkably beautiful Frontispiece in Gold and Colors. Price, free by mail, 25 cents. Per dozen, \$2.00; Per dozen by mail, \$2.35. The Best Written, the Best Illustrated, The Best Family Reading for Winter Nights.

EXPLANATION OF THE GOSPELS for the Sundays and Holy days. Together with AN EXPLANATION OF CATHOLIC WORSHIP, its Ceremonies, and the Sacraments and Festivals of the Church. 12mo, cloth, flexible. 50 cents.

CLAUDE LIGHTFOOT; or, How the Problem was Solved. By F. Finn, S. J. CONNOR D'ARCY'S STRUGGLES. By W. M. Bertholds. 25 cents. CATHOLIC BELIEF. PAPER. 20 cents. Flexible cloth. 40 cents. A LADY. By L. H. Buzz. 25 cents.

Sold by all Catholic Booksellers & Agents.

BENZIGER BROTHERS,

New York, Cincinnati, Chicago.



BULBS FREE by mail. Any person receiving this advertisement will receive free of charge, by mail, the following beautiful Winter-flowering bulbs: 1 China Rose, Sacred Lily, 1 Hyacinth, 1 Dahlia, 1 Double Tulip, 3 Snowdrops and 6 Crocuses. Sent at once, as this liberal offer may not appear again.

J. GAMMAGE & SONS, 213 Dundas Street.

HEADQUARTERS

FOR Church Candles

ESTABLISHED 1855. ECKERMANN & WILL'S

Beehive Altar Candles. ALTAR BRAND PURISSIMA BRAND

The leading brands now upon the market, and the most popular with the rev. clergy. Send for our price list, list of premiums and special discounts for quantities before placing your order. Address, ECKERMANN & WILL

The Candle Manufacturers, SYRACUSE, N. Y.

COAL & WOOD

It is a well known fact that the best is the cheapest. It is our aim to always buy the best Coal and Wood, and to give our customers the best value for their money. We invite inspection of our stock, and are sure your verdict will be that we are entitled to brand our Coal and Wood THE BEST.

D DALY & SON Phone 348, 10 York St.

REID'S HARDWARE TABLE AND POCKET CUTLERY, WRINGERS, BRASS FIRE IRONS.

Good stock of General Hardware. 118 DUNDAS STREET, North Side. Convent of Notre Dame, Westport, Ont.

This institution is pleasantly located in the village of Westport, on the Indian Lake, midway between Kingston and Ottawa, and has since its foundation, seven years ago, become distinguished among the educational establishments of Canada, its pupils holding a foremost place in department examinations. Every advantage is therefore offered to young ladies who are desirous of receiving a solid and useful as well as refined education. Terms: Board, not including bed or bedding, paid quarterly in advance, \$20. Music and use of instruments, \$8. Washing, \$3. French, Drawing, Kitting, Plain Sewing and Fancy Work, per month, \$1. For further particulars, address the Mother Superior.

Ayer's

Are compounded with general usefulness at. They are composed of vegetable aperients, sugar-coating, which solves in the stomach their full medicinal value. For constipation, biliousness, sick of the common demand Stomach, Liver, also to check colds and Pills

Are the

Unlike other cathartics of Ayer's Pills is the excretory organ them their regular them. Doctors every of them. In spite of their popularity as a cathartic, being in great both in visits and both for home use or travel are preferable to any you ever tried them.

Ayer's

Prepared by Dr. J. C. Ayer, Sold by all

Every Dose

Ayer's Pills

Are compounded with the view to general usefulness and adaptability. They are composed of the purest vegetable aperients...

Are the Best

Unlike other cathartics, the effect of Ayer's Pills is to strengthen the secretory organs and restore to them their regular and natural action.

Ayer's Pills

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists.

A Far-Famed College.

Bermuda, West India, Nova Scotia, New Brunswick, Quebec, Ontario, and all parts of Ontario are 10-DAY represented at

BUSINESS COLLEGE, BELLEVILLE, ONT.

Established over a quarter of a century, the most widely attended Business College in America.

ROBINSON & JOHNSON, BELLEVILLE, ONTARIO, CAN.

Beleville Business College

Send for the Circular of the Largest, Best and Most Successful Business College in the Dominion.

New York Catholic Agency

The object of this Agency is to supply, at the regular dealers' prices, any kind of goods in bottles or manufactured in the United States.

THOMAS D. EGAN Catholic Agency, 42 Barclay St. New York

WE WANT YOU TO CATCH ON.

DO YOU KNOW THAT WE ARE SELLING THE BEST

Teas & Coffees

ONE TRIAL ONLY TO CONVINCE.

James Wilson & Co.

398 Richmond Street, London. Telephone 650.

THE RITUAL OF THE P. P. A.

We have published in pamphlet form the entire Ritual of the conspiracy known as the P. P. A.

M'n's Underwear 50c Suit

Men's All-wool do. 90c. Suit

Men's Heavy-wool do. \$1

Men's Heavy-wool Socks 2 Pairs for 25c.

FETHICK & McDONALD

Fashionable Tailors 393 Richmond Street.

CONCORDIA WINEYARDS SANDWICH, ONT.

ERNEST GIRADOT & CO

Our Altar Wine is extensively used and recommended by the Clergy, and our Claret will compare favorably with the best imported Bordeaux.

COMMERCIAL HOTEL, 54 and 56 Jarvis Street, Toronto.

ARCHBISHOP TACHE.

A Page of the History of the Schools in Manitoba During Seventy-five Years, by His Grace the Archbishop.

Winipeg Free Press.

The Free Press has received from His Grace Archbishop Tache, of St. Boniface, a lengthy paper on the History of the Schools in Manitoba during seventy-five years.

The Manitoba schools are the object of general attention throughout Canada; every day they are alluded to in some of the newspapers.

Unlike other cathartics, the effect of Ayer's Pills is to strengthen the secretory organs and restore to them their regular and natural action.

At the beginning of 1818 the jurisdiction of the Bishop of Quebec extended all over the Dominion of Canada; it is that province which is now the North-West.

At the beginning of 1818 the jurisdiction of the Bishop of Quebec extended all over the Dominion of Canada; it is that province which is now the North-West.

At the beginning of 1818 the jurisdiction of the Bishop of Quebec extended all over the Dominion of Canada; it is that province which is now the North-West.

At the beginning of 1818 the jurisdiction of the Bishop of Quebec extended all over the Dominion of Canada; it is that province which is now the North-West.

At the beginning of 1818 the jurisdiction of the Bishop of Quebec extended all over the Dominion of Canada; it is that province which is now the North-West.

At the beginning of 1818 the jurisdiction of the Bishop of Quebec extended all over the Dominion of Canada; it is that province which is now the North-West.

At the beginning of 1818 the jurisdiction of the Bishop of Quebec extended all over the Dominion of Canada; it is that province which is now the North-West.

At the beginning of 1818 the jurisdiction of the Bishop of Quebec extended all over the Dominion of Canada; it is that province which is now the North-West.

At the beginning of 1818 the jurisdiction of the Bishop of Quebec extended all over the Dominion of Canada; it is that province which is now the North-West.

At the beginning of 1818 the jurisdiction of the Bishop of Quebec extended all over the Dominion of Canada; it is that province which is now the North-West.

At the beginning of 1818 the jurisdiction of the Bishop of Quebec extended all over the Dominion of Canada; it is that province which is now the North-West.

At the beginning of 1818 the jurisdiction of the Bishop of Quebec extended all over the Dominion of Canada; it is that province which is now the North-West.

At the beginning of 1818 the jurisdiction of the Bishop of Quebec extended all over the Dominion of Canada; it is that province which is now the North-West.

At the beginning of 1818 the jurisdiction of the Bishop of Quebec extended all over the Dominion of Canada; it is that province which is now the North-West.

At the beginning of 1818 the jurisdiction of the Bishop of Quebec extended all over the Dominion of Canada; it is that province which is now the North-West.

At the beginning of 1818 the jurisdiction of the Bishop of Quebec extended all over the Dominion of Canada; it is that province which is now the North-West.

At the beginning of 1818 the jurisdiction of the Bishop of Quebec extended all over the Dominion of Canada; it is that province which is now the North-West.

At the beginning of 1818 the jurisdiction of the Bishop of Quebec extended all over the Dominion of Canada; it is that province which is now the North-West.

At the beginning of 1818 the jurisdiction of the Bishop of Quebec extended all over the Dominion of Canada; it is that province which is now the North-West.

At the beginning of 1818 the jurisdiction of the Bishop of Quebec extended all over the Dominion of Canada; it is that province which is now the North-West.

At the beginning of 1818 the jurisdiction of the Bishop of Quebec extended all over the Dominion of Canada; it is that province which is now the North-West.

At the beginning of 1818 the jurisdiction of the Bishop of Quebec extended all over the Dominion of Canada; it is that province which is now the North-West.

At the beginning of 1818 the jurisdiction of the Bishop of Quebec extended all over the Dominion of Canada; it is that province which is now the North-West.

At the beginning of 1818 the jurisdiction of the Bishop of Quebec extended all over the Dominion of Canada; it is that province which is now the North-West.

At the beginning of 1818 the jurisdiction of the Bishop of Quebec extended all over the Dominion of Canada; it is that province which is now the North-West.

At the beginning of 1818 the jurisdiction of the Bishop of Quebec extended all over the Dominion of Canada; it is that province which is now the North-West.

At the beginning of 1818 the jurisdiction of the Bishop of Quebec extended all over the Dominion of Canada; it is that province which is now the North-West.

At the beginning of 1818 the jurisdiction of the Bishop of Quebec extended all over the Dominion of Canada; it is that province which is now the North-West.

At the beginning of 1818 the jurisdiction of the Bishop of Quebec extended all over the Dominion of Canada; it is that province which is now the North-West.

At the beginning of 1818 the jurisdiction of the Bishop of Quebec extended all over the Dominion of Canada; it is that province which is now the North-West.

The fifth phase is the one of the three last years, in which those who are injured ask for a remedy for their troubles and for the relief of the suffering victims.

I will briefly examine some of the most remarkable facts in the history of those five following years.

1. Previous to the union of the North-West with Canada different classes of persons enjoyed there by practice certain rights and privileges.

2. The Legislature of Manitoba, aware of the past practice and guided by the constitution of the new province, explicitly placed under the protection of the law the denominational schools existing in the country.

3. The change which took place in school laws in 1890 does away with the practice of Assiniboia.

4. On behalf of Lord Selkirk, we ask for the permission of offering you all the assistance we may give.

This favor was the last received by the missionaries from Lord Selkirk.

2. Assistance given to schools by the Hudson's Bay Company.

3. The Hudson's Bay Company's policy of education.

4. The Hudson's Bay Company's policy of education.

5. The Hudson's Bay Company's policy of education.

6. The Hudson's Bay Company's policy of education.

7. The Hudson's Bay Company's policy of education.

8. The Hudson's Bay Company's policy of education.

9. The Hudson's Bay Company's policy of education.

10. The Hudson's Bay Company's policy of education.

11. The Hudson's Bay Company's policy of education.

12. The Hudson's Bay Company's policy of education.

13. The Hudson's Bay Company's policy of education.

14. The Hudson's Bay Company's policy of education.

15. The Hudson's Bay Company's policy of education.

16. The Hudson's Bay Company's policy of education.

17. The Hudson's Bay Company's policy of education.

18. The Hudson's Bay Company's policy of education.

19. The Hudson's Bay Company's policy of education.

20. The Hudson's Bay Company's policy of education.

21. The Hudson's Bay Company's policy of education.

22. The Hudson's Bay Company's policy of education.

23. The Hudson's Bay Company's policy of education.

24. The Hudson's Bay Company's policy of education.

25. The Hudson's Bay Company's policy of education.

26. The Hudson's Bay Company's policy of education.

27. The Hudson's Bay Company's policy of education.

28. The Hudson's Bay Company's policy of education.

29. The Hudson's Bay Company's policy of education.

ious means, and that the most certain way of assuring the success of his enterprise was to call to his help some missionaries, whose zeal and devotion would be of great advantage.

Lord Selkirk did not neglect the question of the union of the Church and State; he did not accept nor repudiate that union.

2. A fortnight before the death of the founder of the colony, on the 22nd of March, 1820, his agents wrote from Montreal to Mr. Panet, in Quebec:

On behalf of Lord Selkirk, we ask for the permission of offering you all the assistance we may give.

This favor was the last received by the missionaries from Lord Selkirk.

2. Assistance given to schools by the Hudson's Bay Company.

3. The Hudson's Bay Company's policy of education.

4. The Hudson's Bay Company's policy of education.

5. The Hudson's Bay Company's policy of education.

6. The Hudson's Bay Company's policy of education.

7. The Hudson's Bay Company's policy of education.

8. The Hudson's Bay Company's policy of education.

9. The Hudson's Bay Company's policy of education.

10. The Hudson's Bay Company's policy of education.

11. The Hudson's Bay Company's policy of education.

12. The Hudson's Bay Company's policy of education.

13. The Hudson's Bay Company's policy of education.

14. The Hudson's Bay Company's policy of education.

15. The Hudson's Bay Company's policy of education.

16. The Hudson's Bay Company's policy of education.

17. The Hudson's Bay Company's policy of education.

18. The Hudson's Bay Company's policy of education.

19. The Hudson's Bay Company's policy of education.

20. The Hudson's Bay Company's policy of education.

21. The Hudson's Bay Company's policy of education.

22. The Hudson's Bay Company's policy of education.

23. The Hudson's Bay Company's policy of education.

24. The Hudson's Bay Company's policy of education.

25. The Hudson's Bay Company's policy of education.

26. The Hudson's Bay Company's policy of education.

27. The Hudson's Bay Company's policy of education.

28. The Hudson's Bay Company's policy of education.

29. The Hudson's Bay Company's policy of education.

30. The Hudson's Bay Company's policy of education.

31. The Hudson's Bay Company's policy of education.

tion instruments, etc., etc. In practice the exemptions granted to the missions and the missionaries were extended to the schools and to the teachers of those schools.

Notwithstanding the smallness of its resources, the Council of Assiniboia sometimes gave money to the schools. In the minutes of the meeting of Oct. 16, 1850, we read:

Adam Tom, Esq. - A motion for taking into consideration the propriety of granting public money for education.

And in the meeting of May 1, 1851, the following motion was made and carried:

That the public funds be divided equally between the Bishop of Rupert's Land and the Bishop of the North-West (St. Boniface), to be applied by them, at their discretion, for the purpose of education.

In the minutes of the 27th November, 1851, a petition was read from the trustees of the Presbyterian church of Frog Plain, asking for a grant for education. It reads as follows:

To the Governor and Council of Assiniboia: The petition of trustees of the Presbyterian church of Frog Plain humbly sheweth:

That a church has existed for twenty years on the site of said church; that the said school, under the patronage of the Bishop of Rupert's Land, does not appear to have been contemplated in the grant of 500 which you gave to His Lordship in 1820.

And your petitioners shall ever humbly pray for the success of the said school.

John Fraser and the other trustees of the Protestant Schools of Assiniboia, in a letter to the Hon. Secy. of the Interior, dated 25th Nov. 1857.

That petition had its effect, and on July 13, 1852, Dr. Brown moved, and Mr. LaRoche seconded this resolution:

That fifteen pounds be granted to the Rev. John Brown and Dr. Bunn seconded, that fifteen pounds be granted to the Bishop of St. Boniface for the purpose of education.

This resolution was carried against the opposition of the Bishop of Rupert's Land and two other councillors.

THE PROTESTANTS AS A WHOLE. In the petition of the Presbyterians it can be seen that while asking for money for the school of their denomination, they affirm that they ask this "without prejudice to the recognized equality in the premises between the Protestants as a whole and the Roman Catholics."

By this the Presbyterians affirm a fact well known in the colony of Assiniboia in official acts.

From what precedes it is easy to establish what was the real position of the school of Assiniboia in relation to education.

At the union of the colony, the "rights" or "privileges" were enjoyed, "with respect to educational matters, by the different classes of persons."

In studying the history of our schools during the first phase of their existence, it is impossible not to acknowledge the following facts:

1. At the very beginning of the colony, its founder was preoccupied with the necessity of establishing schools, and wants no acknowledgment of the fact that he answered best the needs and aspirations of the different "classes of person" in the population.

2. In maintaining the work of Lord Selkirk the Honorable Hudson Bay Company had the same idea concerning education and understood the usefulness of harmonizing the different "classes of persons" by giving to each an equal right to schools, where their children would receive respectively instructions in conformity with the religious convictions of their parents.

3. In fact, during the half century we have reviewed all the schools of the Red River were denominational schools.

4. During this real and substantial contribution for education went to the support of "denominational schools."

5. No one was bound, either by law or "by custom" or otherwise, to contribute to the support of schools of a different denomination or people which ignored the teaching of his own Church.

6. The rights of public power, understanding the unity of denominational schools, added to the "rights" possessed by all classes of persons, the "privilege" of an official acknowledgment of the schools established by these same classes.

7. Every public power, in the Red River settlement, before its union with Canada, helped to maintain the schools of the different denominations, established by the different classes of persons.

8. As to the distinction created by religious beliefs the customs, supported by official acts, recognized two "classes of persons" the Catholics and the Protestants as a whole. And from the beginning of the colony till its union with Canada, the Protestants, even as a whole, were always "the minority of the queen's or king's subjects."

It is no easy thing to dress harsh, coarse hair so as to make it look graceful or becoming. By the use of Ayer's Hair Vigor, this difficulty is removed, and the hair made to assume any style or arrangement that may be desired. Give the Vigor a trial.

THE WILD CHERRY combined with Milburn's Cod Liver Oil Emulsion makes it delicious in taste and perfect in curative power.

No other Sarsaparilla has effected such remarkable cures as Hood's Sarsaparilla, of Scrofula, Salt Rheum, and other blood diseases.

Minard's Liniment cures Diphtheria.

BABY'S BLOOD AND SKIN. Cleansed and purified every humor, eradicating the cause of all skin diseases.

CUTICURA REMEDIES. These great skin cures, blood purifiers, and humors eliminators afford immediate relief in the most torturing of itching and burning eruptions and other itching, scaly, crusty, and itchy skin and scalp diseases, permit the best physicians and all other remedies fail. Thousands of grateful testimonials attest its wonderful, unequalled, and incomparable efficacy. Sold every where. POTTER DRUG AND CHEM. CO., Boston.

How MY SIDE ACHE! Aching Rides and Back, Hip, Kidney, and Uterine Pains, and Rheumatism relieved in one minute by the Cuticura Anti-Pain Plaster. The first and only instantaneous pain-killing, strengthening plaster.

Mayor Tillbrook

son of

WILLIE TILLBROOK

son of

WILLIE TILLBROOK

son of

WILLIE TILLBROOK

son of

WILLIE TILLBROOK

son of

WILLIE TILLBROOK

son of

WILLIE TILLBROOK

son of

WILLIE TILLBROOK

son of

WILLIE TILLBROOK

son of

WILLIE TILLBROOK

son of

WILLIE TILLBROOK

son of

WILLIE TILLBROOK

son of

WILLIE TILLBROOK

son of

WILLIE TILLBROOK

son of

WILLIE TILLBROOK

son of

WILLIE TILLBROOK

son of

WILLIE TILLBROOK

son of

WILLIE TILLBROOK

son of

WILLIE TILLBROOK

son of

WILLIE TILLBROOK

Hood's Sarsaparilla. The sore healed up, he became perfectly well and is now a lively, robust boy. Other persons whose children suffer from impure blood should profit by this example.

THE LARGEST ESTABLISHMENT MANUFACTURING CHURCH BELLS & PEALS. Bells of all sizes, cast in the best metal, and finished in the most perfect manner.

BURDOCK'S BLOOD BITTERS. UNDER THE CLOSED SECRETION OF THE BOWELS, KIDNEYS AND LIVER, CARRYING OFF GRADUALLY, WITHOUT WEAKENING THE SYSTEM, ALL IMPURITIES AND FOUL HUMORS.

STAINED GLASS. BRILLIANT CUT, BEVELED, SILVERED, BENT, PLATE GLASS.

DR. WOOD'S NORWAY PINE SYRUP. Rich in the pure, healing virtues of the Pine, combined with other medicinal herbs and barks.

COOK'S FRIEND BAKING POWDER. Should be used, if it is desired to make the finest class of Cream-Rolls, Biscuits, Pastry, etc.

THE HURON AND ERIE Loan & Savings Company. ESTABLISHED 1864. Subscribed Capital, \$2,500,000. Paid up Capital, 1,500,000.

BABY'S BLOOD AND SKIN. Cleansed and purified every humor, eradicating the cause of all skin diseases.

CUTICURA REMEDIES. These great skin cures, blood purifiers, and humors eliminators afford immediate relief in the most torturing of itching and burning eruptions.

HOW MY SIDE ACHE! Aching Rides and Back, Hip, Kidney, and Uterine Pains, and Rheumatism relieved in one minute by the Cuticura Anti-Pain Plaster.

PLUMBING WORK. In operation, can be seen at our warehouses. Opp. Masonic Temple.

SMITH BROS. Sanitary Plumbers and Heating Engineers, London, Ont. Telephone 633. Sole Agents for Peerless Water Heaters.

The Catholic Record.

Published Weekly at 484 and 486 Richmond street, London, Ontario.

Price of subscription—\$2.00 per annum.

REV. GEORGE R. NORTHGRAVES, Author of "Mistakes of Modern Infidels."

THOMAS COFFEY, Publisher and Proprietor.

Messrs. L. K. KING, JOHN NICH, P. NEVES and M. C. O'DONNELL are fully authorized to receive subscriptions and transact all other business for the CATHOLIC RECORD.

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

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

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

London, Saturday November 18, 1893.

ITALY AND THE POPE.

An article from one of the Italian organs of Freemasonry, the Caffaro of Genoa, has been cited by several journals on this side of the Atlantic, and with evident pleasure and approval by some, as indicating the future prospects of the Pope and the Church in Italy and especially in Rome, in case of a European war, or a war between France and Italy.

The friends of religion have frequently pointed out that the position to which the Pope has been reduced by the Italian occupation of Rome and the States of the Pope is incompatible with his freedom as head of the Church. This has been insisted on by the Catholic press and the Catholic congresses which have assembled in all parts of Europe and America, and the necessary remedy for this state of things has been shown to be the restitution of his temporal authority over Rome and a proper territory around it.

The Holy Father himself has constantly maintained this view, and for this reason every act of his has been looked upon with suspicion by the present Italian Government, which is endeavoring by every possible means to represent him as the enemy of Italy.

Pius IX. was a true friend of Italy, and Leo XIII. is equally so; still both have firmly maintained the rights of which the Church was robbed in September, 1870. This they had an undoubted right to do.

But the enemies of the Church have as constantly maintained that without temporal authority the Pope and the Church have and will have all the freedom they require. They have ridiculed the contention of Catholics that the Pope is a prisoner, and the rulers of Italy have over and over again asserted that they have given indestructible guarantees that his freedom in the administration of the Church will never be interfered with.

But they have been interfered with. His telegrams and correspondence have been intercepted, and in Italy itself the threat has been several times made that the guarantees may be repealed because the Pope is only a dissatisfied subject. His administration of the Church has had many obstacles thrown in its way. The recent conduct of the Government in this regard has been particularly obnoxious. It claimed the right to nominate a Patriarch of Venice. This the Pope very properly refused to allow, and now as a consequence, the Government refuses to grant an *exequatur* to all the new Bishops until the Pope recognizes the right of the Government to control such matters. Thus the Government leaves thirty dioceses without civilly acknowledged Bishops, and seizes upon their revenues.

Such facts prove that the Catholics have been right in maintaining the need of the temporal power of the Pope. But the Freemasons' organ, which is working with the Government and has been sustained by it, now comes out more plainly than ever. It preclaims that in case of an Italian defeat in the expected war, or even in the event of a check, which all must admit to be among the possibilities, the rage of the Italians will be turned against the Pope, and that even St. Peter's and the Vatican will probably be blown up with dynamite, and an end put to the existence of the Church.

The fact cannot be ignored that there is great danger that attempts with this object in view will be made, perhaps, even, with the concealed approbation of the Government. Yet there may be in assertions of this kind a good deal of empty braggadocio; and we hope that such is the case.

But what alternative is open to the Holy Father? To leave Rome and Italy? We have been already assured that if he does this the Government will consider the Church property forfeited; yet if he remain he is exposed to the danger of martyrdom, and an equally certain forfeiture of all Church possessions.

It is evident, then, that the Holy

Father is a prisoner. He can neither remain nor depart without permission of the Government, and whichever he may do he is equally menaced by spoliation. Of course this spoliation would not destroy his spiritual authority, but it would greatly interrupt the administration of ecclesiastical affairs throughout the world.

The disastrous effects of such events would be felt everywhere, and so we have always contended, in accordance with universal Catholic sentiment, that it is the business of Catholics everywhere to maintain the Pope's authority, both spiritual and temporal. Even Protestant nations should feel an interest in so doing. They, or at least their Protestant subjects, are constantly declaiming against the ecclesiastical jurisdiction of a foreign prelate or potentate. While the Pope remains an independent Prince there is no ground for their complaint, for his dominion is the patrimony of the universal Church; but they may very reasonably complain if his freedom be restrained by an ambitious temporal potentate, such as the king of Italy must be, equally with the rulers of other European States. Indeed so far has the impudence of the Italian Government sometimes gone that it has entertained the proposition of claiming a veto on the election of the Pope, though it has not acted upon such a proposition yet. We have no assurance that it may not at some time do so, for example, at the next pontifical election.

We cannot but believe that the occasion will soon arise when there will be a demand from all the powers that the liberty of the Pope shall be secured by reinstating him as sovereign of Rome, even if in the near future Italy should become a Republic by the overthrow of the Savoyard dynasty—a contingency which is certainly possible, and even probable, on account of its present financial condition, which places it on the verge of bankruptcy.

A GUNPOWDER PLOT SERMON.

Centre Toronto "Loyal Orange Lodge" had quite a surprise on Sunday, the 5th inst., in the sermon preached by the Rev. T. Manning, B. A., of Sherbourne street Methodist church. The celebration of the Gunpowder-plot was arranged to take place in Elm street Methodist church, but owing to the illness of the Rev. W. J. Maxwell, the pastor, who was to have preached, the Rev. Mr. Manning took his place.

The sermon was not of the narrow-minded and bigoted kind which is usual on such occasions, but was exceptionally liberal and charitable towards Catholics. It is described by the *Empire* as being "a very unusual Gunpowder-plot discourse by a Methodist minister." The following synopsis is from the *Empire's* report:

The rev. gentleman's discourse was founded on Second Epistle to Corinthians x. 4: "For the weapons of our warfare are not carnal, but mighty through God and the pulling down of strongholds." In the course of his remarks the rev. gentleman said there were some things in the Church of Rome which were very excellent, indeed—those were some things in her faith to be greatly admired, and there was in her position a certain amount of truth which served a very good purpose, and which he believed was intended, in the order of Divine Providence, to be a wonderful power amongst the nations in the days that were to come. Rome had at all events contributed something to the world's progress, and her theology contained what Protestants regarded as the cardinal doctrine of the Christian religion. He had come to feel that their attitude towards the Church of Rome ought to be modified from what it was when he was a boy; it should not be that of annihilation, but in many respects sympathetic. He had no sympathy with the diatribes of men like Rev. Dr. Douglas against Sir John Thompson, or with the invectives of Rev. Dr. Carman, which were calculated to arouse and keep alive a spirit of antagonism between Protestants and Catholics, and to harden their hearts one against the other. He thought there was much that was objectionable in the Roman Catholic church, but it should be given the credit for any good accomplished. Take the position of the Roman Catholic church in regard to divorce. They held that marriage was a divine institution which man should never sunder. They had only to go to the United States to observe the pernicious effects of divorce laws. He was glad to know there were Catholics in the Dominion Cabinet who could be relied upon to prevent any change in the divorce law. The rev. gentleman condemned the remarks of a Protestant lecturer who spoke recently in Toronto, in which Protestants were advised to work in secret against the Roman Catholic Church. That he said, was very poor advice. Rev. Mr. Manning touched upon separate schools, and pleaded for individual liberty in that regard. He had very little faith in legislation for removing the evils of society. They ought to strive to remove the prejudices that existed in the minds of their Roman Catholic brethren with regard to a general education.

The *Mail's* summary of this discourse carefully conceals under a form of obscure words the preacher's good points, but as the *Empire* and *Evening News* agree substantially in their reports, we cannot but be of opinion that the *Mail* has purposely concealed its purport in order to prevent it from having the good effect the preacher intended.

We add the few words of comment which the *Evening News* of the 16th

inst. makes upon this liberal discourse:

"On such occasions it is only too common for the clergyman to cater to a large element by a vigorous denunciation of the Church of Rome and all pertaining to it, but Mr. Manning went on quite another tack and spoke freely for toleration, pointing out that Rome is not altogether bad but is rather a potent force for good. What the now-a-days pulpit requires is more liberal-minded men like Manning and less of the Fulton stripe."

THE SITUATION IN FRANCE.

Owing to the large number of loyal Catholics who presented themselves as candidates at the recent French elections, proclaiming themselves Republicans, though they had hitherto been known as monarchists, supporting one or another of the fallen dynasties, there was considerable confusion in the Catholic vote, and the Catholic party in the Chamber of Deputies will not be so strong as it would have been under the old condition of affairs. For many years the French Catholic party has been regarded as adverse to the Republic. This state of things was partly the cause and partly the consequence of the hostility which hitherto existed between the rulers of the Republic and the Catholics.

But the advice of Pope Leo XIII. to the Catholics of France, no longer to adhere to fallen dynasties to which the majority of the people have shown that they are unchangeably opposed, has materially changed the relation of parties to each other, the first and most immediate effect being the practical dissolution of what was known as the Catholic party in the Chamber of Deputies, and a reconstruction of it on a new line of policy.

At the last election the new party presented itself under the name of the "Rallied," to signify that from being Monarchists they now rallied to the support of the Republic. But it was not to be expected that all at once implicit confidence would be placed in their professions of sincere attachment to a Republican form of Government, and the number of the "Rallied" is somewhat small, amounting to about 5 per cent. of the entire Chamber.

It is not to be understood that the Pope condemned the monarchists or the monarchical parties. No special form of Government is either prescribed or proscribed by Catholic doctrine; but exercising his right as Head of the Church and supreme judge of morals, he pointed out that none of the dynasties which have held sway in France in the past are entitled to further fealty from the French people, and he advised Catholics not to identify their religion with them, but to yield to the wish of the nation that the Republican form of Government should become permanent.

The disorganized state of the Catholic party at the late elections is the immediate result of the Pope's policy, but there is not a shadow of doubt that it will prove to be the wisest course which could have been followed, and already it has produced a great improvement in the attitude of the Government toward the Church.

M. Dupuy, the Prime Minister of France, has prepared his programme of Ministerial measures which he intends to announce to the Chamber of Deputies immediately upon their assembling. It is not as yet known what these measures will be, but it is said to be certain that he will be more conciliatory to the Church than has any Ministry been since the Republic was instituted in 1870.

It is supposed that M. Goblet, as leader of the Radicals and Socialists, will make a move with a view to the abolition of the Concordat with the Pope, and the rupture of the union between Church and State, but Mons. Dupuy has absolutely refused to endorse any legislation of this kind.

There is not in the Chamber the solid Catholic party which existed before the last election, it is true, but the influence of the new "Rallied" party is very much greater owing to the fact that they have brought great additional strength to the Republic, and M. Dupuy is disposed to friendliness towards the Church as a testimony of his gratitude for the great additional strength they have given to the Moderate Republicans.

The Monarchists who are now in the House have not indeed yielded to the Pope's desire that Catholics should support the Republic, but they are staunch supporters of religion, and on all religious questions they will stand side by side with the "Rallied," and both together will form even a more formidable body than was the Catholic party in the old Chamber. It is believed that both these sections of the Catholic party will support Mons.

Dupuy for his moderate and conciliatory attitude towards the Church.

With the exception of the Radicals and Socialists, the Republicans will also rally around Mons. Dupuy, and he will thus be assured of a stronger support than has been given to any Ministry for many years. Mons. Dupuy is all the more ready to favor the Church because the friendliness of the Pope towards France has subjected him to the bitter hostility of the Italian friends of the Triple Alliance.

It is thus seen that the policy which the Pope recommended has already borne good fruit in moderating the hostility of French Republicans toward the Church; and it is very probable that Mons. Goblet himself as leader of the Opposition will see the hopelessness of any assault on religion in the present temper of the Chamber. In this case he will be more likely to base his policy of opposition on a demand for a revision of the Constitution. This was the cry which made General Boulanger so popular for a time, and even now there is scarcely one faction in the Chamber which does not believe that the present Constitution of France which was framed at Versailles can be amended in some particular or other.

Mons. Dupuy has declared that he will oppose a revision. He does not believe it expedient to tamper with the Constitution in the present unsettled state of parties, and notwithstanding the desire for changes which so many members of the Chamber entertain there is every reason to believe that even in this part of Mons. Dupuy's programme he will be sustained.

It is generally believed that after the announcement of M. Dupuy's policy certain Radical members of the Cabinet will resign, but this will not prevent his Ministry from being still one of the strongest that have held office since the dethronement of Napoleon.

It is a good sign of restored confidence in the stability of the Government that there is now a popular movement which is likely to find voice in the Chamber of Deputies, to grant a general amnesty to all who have been banished from the country for political reasons. It is argued that even the Count of Paris, and other claimants to the throne, are Frenchmen at heart, loving their country, and that as they must now see that there is no hope that their dynasties can ever come to the throne, they can be safely welcomed back to their country to become peaceable and patriotic citizens. It is said that as the Republic is now strong by the almost unanimous expression of the will of the French people it can afford to pardon Royalists and political offenders generally.

UNITY OF THE CHURCH.

Dr. De Costa, rector of the Episcopal Church of St. John the Evangelist, New York, cannot refrain from praising the perfect unity that is visible only in the Catholic Church. Differences may arise, but they are accidental: when there is question of essentials the millions of the Catholic world move in perfect accord with him upon whom Christ founded His spiritual kingdom.

When the Ablegate Satolli came to America he was received with open arms by some; but others, viewing wrongly his policy, did not scruple to give utterance to sentiments that wounded hearts imbued with the true Catholic spirit, and that caused our adversaries to cry aloud that the Church of Rome was nearing disruption. Personal clamors, however, have been silenced by the authoritative voice of the messenger of our Holy Father, Leo XIII., and peace and charity abide within hearts in which war and bitter feeling reigned.

Dr. De Costa calls attention to the extraordinary progress made by the Catholic Church in America:

"In 1689 the royal Governor of New York was commanded not to tolerate Romanists in the Province. In 1691, the Assembly voted not to tolerate the Roman worship, and in 1700 a law was passed condemning any Popish priest to perpetual imprisonment if found in the Province after November, while if he escaped from jail he was to be put to death. But now we behold the very representative of the Pope himself received with the highest honors, and an Archbishop on his throne arrayed in splendid robes, and with the most costly regalia that a sumptuous imagination could desire, while clouds of incense and strains of exquisite music float together through the vaulted aisles of the noblest pile thus far built in North America."

And all this, he says, is to be ascribed to the remarkable organization and unity of the Catholic Church.

We do not wonder at the doctor's words of praise and admiration, so just is the cause; and many others of his belief have in their calm moments, when their minds, unfettered by the shackles of prejudice, reasoned logically, cried out that the Church stamped with the seal of unity bore rightfully the title of Spouse of Christ. The millions of her children hold the same faith, participate in the same sacraments, and yield unwavering allegiance to the same supreme ruler, the Pope of Rome. Differences may arise on accidental questions, but never on points defined as articles of faith. What a sublime spectacle is the unity of the Catholic world! Divided by racial lines, devoted to different pursuits, cherishing diverse opinions, the same stream of Catholic faith flows through their hearts, purifying and invigorating them. They kneel at the same altar, the merits of Christ's passion are applied to their souls in the same manner, and their doubts are silenced by the same infallible voice that is the echo of truth eternal.

That is the only voice that rings with no uncertain tone, and whose accents penetrate the reverential hearts of over two hundred million human beings. History tells us how in times past many and angry controversies were waged between priest and priest, between Bishop and Bishop. The cries of contention whose cause was oftentimes inane as their clamors, deafened their ears to the voice of brotherly charity; and while the conflict raged, weary and anxious souls turned towards Rome, supplicating her to calm the turbulent sea of disunion; and when the voice of the Vatican was heard the waves subsided, and there came a great calm. As it has been in times past, so will it be for all time. "We are one fold" following "one Shepherd." We have been "called into the fellowship of Jesus Christ our Lord." We, and we only, obey the command of our Divine Founder, to speak the same thing, to have no schisms, but to be perfect in the same mind and in the same judgment.

This unity makes us invincible. "In that unity," says St. John Chrysostom, "the Church is beautiful, like unto God, the Eternal Beauty: like unto heaven, which knows not the deformity of sin—sin alone which is the cause of division; for moral division goes before national and sectional separation. Unity, while it is the beauty of the Church, is also her strength."

Her children in serried ranks confront the scattered army of her adversaries. How to unite them has been the effort of the last few decades. But it is a mere waking dream, this blending of Methodism, Anglicanism, etc. They are always changing, like unto the sand winds of Africa. What they believe to-day was not believed by their forefathers. A Protestant author writes: "Every ten years our theological literature undergoes a complete revolution. What was admired during the one decennial period is rejected in the next, and the image which they adored is burned, to make way for new divinities; the dogmas which were held in honor fall into discredit; the classical treatise of morality is banished among the old books out of date; criticism overturns criticism; the commentary of yesterday ridicules that of the previous day, and what was clearly proved in 1840 is clearly disproved in 1850. Thus private interpretation has been the source of every monstrosity that man can imagine. Every day new religions, like the locusts of Egypt, are settling down on the land. Without a sure guide, and exposed to every whim of fallible opinion, it can never attain that unity which is the sign of the true Church of Christ."

Useless to say more, but let impartial minds consult the bible and judge if the words of Jesus Christ may be applied to the Catholic Church. Ministers talk eloquently of the union of the members of their respective creeds, but we suspect that they cling too closely to the teachings of their professors, who strenuously inculcated to them that Protestantism was endowed with every mark and sign of the true Church.

"Controversy with them is a useless task; for these human sects, like the works of the flesh of which St. Paul speaks, alter their shape like the clouds, because they have no substance. They fight a good deal with one another, but nobody minds it, not even themselves, nor cares what becomes of them. If one human sect perishes it is always easy to make another, or half a dozen."

They tell us that their unity consists in the belief of what they term the "essentials." What are they? we ask, and they can give no answer. A young English lady, as an English author tells, having informed her friends that she intended

becoming a Catholic, three clerical friends deemed it their duty to show her how unreasonable was her design. One day when they came together and were just preparing to give her broadsides from their controversial cannon she asked them suddenly if regeneration always accompanies the sacrament of baptism. One of them said "Yes;" the other gave a prompt denial, and the most courteous of the trio proceeded to take a middle course, when the young lady said:

"I thank you, gentlemen: you have taught me all that I expected to learn from you; you are all ministers of the same Church, yet you each contradict the other, even upon a doctrine which St. Paul calls one of the foundations of Christianity. And yet you are united! Yes, you are united in protesting against Catholicity. True to your name, you give evidence of the *raison d'être* of your existence, and so it will ever be till you have come back to the Church of Christ or drifted far out on the waves of infidelity."

THE MCCARTHY CAMPAIGN.

During the last couple of months Messrs. Dalton McCarthy and his single follower in Parliament, Col. O'Brien, seem to have risen from the lethargy into which they had hitherto sunk, and they are now making an apparently resolute effort to establish their new party on strictly anti-French and anti-Catholic lines. They have something to say also on the tariff question, which is thrown in as a make-weight, because if this third party expect ever to get the reins of government in its hands, it is clear that it must do something more for the country than suppress the Province of Quebec and the religion of 41 per cent. of the population of the Dominion.

Meetings have been held in the interest of this new party in several constituencies in which it is supposed that a no-Popery cry will have some weight, the latest having been at St. Marys, Owen Sound, Tara and Southampton. On all these occasions Mr. McCarthy goes over the same ground, declaring that no special national rights were guaranteed the people of Quebec in the articles of capitulation. In his Owen Sound speech he adds to this that "It was not until the Quebec Act of 1774 that any special privileges were granted to the people of Quebec. Progress was then in the Colonies that afterwards became the United States of America. These privileges were given for the purpose of keeping the French loyal to England. This Act practically established a Roman Catholic National Church in Lower Canada. It was not until 1844 that French was introduced as an official language in Canada."

All this affects the main question at issue between the people of Canada and Mr. McCarthy just to this extent, that if his statement of the case were both true and complete, it would still follow that the Imperial Government believed it expedient to grant to the Province of Quebec the right to make their own laws in regard to religion, without interference from such English settlers as might thereafter find a home in Canada. Of this right Mr. McCarthy now wishes to deprive them, as he and the dozen other members of the Dominion Parliament who voted for disallowance of the Jesuit Estates Bill wished to deprive the Province of the right to settle in a satisfactory way an old and just claim upon the Government for property which had been confiscated by the Crown.

A capitulation agreement is not the only document which decides the status of the Catholic Church in Canada. There was a treaty between France and England on the conclusion of peace between the two countries. It was by that treaty that Canada became part of the British Empire; and it was that treaty which secured the complete liberty of Catholic worship in Canada, though at the time a severe penal code existed against them in Great Britain. At the same time the free use of the French language was assured to the New French subjects of Great Britain, and even their laws and usages were to be respected. All this was afterwards confirmed by an Act of the Imperial Parliament, which was little more than a confirmation by English law of what had been agreed to by the Treaty of Utrecht. Mr. McCarthy's aim is to abolish these guarantees by forcing amalgamation or absorption of French-Canadians, which would be a most unjust step, even if no treaty existed on the subject. Even without the treaty the French-Canadians and their friends in the Dominion would be justified in resisting such oppression to the last

gasp. Now the Act contains a guarantee he an official language. The Act of C contains many comprom different provinces of peace and of bring sirable a union, and never have been ag compromises had not effort to abolish th in the breaking up

Mr. McCarthy br matter of Reil's exco ded issue which it v bury in oblivion, fo to create irritation. however, since the alluded to by him, after a rebellion in rene in this civiliz an amnesty might extended to the les Western Rebellion, as it is acknowleg rection arose out of Government had ne the proprietary rig breeds. Riel threu contest to secure the believe a merciful should have been executed; but it v for his blood arose lodges of Ontario. that under such a fact was, as Mr. Mc "great excitement the French Canadian tion;" yet he was r the Parti Nationale, asserts.

Mr. McCarthy's sp to make him the b Parliament which cause of bringing He acknowledges hi adopt in such tacti St. Mary's that it w that he with his tectonist views in t added that if Mr. Al been a Protectioni become Free Trad that Mr. McCarthy's view of the moti himself influenced that he is a man of no principle, mak witness in telling o influence others; an his dictum as pro vicians were influe dishonorable moti with him. It woul Canada if a man s himself to be shoul tinies, as he prett soon be the case. however, that this

FRENCH CANAL

For some time p been engaged in v the Sulpician Fathe of the Grand Sem tion of young prie parish of Notre Da

The charge b Sulpicians by the have been and are and as one of the states that during Empire under Na Seminary subscrib the maintenance o

It is, of course, to the Francophob Ontario and Quebe found even one jo Province which a France in preferen yet venture to more in Ontario transfer their all foreign country, than there are in France as entitle These journals w harping on the se with which Franc France should re the Ontario counti a short distance of there is a certain tionist feeling, a fa them somewhat dealing with the q the French-Canad of Essex, Norfolk ously, have made especially during their study farm elination to look t lief; and we may been periods in th when even those as our greatest lo cated annexation for existing com This was notably when many genti pled prominent i went so far as to tions manifested were affixed We fully concea favor of annexa Canada is not so s

gasp. Now the Act of Confederation contains a guarantee that French shall be an official language of the Dominion. The Act of Confederation contains many compromises between the different provinces made for the sake of peace and of bringing about so desirable a union, and the union would never have been agreed to if these compromises had not been made. An effort to abolish them now would end in the breaking up of Confederation.

Mr. McCarthy brings up anew the matter of Reil's execution. This is a dead issue which it would be better to bury in oblivion, for it can only serve to create irritation. We must remark, however, since the matter has been alluded to by him, that an amnesty after a rebellion is a frequent occurrence in this civilized age, and such an amnesty might well have been extended to the leader of the North-Western Rebellion, the more especially as it is acknowledged that the insurrection arose out of the fact that the Government had neglected to confirm the proprietary rights of the half-breeds. Riel threw himself into the contest to secure those rights, and we believe a merciful view of his case should have been taken. He was executed; but it was because a cry for his blood arose from the Orange lodges of Ontario. It is no wonder that under such circumstances the fact was, as Mr. McCarthy states, that "great excitement prevailed among the French-Canadians over his execution; yet he was not 'the Apostle of the Parti Nationale,' as Mr. McCarthy asserts.

Mr. McCarthy's speeches are an effort to make him the leader of a party in Parliament which may finally be the cause of bringing him into power. He acknowledges himself that he is an adept in such tactics, for he stated at St. Mary's that it was to get into power that he with his party adopted Protectionist views in the first place. He added that if Mr. Alex. Mackenzie had been a Protectionist they would have become Free Traders. We presume that Mr. McCarthy gives here a correct view of the motives by which he is himself influenced; but the very fact that he is a man of such principle, or no principle, makes him a doubtful witness in telling of the motives which influence others; and we do not accept his dictum as proving that other politicians were influenced by the same dishonorable motives which weighed with him. It would be a sad day for Canada if a man such as he describes himself to be should ever wield its destinies, as he pretends to believe must soon be the case. We are convinced, however, that this can never happen.

FRENCH-CANADIAN LOYALTY.

For some time past the *Patrie* has been engaged in waging a war upon the Sulpician Fathers who have charge of the Grand Seminary for the education of young priests, and also of the parish of Notre Dame in Montreal.

The charge brought against the Sulpicians by the *Patrie* is that they have been and are disloyal to France, and as one of the evidences of this it states that during the wars of the first Empire under Napoleon the First the Seminary subscribed a large sum for the maintenance of British troops.

It is, of course, a source of delight to the Francophobe journals, both in Ontario and Quebec, that there is to be found even one journal in the latter Province which advocates loyalty to France in preference to Great Britain, yet we venture to say that there are more in Ontario who would readily transfer their allegiance to another foreign country, the United States, than there are in Quebec who consider France as entitled to their allegiance. Those journals which are constantly harping on the sentimental affection with which French-Canadians regard France should remember that in all the Ontario counties which are within a short distance of our southern border there is a certain amount of annexationist feeling, a fact which should make them somewhat less critical when dealing with the question of loyalty of the French-Canadians. The counties of Essex, Norfolk and Oxford, notoriously, have made it manifest that, especially during hard times, many of their study farmers have a chronic inclination to look to Washington for relief; and we may add that there have been periods in the history of Canada when even those who were regarded as our greatest loyalists openly advocated annexation as the only remedy for existing commercial depression. This was notably the case in 1841 when many gentlemen who since occupied prominent positions in Canada went so far as to publish an annexation manifesto to which their signatures were affixed.

We fully concede that the feeling in favor of annexation in any part of Canada is not so strong as to leave it

within the power of any one to say that this is the wish of the people, but neither have the people of Quebec manifested the least disposition to become once more a dependency of France instead of Great Britain, notwithstanding that the *Patrie*, just now, shows itself to be thus inclined. Yet we may justly say that whenever some symptoms of a predilection for French dominion in Canada have been exhibited by some hot-headed French-Canadian journal, the phenomenon has been caused by the aggressiveness of the anti-French-Canadian and anti-Catholic party which has almost always existed, especially in Ontario, ever since the union of the two Provinces as Upper and Lower Canada. It is no wonder that when the British-Canadians claim the right of ascendancy, there should arise a feeling of distrust and disgust among French-Canadians, who are thus made to feel that the predominant majority of British origin in the Dominion will never be content until French-Canadians and Catholics of every race are reduced to a position of political inferiority.

The words of the celebrated Junius which our able contemporary, the *Globe*, keeps constantly before its readers as its motto, are familiar to all Canadians. "The subject who is truly loyal will neither advise nor submit to arbitrary measures." Ontarians, under such names as "Third Party men," "Equal Righters," "McCarthyites," etc., are constantly advising such measures against French-Canadians, and if the latter were willing to submit to them they would not be worthy of the rights of British subjects which were assured to them as the condition on which Canada became a colony of Great Britain.

The French-Canadians were loyal, and preserved this vast territory to Great Britain, when all the British colonies of North America revolted and set themselves up as an independent nation; and they proved their loyalty again by defending the country against invasion during the war of 1812. Twice, therefore, they saved the country to Great Britain by the shedding of their blood. This should be enough to settle the question of their loyalty, and to prove their title to all the rights of British subjects on an equality with their fellow-subjects of British origin; and this we say even of the French-Canadians of the past, who might have had an excuse for disloyalty in the fact that they were the same men, or the sons of the men, who became British subjects through the capitulation of Quebec.

But the present generation of French-Canadians are British subjects by birth, as have been their ancestors for three generations before them. It was, therefore, all the more a piece of impertinence for Mr. D'Alton McCarthy to proclaim, as he did practically at St. Thomas, that they must be treated as a conquered race. It is such language as this which is really disloyal, because its tendency is to sow dissension, and thus weaken the bonds which unite the Dominion.

The French-Canadians have not given the least cause for the fear which their enemies have expressed that they would be disloyal to Great Britain in case of a war with France, notwithstanding that the *Patrie*, a paper of small influence and circulation, has taken a stand against the rev. gentlemen of the Seminary by charging them with disloyalty to France. The *Minerve* is by far more representative of Quebec French-Canadian opinion than the *Patrie*, and its learned editor is recognized as a thoroughly representative French-Canadian. It ably defends the Sulpician Fathers against the *Patrie*'s attacks. It eulogizes these Fathers for the noble work in which they are engaged in the Grand Seminary, wherein nearly all the priests of Ontario, as well as Quebec, have received their theological training. It will be a pleasure to all true Canadians to hear that these Fathers have inculcated loyalty to the flag under which we live as a duty.

In regard to the charge that the Seminary Fathers abandoned France, the *Minerve* says, "It was not the seminary which abandoned France, but France which abandoned Canada. For our old Mother country we unsuccessfully shed our purest blood. We did our duty to her to the last. The day when France gave us up to the conqueror, after dissipating in saturnalian orgies the money which it could have spent in our defence, it lost the right to rely upon us, politically speaking, and to return and take hold of our country without our permission. We have since then taken obligations to another crown, and have remained faithful to them. That crown has given us more liberty than France could have done then, or than it now offers us. In the first place it gave us the invaluable blessing of escaping the horrors of the French revolution, and the teachings of the Atheistic school. Under its protection we have been able to remain Catholics, and still contribute glory to the old French blood."

It points out that the *Patrie* is governed by revolutionary principles, whereas the seminary maintains the principle of authority, and the doctrine of Christ's Apostle, St. Peter, who teaches, "Fear God, honor the king." The seminary, at the time indicated by the *Patrie*, that of the first empire, was ruled, as it is to day, by the precept of respect for all legitimately constituted authority.

The *Minerve* continues: "That annexationists should be dissatisfied with the seminary's attitude, we can well understand; but those who aim at the establishment of a great Canadian nation will thank

these priests for not allowing themselves to be borne away by the revolutionary torrent, and for loyally serving the British Crown."

Such are the principles with which all the priests who have passed through the theological training of the Sulpicians have been imbued, and the effect must be great towards the future prosperity of the Dominion.

The *Press* interviewed one of the prominent priests of the seminary in regard to the *Patrie*'s attacks, and was told that "the least the seminary could do during the wars of the first empire was to do nothing prejudicial to the English armies." He continued: "They were the more bound to act thus because at the time of the French revolution the Seminary could be maintained in Canada only through the addition of members expelled from France, and who came to Canada with the special permission of the British Crown."

It will be remarked that a large proportion of the Sulpicians at this time were thus really French subjects who could not be expected to take an active part against their own country. Their neutrality was all that could be reasonably asked, and this was readily promised. The Canadian house, however, subscribed generously towards the maintenance of the British troops for the defence of Canada.

The Sulpician Father further denied the assertion of the *Patrie* that the Seminary was founded on donations from the Kings of France. It was founded upon property acquired from a company organized in the beginning of the colony, and its value was small owing to charges with which it was encumbered, so that in no sense could it be said that the Seminary was under pecuniary obligations to favor any attempt by the French to obtain anew their dominion over Canada.

The French-Canadians, loyal as they are to British rule, are proud of their French ancestry, and it would be an impossibility to effect its destruction. The English and French races in Canada are both too numerous that either should expect to absorb the other. The prosperity of the Dominion demands that they live together in peace and fraternity, and for this reason the efforts of those agitators who are endeavoring to excite discord should be discountenanced by all who desire the welfare of Canada.

THE AGE WE LIVE IN.

Our Holy Father's Encyclical upon the Rosary has occasioned wide and favorable comment. It but shows that he understands the needs of the age. He assigns three causes of the relaxation of the bonds of civil order and of the neglect of due attention to purity of moral conduct, namely, dislike of obscure and laborious living, repugnance to suffering and a disregard of the happiness to come. These causes have from the beginning of the world been effecting the destruction of a great number of souls, but their action at the present is more potent and fruitful. Men are losing interest in the great problems of their origin and destiny. Material progress enlists their sympathies, and their ideas of the earth, earthy, clog the avenue of noble thought. They live above their means. They imitate themselves on the altar of fashion. Their days are spent in an unceasing round of pleasure. To dress, to give dinners, to talk meaningless platitudes, is the object of their existence.

What a life where possibilities are infinite! We do not mean that our years should be garlanded with the chaplets of suffering. Into every life comes sorrow, but to the pure and unselfish it is a draught of heavenly elixir that causes them to take on a stronger cast of love and pity. They are not disappointed, for their hearts were never centred on the world; they look beyond for permanent happiness. The working, however, shuns sorrow and suffering as the direst of evils, and when it enters into his life it is to him as a bitter draught, benumbing his soul, stealing his heart, making him a cynic who mistrusts all, even himself, and who waits for the end in despair. When shall we understand that the cross that pressed on the bruised shoulders of Christ must rest upon our own, and that in the performance of our duty to man and to God is the only happiness we may enjoy this side of the tomb?

We seek pleasures, and they pall upon us; we toil and slave for empty distinctions, and we find them but Dead Sea fruit. Such has been the experience of all who adored the world and the things thereof. But men will not profit by their example. Well has Coldridge said that human experience, like the stern lights of a ship at sea, illumines only the path we have crossed over.

The *Star Almanac* of Montreal for 1894 has 450 pages, thirty thousand facts and twenty thousand subjects. It is the great popular Almanac of the day, and it is not surprising that the demand for it is so enormous even before a single copy is ready for sale.

EDITORIAL NOTES.

It becomes our painful duty to record the death of Mrs. Ann Dowling, mother of His Lordship the Bishop of Hamilton, which occurred in Chicago on Saturday, Nov. 11. She had attained the good old age of seventy seven years, and died fortified with the sacraments of the Church she loved so dearly and for which she sacrificed much. To her, too, our Blessed Lord gave the consolation of having beside her death-bed her eldest son, the distinguished prelate who rules the diocese of Hamilton. He had brought her from the Holy Father a special Apostolic Benediction and Plenary Indulgence in *articulo mortis*. Three sons and four daughters have reason to mourn the loss of a saintly mother. Her life-work is finished, and may we not hope that having been faithful to the end a crown of glory awaits her in the kingdom of Our Father. To the members of the family we offer our sincere and heartfelt sympathy.

ONE of the most interesting features of the Catholic Congress was the discussion of the vital question of Labor and Capital. The remarks of all the speakers were based on the Encyclical of our Holy Father, Archbishop Ireland in terse sentences put the laborers' rights before the delegates when he said that the luxury of the capitalist must not mean the toiler's misery. We say here, with Leo XIII., that the fruits of labor belong to the laborer, and if there is to be a wage system you must pay him a living wage. In the words of another: "A property is held subject to this condition of the workman's right to live. The monopoly which makes this impossible must be cut down and limited. This is the sacred right of labor, and few are there who in these days, when the masses, and not the classes, reign, will affirm that it will be long denied it."

ENGLAND is fast forgetting the commandment she has so religiously obeyed from time immemorial, "Thou shalt not get found out." Some time ago Zola was welcomed with open arms. Staid, puritan England gave an effusive greeting to the most unclean writer of the century. It was the apotheosis of Immorality. But it proved a grand advertisement for the Frenchman. "Nothing," says a writer, has "seemed to me so painful in our late history as the reception of a man in London with all sorts of honour who has spent his life in corrupting and defiling not only the minds and souls of thousands of his fellow-countrymen, and especially the young, but also, by the translation of his novels, thousands and hundreds of thousands of young souls elsewhere."

A RECENT number of one of our English exchanges copies into its columns the following testimony to the greatness of the work done by the most unassuming of orders of Catholic nuns. At this time, when lecturers like Fulton and Mrs. Shepherd, alias Probyn, alias Riordan, etc., are calumniating these religious ladies, it is peculiarly opportune to know what honest Protestants think of them. This extract is from the *London, Eng., Gentlewoman*, which says:

"I think if I were writing a Confession Book, I should unhesitatingly set down the Little Sisters of the Poor as my ideal heroines in real life—those familiar figures who fit from door to door in our great cities, collecting alms and broken victuals to distribute among the poor and needy. And now the fondness of this special Order, than whom I suppose there is none better known or more widely respected, has passed away—Mother Maria Augustine—whose name is a household word in France, and indeed in Catholic families throughout the world. 'I believe that she started the charity some fifty years ago, with another young woman, at a village near St. Malo, in Brittany, the beginning being very humble; but the present extent of the work may be gathered from the fact that last year it consisted of 36 houses, with a community of Sisters numbering 4,753, the most unselfish, devoted band of workers that surely the liveliest imagination can picture."

We have been requested by Mr. A. M. Rosebrugh, secretary of the Prisoners' Aid Association, Toronto, to publish a circular issued by him, in which the Ministerial associations of the Province are asked to join in the Prison Reform movement. He also says: "Possibly the Catholic clergy and the W. C. T. unions would be glad to co-operate." We doubt not the Catholic clergy will always be found to do their share of work for the common good; but how can they be expected to co-operate with persons who are ever ready to shed their Christianity when dealing with them? How can they be expected to associate with the patrons of abandoned characters, such as that shameless woman who is now going about the Province reviling everything they hold most dear? How can they be expected to co-operate with such men as

Drs. Wild, Carman, McVicar, Rev. Mr. McIntyre of St. Thomas, Rev. Mr. Rigsby of London, and many others who are possessed of an insane hatred of the Catholic Church, its Bishop, priests and institutions? We may forgive our enemies, but we would ask Mr. Rosebrugh not to add insult to injury by asking us to associate with men and women who will persist in misrepresenting our faith, and treating us on all occasions as enemies. The Prison Reform movement is an excellent undertaking, and we wish it all manner of success; but is there not a crying need for another reform movement amongst a large class of our Protestant fellow-citizens, who shut their eyes to the truth when speaking of the Catholic Church, and whose Christianity comes from a Pharisaical mould?

THE political papers have been giving Mr. Samuel Hughes, M. P., of Lindsay, some attention. The *Halifax Chronicle* gave currency to the report that he told his Orange brethren in the maritime Provinces "not to worry over Sir John Thompson, as he would not be leader very long," and that "Ontario is dead against him, and he must go." Mr. Hughes denies the truth of the rumor, and gives unstinted praise to Sir John as a leader, saying, further, that that gentleman is his choice for that position. Mr. Hughes has been a very intemperate anti-Catholic orator, and we suspect the *Chronicle*, on this account, thought he should have given expression to the sentiments attributed to him. We are pleased to note that Mr. Hughes has come down off his grey horse. The experience of a couple of sessions mingling with his Catholic fellow-members in Ottawa, has doubtless taught him much, and it is well that he has turned it to profit. It were indeed most desirable if his brethren in the west travelled and read a little more than is their wont. At the late 5th November celebration many of them made references to history, ancient and modern, and to the present political leaders of our country, which showed them to be very much in need of education and common sense, not to speak of Christian conduct.

AN election for the Ontario House is to be held shortly in East Lambton, the Liberal candidate being Dr. Angus McKinnon. His opponent will be P. D. McCallum, who describes himself as an independent Reformer, in favor of "Equal rights to all and special privileges to none." The impression prevails that Mr. McCallum is the nominee of the P. P. A. In view of his declaration of principles just noted it may be claimed that he is not embarked in the Know-Nothing movement, as these ambushed rats have sworn to take from Catholics every right to which a citizen is entitled, but it must be borne in mind that consistency and truth count for nothing in the ranks of the brotherhood. It is built on a foundation of shameless falsehood, and a sufficient proof as to its villainous character is to be found in the fact that not one of its members has the manliness to declare openly his connection with it. An article which we reprint this week from the *Globe*, dealing with this society, is well worthy careful perusal.

COL. O'BRIEN, M. P., one half of the McCarthyite party, said in a recent speech:

"Is it my duty in order to be a Conservative, to take my opinions from a foreign potentate, at the behest of Sir Adolphe Caron, John Costigan, and all the rest of the crew? (Cries of "No, No," and tremendous cheering.) I shall not do it. (Cheers)—not even at the command of the Grand Master of the Orange Order himself."

Just as you like, Colonel! This is a free country, and, please God, the people will keep it so. But do you fancy that the great majority of the people of Canada will bow their heads in submission to O'Brien, McCarthy, and all the rest of the "Devil's Thirteen" crew. No, Never, Colonel! "No surrender," sir. Do you think, too, that the great majority of the people of the Dominion will start out on a cruise to tear up confederation because the green-eyed monster, holds the fort in McCarthy and O'Brien—because Sir John Macdonald did not die when the sun of the former was at the meridian, and because when the Cabinet was reconstructed the latter was left shivering in the wilds of Muskoka. No one knows better than the Colonel himself that the reference to the foreign potentate is extremely silly, and would not have been made were he not courting the cheers of the ignorant.

THE *Toronto Evening News* is authority for the statement that Lieut.

Col. Dawson of the Royal Grenadiers is likely to retire from the command of the regiment; in which case Major Mason will be elevated to the command. Major Mason is a most efficient officer, but, as he is a Catholic, a large proportion of the men, who are Orangemen or P. P. A. men, threaten to leave the regiment should Major Mason become the colonel. It is acknowledged that Major Mason has done much towards bringing the regiment to its present state of efficiency, but all this is forgotten by the bigots in their insane hatred of Catholics. Some of the Orangemen, however, take another view of the situation, and the *News* quotes them as reasoning thus: "From a Protestant standpoint it would be folly for the men to leave, as the result would be the filling of the ranks with Roman Catholics—a consummation which they regard as anything but to be wished."

INTOLERANCE and inconsistency mingle in a marked degree in the characters of many of the preachers—notably the Methodist body. Rev. Dr. Douglas, perhaps one of the most bigoted ministers in Canada, has more than once charged the Catholic Bishops and priests with interfering too much in political matters, and now we are treated to a most violent political harangue by himself. We will not enter into the merits or the demerits of his arguments on the trade question, but merely wish to draw attention to the fact that while he is ready at all times to flourish a party cudgel, it ill becomes him to make such a course of conduct a very serious crime on the part of Bishops and priests of the Catholic Church. We strongly suspect that the doctor's appetite for political pronouncements is largely formed by an innate desire to take a fling at Sir John Thompson. If Mr. Clarke Wallace, or Mr. Mackenzie Bowell, were on the top round of the ministerial ladder Dr. Douglas would not be heard from so frequently.

IN Mashonaland, the country of the Matabeles, where the South African British colonies are now carrying on a war for the acquisition of territory, explorers have discovered the ruins of cities which were the abode of ancient races in an advanced stage of civilization. One temple of hewn stone built without mortar, but having floors of cement, is 280 feet long, and has walls 30 feet high and 15 feet thick. These discoveries recall to mind the discoveries of similar cities in Colorado. Facts like these go far towards disproving the favorite infidel theory that man has always progressed, and that primitive man was a savage without cultivation. From Holy Scripture we learn that in the earliest age of man's existence on earth he cultivated at least those arts and sciences which contribute most to human comfort; and in these cases, where the discoveries alluded to have been made, ancient civilized races have given place to savages of more modern date.

In the Religious Parliament.

A writer in the *Advance* (Protestant) says: "The real parliament was composed of three constituent elements, and fell easily into three distinct sections: The Liberals, the Catholics, and the Adherents of the Evangelical Faith. All were incidental and spectacular, or nearly so. The comparisons and contrasts which struck in deep and had to do with profound convictions were not those which were instituted between Oriental and Occidental forms of belief and worship and life, but rather those which lie within the sweep of Christianity, and get their significance from their relation to the Son of God. Within these lines the interest was absorbing and intense, and there were moments which were simply awful."

The Liberals, both men and women, were given a large place on the programme, not because they were impertinent to take it or themselves sought it, but because they were open-eyed to the significance and advantage of the occasion; and they struck sturdy blows for their ideas. The Catholics likewise vindicated their traditional quickness in seeing and seizing their opportunity, and some of the most stirring and helpful utterances to which the parliament listened were by Catholic Bishops and professors. But while large numbers in all the evangelical bodies held aloof from this great gathering, and would have nothing to do with it, yet those who believe in the crucified Christ as the Saviour of the world, and who look to see the recognition of the Fatherhood of God and the realization of the brotherhood of man only on the basis of the Lamb that was slain, were present in numbers and in power to make an impression which will never be effaced from the minds of the audience who hung on their burning utterances.

In judging others a man toiled in vain, often erreth, and easily sinneth; but in judging and scrutinizing himself he always laboureth with profit.—Thomas A' Kempis.

THE CATHOLIC RECORD.

OUR SEPARATE SCHOOLS.

(WESTERN DIVISION.)

THE PUPILS' GAZETTE.

No. III.

Being a Series of Literary Specimens

Written by Fourth Form Children.

NOTE.—The following pieces are the result of a

circulation of the Inspector at the be-

ginning of the present session. The cordial

response universally given by both teachers

and pupils is worthy of the highest com-

mendation. It is confidently hoped that the

experienced readers will allow to these lay-

men authors the indulgence due their yet

immature minds. The pieces are named in

alphabetical order.

The Ostrich.

Ostriches are natives of Asia and Africa.

They are very valuable for their feathers,

and in olden times the King's horses and

their chariots were decorated with ostrich

feathers to show their rank. Its nest is

a great wonder. It is a hole

scraped out of the sand. They lay

about twenty-five eggs in each nest. These

eggs are not laid by one bird alone. They

are hatched by the heat of the sun. The

young ostriches are fed on other eggs, which

are left near the nest for them. When they

are being chased by hunters, they try to

save their young ones if possible. Mr.

Anderson, a famous hunter, was hunting in

the desert, when he came in contact with a

fleet of ostrichs. There were eighteen

young, and two old birds. The old ones went

on as fast as the young ones could travel;

when they were lacking speed, the old ones

stopped suddenly and dragged his wings and

staggered about as if wounded. When the

hunter drew near, he started off in a different

direction from the other birds. The ostrich

can run faster than the swiftest horse. Its

stride has measured twelve feet. Its legs are

long and very strong. It is a powerful bird

and its powerful legs would break all kinds of

any person it would strike. This is its only de-

fence. The cry of the ostrich resembles that

of the lion so much that it can hardly be dis-

tinguished by the natives who are well

acquainted with it. When these birds are

kept in gardens, or in parks, they can

eat a large quantity of grain and chaff,

besides cakes and lumps that are given them

by visitors.—Philip Murray, London East.

"Diamond Cut Diamond."

From the streets of St. Petersburg could be

seen in a hotel window a man of about twenty-

five. He was walking restlessly up and down

a room, and held a crumpled piece of blue

paper in his hand which one could have seen

was a telegram. It read: "I have just seen

Petersburg last Saturday night." He had

come to the town with the sum of one hundred

thousand roubles for the relief fund of the suf-

ferers from famine, and he was afraid to go

out and leave it or to bring it with him.

But in the midst of his reveries there came

a loud knock at the door, and he went to see

in the uniform of a police officer. He said

his name was General G., of the St. Petersburg

police, and learning that Serge Pauline had

such a sum of money about him, he had

come to give his advice. He said to deposit

it in a bank or else to give it up to the police,

on account of the general strike in the city.

But he said to save Serge the trouble of

going to give it to him and he would keep it

in his own house. So Serge agreed to this,

and gave the money to the General. "Yes,"

"I was never so grateful to any person as I am

to you." The latter, bidding a hasty adieu,"

hurried off as he had come. After the

departure of the General, Serge had a visit

from the proprietor of the hotel, a short, stout

Frenchman, who said, "See you have had

a visit from General G.?" "Yes."

"Did he give you a receipt for the

money you gave him?" "No,"

answered Serge. "Well, why?"

"Don't you think I can put enough trust in

him without having a receipt?" "Yes; but

for security's sake I would rather have a

receipt." Directly Serge went to the

General G., and asked him for a receipt

for the money he gave him. "What money?"

"Why, the money I gave you at the

Hotel not two hours since." The General

called a servant. "Have I been out this

Discovery of America.

Christopher Columbus was an Italian by

birth, being born at Genoa about the year

1452. In the early days of his life he became

a sailor, thus preparing himself for his re-

nowned career. His voyage took him to

Spain, and he was there that he met

Isabella, Queen of Castile and Leon, and

her husband, King Ferdinand. He was

convinced of the truth of his theory, and

determined to receive aid and make such a

voyage to India as he had planned. He

was refused it. He then turned to

King John of Portugal. He next went to

England, and then to France, but he

received no aid. He then sailed for

Spain, and he was there that he met

Isabella, Queen of Castile and Leon, and

her husband, King Ferdinand. He was

convinced of the truth of his theory, and

determined to receive aid and make such a

voyage to India as he had planned. He

was refused it. He then turned to

King John of Portugal. He next went to

England, and then to France, but he

received no aid. He then sailed for

Spain, and he was there that he met

Isabella, Queen of Castile and Leon, and

her husband, King Ferdinand. He was

convinced of the truth of his theory, and

determined to receive aid and make such a

voyage to India as he had planned. He

was refused it. He then turned to

King John of Portugal. He next went to

England, and then to France, but he

received no aid. He then sailed for

Spain, and he was there that he met

Isabella, Queen of Castile and Leon, and

her husband, King Ferdinand. He was

convinced of the truth of his theory, and

determined to receive aid and make such a

voyage to India as he had planned. He

was refused it. He then turned to

King John of Portugal. He next went to

England, and then to France, but he

received no aid. He then sailed for

Spain, and he was there that he met

Isabella, Queen of Castile and Leon, and

her husband, King Ferdinand. He was

convinced of the truth of his theory, and

determined to receive aid and make such a

voyage to India as he had planned. He

was refused it. He then turned to

King John of Portugal. He next went to

England, and then to France, but he

received no aid. He then sailed for

Spain, and he was there that he met

Isabella, Queen of Castile and Leon, and

her husband, King Ferdinand. He was

convinced of the truth of his theory, and

determined to receive aid and make such a

voyage to India as he had planned. He

was refused it. He then turned to

King John of Portugal. He next went to

England, and then to France, but he

received no aid. He then sailed for

Spain, and he was there that he met

Isabella, Queen of Castile and Leon, and

her husband, King Ferdinand. He was

convinced of the truth of his theory, and

determined to receive aid and make such a

voyage to India as he had planned. He

was refused it. He then turned to

King John of Portugal. He next went to

England, and then to France, but he

received no aid. He then sailed for

Spain, and he was there that he met

Isabella, Queen of Castile and Leon, and

her husband, King Ferdinand. He was

convinced of the truth of his theory, and

determined to receive aid and make such a

voyage to India as he had planned. He

was refused it. He then turned to

King John of Portugal. He next went to

England, and then to France, but he

received no aid. He then sailed for

Spain, and he was there that he met

Isabella, Queen of Castile and Leon, and

her husband, King Ferdinand. He was

convinced of the truth of his theory, and

determined to receive aid and make such a

voyage to India as he had planned. He

was refused it. He then turned to

King John of Portugal. He next went to

England, and then to France, but he

received no aid. He then sailed for

Spain, and he was there that he met

Isabella, Queen of Castile and Leon, and

her husband, King Ferdinand. He was

IN A NEW COUNTRY!

Peterborough Review, Nov. 6.

At St. Peter's Cathedral last evening at

Vespers the large congregation that filled

the sacred edifice was deeply interested by

the address given by Bishop O'Connor—an

address in which his lordship told of his

recent journey through the western portion

of the diocese, relating incidents of the visit

and referring to the condition of his people

in that now and sparsely settled country and

the zealous and self-sacrificing labors of the

missionary Fathers who had the spiritual wel-

fare of the people in their charge.

His Lordship in opening said it was his

intention to give a brief account of his visit

during the past three months throughout

the western portion of his diocese, in-

cluded principally in the districts of Algoma

and Nipissing. The principal missions

through these extensive districts were

situated along the shores of the Georgian Bay,

Lake Huron and the western shore of Lake

Superior. The principal place on the

main line and Sault branch of the Canadian

Pacific Railway. This railway ran through

the heart of the wilderness, and in some

places it was the only line of communication

between the main line and one hundred

and ninety miles on the Sault Ste. Marie

branch, and they could readily understand

the necessity of the visit. It was not

enough, however, to do enough to do

him honor and show their reverence. At one

station, although it was 1 o'clock in the

morning when he arrived, he was met by the

Father and the Indians and squaws and

received with a general salute. They also

thank the Jesuit Fathers for the many

Catholic schools that had been established.

AMONG THE INDIANS.

On fourteen Indian reservations there were

Catholic schools, and he was pleased to see

the intelligence of the Indian children in

answering the questions he put to them of

their catechism and Church doctrine. Speak-

ing of the schools among the whites, he

said in nine of the larger places there were

Catholic schools, and the Fathers were mak-

ing efforts to have other schools started. No

less than five parishes had been built in

principal centres for the Fathers, so that they

could have a little comfort when they

visited the country. Regarding the country

he said the greater portion of the eight

hundred miles travelled by the railway was

not cultivated. Around Sault Ste. Marie

there were one hundred and eighty Cath-

olic families, and more were coming in.

At the next station, Verena, there were

four years ago. Fifty-one Catholic fam-

ilies; now, there are between eighty and

ninety. At Warren, there were

place, where there had been only four or five

families working in the mills, there were

now fifty-two Catholic families. The land

here was fair and that was the reason of

the increase. These taking up land were

French-Canadians. He had driven through

this part of the country in order to see the

improvement, and he was delighted to find

good farms, houses the settlers had erected,

and had congratulated them on their indus-

try and sobriety. Going west from Sault Ste.

Marie, he found that the people were

settling in townships where four years ago

there had been only fifty families, there were

now one hundred and sixty, and principally

French-Canadians. He had encouraged

them to take up lands for their sons and

to send for their friends. At a few other

places the land was fair, and there were

settlers. He had also seen the

Catholic settlements. To show that the

settlers were holding their own he

said he had looked over the census and

