Three Graves.

How did be live, this dead man here, With the temple above his grave? He lived as a first lawry; trained in pride, When the was nurses when the was horn, it was gratified; Without thanks he took, without heed he gave. The common man was to him a clod From whom he was far as a demigod. His duties? To see that his rents were paid. His pulse, it you felt it, throbbed apart, With separate stroke from the people's heart. But he was the first his pulse, it you felt it, throbbed apart, with separate stroke from the people's heart. But he was he was he was he was he was not. He died. There was none to hame, and as few to weep; but these marbles came For the temple that rose to preserve his name!

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How did he live, that other dead man, From the graves apart and alone? As a great one, too? Yes, this was one Who lived to labor and study and plan. The earth's deep thought he loved to reveal; He banded the breast of the land with steel; He filled the citles with wheels and smoke. And workers by day and workers by might, For the day was too short for his vigor's fight, Too firm was he to be feeling and giving: For labor, for gain, was a life worth living. He worshipped Industry, dreamt of her, sighed for her.

Potent he grew by her, famous he died for her. They say he improved the world in his time, That his mills and mines were a work sublime. When he died—the laborers rested and sighed; Which was it—because he had lived or died?

And how did he live—that dead man there.

And how did he live—that dead man there,
In the country churchyard laid?
Oh, he? He came for the sweet field air;
He was tired of the town, and he took no pride
In its fashion or fame. He returned and died
In the place he loved, where a child he played
With those who have knelt by his grave and
prayed.

With those who have knelt by his grave and prayed.
He ruled no serfs and he knew no pride:
He was one with the workers side by side;
He hated a mill and a mine and a town.
With their fever of misery, struggle, renown;
He could never believe but a man was made
For a nobler end than the glory of trade,
For the youth he mourned with an endless
For the

have always and everywhere believed to have been taken up into heaven shortly after she had paid the debt of nature. It would be a strange contradiction surely that a portion of our Blessed Lady's skull should be exhibited in a Catholic church, 'for the reverence of the faithful,' on the very day that the faithful throughout the world commemorate the Virgin's bodily assumption."

city, and dropped his title on going to the United States. He went to St. Louis, and took up the study of medicine, but soon relinquished that and cine, but soon relinquished that and to furned toward the Church and applied for instructions in religion. The young nobleman is twenty-nine years of age. His father was a Baron of the Grand Duchy, and his mother of the examination. He is the son of Mr. J. B. McNamara of Haw-

N. Y. Catholic Review. The Grand Master, Adrinno Lemmi, has mapped out a new plan of campaign for Free Masons in Italy against the Catholic Church. The lodges must in-sist, so he said lately at a banquet in Florence, on "the abolition of the Law of Guarantees, prohibition of religious instruction and of religious marriage not preceded by the civil ceremony, the institution of divorce, and the suppression of the Ministry of Worship." Re-ligion is no longer to be tolerated by the State. The secret societies hav-ing apparently accomplished the downfall of the Temporal Power of the Pope, are bent on destroying his Spiritual authority. They will advance their lines now, and having begun by rejecting the influence of Christianity in the Government, they will henceforth proceed to efface it. The step from negation to persecution is to be taken, and a new chapter of suffering will at

once begin for the Church in Italy and for the Holy Father. However, in hoc signo vinces—our hope is perennial that the Cross will yet triumph over the Triangle. The recklessness with which some physicians prescribe opiates and the un-Christian habit which some doctors un-Christian habit which some doctors have of stupefying the dying with drugs, are open to censure. On one point the Right Rev. Bishop of Little Rock says: "There is a growing evil, worse even then the intemperate use of worse even then the intemperate use of intoxicating drinks to which the C. T. intoxicating drinks to which the C. 1.

A. Union may well turn it attention—
the was weak, maybe; but he lost no friend;
He was weak, maybe; but he lost no friend;
He mourned all selfish and shrewd endeavor;
But he never injured a weak one—never.
When censure was passed, he was kindly
dumb;

intoxicating drinks to which the C. 1.
A. Union may well turn it attention—
streets has been erected, the extensive the use of narcotic poison other than fermented or distilled liquors. I but hint at one phase of the matter here, as I am not clear that the subject comes within the scope of your Union. But the corner of Queen and Power streets has been erected, the extensive the use of narcotic poison other than fermented or distilled liquors. I but hint at one phase of the matter here, as I am not clear that the subject comes within the scope of your Union. But

was a French lady, from whom he in-nerited the title of Chevalier de St. George.

## DEATH OF BISHOP O'MAHONEY.

Toronto Globe. Right Rev. Timothy O'Mahoney, auxiliary Bishop of the Archdiocese of Toronto, and acting parish priest of St.

the present magnificent stone edifice at the corner of Queen and Power

Paul's, in the east end of that city, died at 7:45 o'clock on Thursday morning 8th inst., at his residence, 83 Power street. He had been ailing for some weeks past, and for several days it was known that the end was approaching. Rev. Father Murray was in attendance at the death-bed and administered the last ordinance of the Church. Dropsy and heart weakness were the cause of death. The late Bishop O'Mahony was born at Kilmurry, county Cork, Ireland, November 1, 1822, and was consequently in his sixty-seventh year. He entered the priesthood in 1849 and He entered the priesthood in 1949 and was created first Bishop of Armidale, South Australia, by Pope Pius IX., where he labored for many years until broken health compelled him to return to Europe. In 1879 he came out to Canada at the personal solicitation of the late Archbishop Lynch, receiving

The sermon at the investiture of the Most Rev. Dr. Vaughan, Cardinal Mauning's successor in the See of Westminster, Eng., was by the distinguished Benedictine, Dr. Gasquet. His main object, writes the correspondent of the Liverpool Catholic Times, His main object, writes the correspondent of the Liverpool Catholic Times, "was to show the religious and political importance of the Pallium through out the history of England, and, as was only natural in the historian of the destruction of the monasteries, he dwelt especially on the circumstances connected with Cranmer's investiture. There was a graceful paragraph, in which, after referring to the true meaning of continuity, the preacher reminded his hearers that the family names of the two principal personages of the day, Vaughan and Stonor, were in themselves living proofs of Catholic continuity in this country. And then in the day, yaugnan and stonor, were in themselves living proofs of Catholic continuity in this country. And then followed a pleasing illusion to 'my own habit, which I unworthily wear,' and which has been intimately connected with the religious life of England since the first landing of St. Augustine and his monks on our

A Company of the comp We quote the concluding passages: . Well may we think, brethren, that the perfect devotion of those who have

Gregory, after enduring for nine hundred and forty years, was cast down in the dust, and in its place our voices join in the joyous Te Deum, let all our soul go out with heartfelt thanks to our God, whose loving kind-

trey. The teacher of the school is Miss Ella Dalton, who has been long well known as a successful teacher.

INVESTITURE OF ARCHBISHOP VAUGHAN.

Father Gasquet on the Revival of the Church in England.

Henry established another for Thomas of Cranmer, the first Archbishop of the Cranmer, the first Archbishop of the Cranmer, the first Archbishop of the Cranmer in the faith of Cranmer in the first Archbishop of the School in us the faith of those glorious English saints. A gustine and Dunstan, Anselm and Thomas of Canterbury, and has kept us loyal to Rome, the centre of all unity, the only sure foundation of Catholic truth. To Him, then, 'to the King of Ages, Immortal, Invisible, the only God, be honor and glory for ever and ever. Metropolitan See, giving him power to Metropolitan See, giving him power to ordain, hold synods, make visitations, and generally granting him all spiritual and ecclesiastical jurisdiction,' but by Royal Letters Patent he bestowed upon him an Archbishop's Pall, directing Cranmer to invest him with it. This the Archbishop of

> tinuity which comes not from the mere abiding in temples made by hands, mere stones heaped up, but from a faithful continuance in that ancient faithful continuance in that ancient Church founded by our Lord Himself, built up of living stones, the souls of faithful men—stones made precious and worthy of God's sanctuary by long years of persecution. I see before me those who bear names honored, and rightly honored, in the story of our country, but more honored still by unswerving fidelity to the faith of their fathers. Yes, when our holy religion was driven out from Lincoln and from Canterbury, from St. Albans and Dur-

## FOUR QUESTIONS ANSWERED.

This letter, written on a type-writer and signed with no one's name, has been received at this office:

We are glad to get this letter. We thank the writer for sending it. We do not wish to find out who he is. We hope that he will continue his inquiries, and that others will do as he has done—ask us questions on Catholic matters that they do not understand.

Here are our answers to the four 1. Yes, the Catholic Church be-lieves and teaches the Ten Command

2. Yes, we have in our churches statues and paintings of the Blessed Virgin, of St. Joseph, of St. John the Baptist, of St. Peter and St. Paul, and of other saints.

3. Yes, we do believe that these

saints are in Heaven.
4. We reconcile ourselves to the Second Commandment very easily. Our correspondent has quoted only half of it. It is given in the Bible half of it. It is given in the Bible (Exodus, Chap. xx, v. 4, 5, 6) as follows: "Thou shalt not make to thyself a graven thing, nor the likeness of anything that is in the Heaven above. or in the earth beneath, nor of those things that are in the waters under the Thou shalt not adore them, nor serve them: I am the Lord thy God, mighty, jealous, visiting the iniquity of the fathers upon the children, upon the third and fourth generation of them that hate Me, and showing mercy unto thousands to them that love Me

and keep My commandments."
What God forbid by this commandment was idolatry—the making of images to be adored or served, like the golden calf. He did not forbid absolutely the making of images, because He Himself commanded that the figures of two cherubs should be made with wings outstretched in order to cover the oracle in the sanctuary of His temple (see Exodus, chap. xxv, v. 18, 19, 20); and He also ordered Moses to "make a brazen serpent and set it up for a sign." (Numbers, chap. xxi, v

You yourself, probably, have statuhas never fallen from the ancient faith
—each one is a living evidence of this
sacred continuity. And to day two
names especially—those of our own
Architectures on the walls of it. But you don't
believe that you violate the Second
Commandment by them, for the reason that you do not adore them or serve them.

We do not adore the statues and paintings of saints in our churches. We adore God, and Him only. We use images to remind us of Him and of His saints, but we do not adore them, nor serve them, nor make idols of them. We worship God. We honor His saints and ask them to pray for us to Him. We serve Him and Him only, in spirit and in truth. - Catholic Col-

## OBITUARY.

Miss Ellen Cook, London.

Miss Ellen Cook, London.

At the residence of her brother, Philip Cook, London, on Saturday, Sept. 3, 1892, Miss Ellen Cook, of London, daughter of the late Owen Cook and anut of Messrs. Poeoek Bros., of this city, and Mr. S. B. Poeoek, of St. Thomas, died in her fortyeighth year, from peritonitis, aggravated by the effects of a stroke of paralysis, received by her some twenty-five years ago, and from which she never recovered. Her sufferings, which were very great, during that period, were patiently endured and her life was always characterized by piety and the most Christian charity. Endowed to a very high degree with the virtue of lumility, and always practising her religion unostentationsly, having a good word for every one, she secured for herself the good-will, respect and admiration of all her friends, and the love of her family and relatives. Two nieces of hers are Sisters in St. Joseph's convent, in Toronto, under the religious names of Sister Alphonse and Monseigneur Cagliero, the Vicar-

Monseigneur Cagliero, the Vicar-Apostolic of Patagonia, under whose special charge the Salesian missions of South America are also operated, is on his way to Rome with an intelligent family of converted and savages who are bringing to Rome as presents to the Pope many curious and interesting objects, the work of themselves and other native converts. These articles will be illustrative of the methods followed in the mission schools, and will no doubt be regarded with much interest at the centre of European

Archbishop Ireland has been ap-pointed World's Fair Commissioner to have charge of the exhibit arranged by the Vatican.

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The bravest battle that ever was fought, Shall I tell you where and when? On the maps of the world you will find it not. "Twas fought by the mothers of men.

Nay, not with cannon or battle shot, With sword, or nobler pen; Nay, not with eloquent word or thought, From mouths of wonderful men;

But deep in a welled-up woman's heart, A woman that would not yield, But bravely, silently bore her part. Lo, there is that battlefield!

No marshalling troop, no bivouac song, No banner to gleam and wave; But, oh! these battles they last so long, From babyhood to the grave.

Yet, faithful still as a bridge of stars, She fights in her walled-up town; Fights on and on in the endless wars, Then silent, unseen, goes down.

Oh, ye with banners and battle shot, And soldiers to shout and praise. I tell you the kingliest victories fought Are fought in these silent ways.

Oh, spotless woman in a world of shame! With splendid and silent scorn, Go back to God as white as you came, The kingliest warrior born. From the Catholic World.

THE LOST LODE.

A STORY OF MEXICO.

BY CHRISTIAN REID

IX. - CONTINUED.

"He revived - you have sent him stammered Fernando, He could only gaze at her as if facinated. Was this indeed Guadalupe who seemed from the girl he had known and loved all his life? He could hardly have felt all his life? He could hardly have felt paring to take leave, the cura uttered paring to take leave, the cura uttered paring to take leave, the cura uttered paring to take leave. taken her.

"Yes, he has gone home," she re-eated. "Whether to live or die God only knows. But in either case you are safe-as far as the knowledge of men is concerned. He has promised me that he will be silent regarding all that has happened this night. I think that he will keep his promise. Tomorrow, you must go to the mine as usual and remain there until it is possible for you to leave in an apparently natural manner.

"Go to the mine!" he repeated aghast. "I cannot do it—it is impossible!"

"Then you will proclaim everything, and bring shame upon yourself and all connected with you," she answered. "Have you no thought of your father's honorable name? Do you wish to break his heart? This is something which does not concern yourself alone If you refuse, terrible as the necessity will be, I must speak to uncle.

"Are you not afraid to threaten me?" he demanded, turning upon her. "Does your infatuation for your new lover carry you so far that you dare all things? Speak to my father by all means! It will be interesting to know what he will think of this midnight

excursion of yours. "I am not afraid that my uncle will doubt or disbelieve me when I tell him the night," she answered. "But I hope that he may be spared the knowledge of how I went to save his son from being detected in treachery, and found him fiying with blood upon his hand and soul. No more, Fernando let us talk no more! The dead have no need of words, and you and I are leaved tropical plants, and vines that dead to each other henceforth. Only with a wealth of greenery clambered shall tell my uncle all.

drapery closer about her face and spirit of repose. Two or three whitemade a movement to pass on, but Fernando put out his hand and stopped

"One moment!" he said hoarsely. "Do you believe that Vyner will keep his promise and be silent?"

I believe it," she answered. "And if not-

"If not, could anything be worse than the confession which your own flight would make? Ah, for your father's sake, be a man, Fernrado Spare him the knowledge of that which his best-loved son, the pride of his heart, has become ! "And you-and you, Guadalupe!

He sank suddenly on his knees on the path before her, and caught her dress with eager hands. "Have you no pity for the man whose love for you led him into dishonor and crime? God forgives the penitent and do you refuse to do so? I know that I have outraged and insulted you to-night-but I never believed, never meant it! Madness spoke, not I. You have saved me from murderer's remorse and perhaps a murder's doom - save me now from nisery and despair! Bid me go to that accursed mine for your sake, and will do it! What do I say? I would ro-I have gone-to the very gates of

"And that being so Fernando von shall never go there or elsewhere for me," she answered solemnly. "If I have been the unhappy cause that empted you into dark paths, I will be so do longer. We will think no more of love, but of penitence. You, for yourself, and I for you, will beg God to pardon the sin which almost cultimated to night in the worst of crimes. Go. pray for that pardon, and resolve to bear the bitter expiation which follows all wrong-doing with the courage of one who has not forgotten that he was once a brave and honorable man. Now I must go. If my absence is discovered, it will be ill for both of us." "And not one word-not one word

of pardon, Guadalupe?" She looked at him with a glance in which there was the pitying pardon of an angel-but where he would have sought vainly for the love of a woman

and left him.

It was a few days after the visit of the jeje-politico, and when Vyner was beginning to consider whether he was not able to ride out to the hacienda, since he longed above all things for a sight of Guadalupe, that he received a call from another and most unexpected visitor. This was the cara, or parish priest, of the town—a tall, grave alonder man whom Vynce had slender man, whom Vyner had often admired as a picturesque figure when he saw him passing along the streets draped in the graceful folds of his cloak, and whose dark delicate face and tonsured head recalled the pictures of ascetic saints with which all the world is familiar in Spanish and Italian gallaries. But beyond exchanging a courteous salutation occasionally when accidentally meeting, he had no acquaintance with this interesting person; and he was, therefore, not a little surprised when his servant announced "El Senor Cura," and into the room where he reclined in semi-

invalid ease the priest walked. It appeared at first as if his visit was only of a friendly nature, to express concern at the serious injury which and a foreigner, and to offer the most apparently sincere congratulations on his recovery. But as he talked, Vyner could not resist the impression that he

"It has given me pleasure to pay this visit, senor; but since I could hardly claim the honor acquaintance, I might not perhaps have ventured to intrude upon you had I not been asked to do so by one who takes a deep interest in your condition -the Senorita Guadalupe Sandoval.

leaped to Vyner's cheek and a light into his eyes; but before he could speak the priest went on : "She is not only anxious to know

At sound of that name the color

how you are, but she wishes much to ee you. She is to-day at the curato with my sister. Is it possible for you to walk there and speak to her for a few minutes? She desires to see you more privately than is possible at the hacienda. Vyner was on his feet in an instant

He forgot that he had ever been a sick An elixir of vitality seemed man. poured into his veins in the mere thought that Guadalupe wished to see him, that she had sent for him. "I shall be delighted, senor," he

managed to say. "Dona Guadalupe honors me by her request. Can I accompany you at once?"
"Islwill be well," answered the cura

with a silent smile. And so, walking as one in a dream, Vyner went with the tall, black draped figure out into the glare of the sunwhat led me out of his house alone, in light streets. It was not very far to the curato, which adjoined the church and once formed part of an ancient monastery. There was a cloistral air still about the beautiful old court into which Vyner found himself introduced, where a great brimming fountain filled the centre, in the midst of broadremember that you must go to the mine to morrow—and that if you do not I stone arches of the corridors which shall tell my uncle all."

She drew the shrouding folds of her rangle. All was still and full of the plumaged pigeon were resting on the edge of the fountain, now and then dipping their beaks in the water like Pliny's doves. Some of the ancient monastic inscriptions were still visible on the walls. As Vyner sat down, while the cura with a few words apology left him, he found himself half-unconsciously reading these inscription: "Guardal el orden para que el orden os guarde." "Sin la Fe ei impossible agradar a Dois." "Que aprovecha al hombre ganar el mundo entero si pierde su alma." "Si no hizie, reis penitencia todos igualmente

So they ran, the spirit which they oreathed making a strange contrast to the mood of the man who read them. He might have been struck with this him self had not the thought of Guadalupe near at hand banished all possible re flections upon the brown-robed Fran-ciscans who once paced the cloisters. and thus reminded themselves of the renunciation of the world and all

things earthly.

It seemed to him that the cura was ong absent, but in reality only a few minutes elapsed before he returned, saying with grave courtesy, will come this way, senor, Dona Guad alupe will see you.

A moment later Vyner found him-self in a long, lofty room, very bare of furniture but impressive from its fine air of space, its rigorous cleanliness and noble proportions. A few religious pictures, old and dim but of evident artistic value, hung upon th walls, a number of straight-backed chairs were ranged below them. At one end of the apartment stood a table on which were books, writing materials, and a tall ivory crucifix. this was a small square of carpet, a opened, and Guadalupe entered.

had she changed since he saw her last. will-The word he craved she did not speak; ! How pale and thin was her face, how

"You have been ill!" he said. taking a few impetuous steps to meet her. "It was too much for you." He paused abruptly. He had been about to add, "that night upon the mountain when you saved me," but the cura was still standing by, and he suddenly remembered that he did not know how much or how little had been revealed to the latter.

"I have been ill a little," she an swered, "but it did not matter. Why should you speak of anything so unim-portant? I can think of nothing but my gratitude to God that I see you standing before me once more in life and health. Ah, senor, never, never can I be grateful enough that our prayers—"she glanced at the priest as if to show who was included in the plural pronoun—"have been heard, and your life has been spared."
"Senor Vyner has indeed much to

thank God and you for," said the cura impressively. "And now I will leave you to speak to him undisturbed."

He turned and went out, closing the door carefully behind him. Guadalupe sat down on the sofa, and, leaning back with an air of weakness, invited Vyner by a gesture to take the chair nearest her. He obeyed; but so his heart as he looked at her, that he was absolutely incapable of utterance and it was she who spoke first.

"It is very good of you, senor, to come so promptly in answer to my summons. Since we have heard that you were getting better, I have troubled myself much to think how I could possibly be sure of obtaining a few words alone with you-for they are words which it is very necessary that I should speak. But my kind friend the cura came to my assistance and offered to arrange an opportunity. This is why I see you here.

"I felt your summons to be an honor," Vyner answered, "and as for my coming promptly—one does not deserve much thanks for doing that which one desires to do above all things too, have been troubling myself with the thought of how I could best manage to see you-but it was not so much for the sake of anything I had to say, as simply to see you. And yes I have much to say, for I have my life to thank you for. I do not know how or why you came to be upon that mountain, but I know well that had you not been there, I should not be here now."

She put her hands to her face for a moment with a slight shudder, as if the memory of that to which he alluded was almost more than she could bear. Then dropping them into her lap, she looked at him steadily with her sad,

lovely gaze.

"And if I did something for you that night, senor," she said, "you have fully repaid me by the strict and nonorable manner in which you have observed the secrecy I asked of you. To know the truth would, I think, kill my uncle-for he has had much trouble.

and he is a proud man. I am aware that I asked much of you in entreating this silence—for you have been trusted -betrayed, as well as almost murdered. I am bowed to the earth with shame when I think of it, when I say to my self that my cousin-

She paused, her voice chocked with he emotion which for a moment she could not control. And it was then without an instant's premeditation, that Vyner let himself go.

"Guadalupe, Guadalupe," he said, suddenly bending forward and taking over. He has lost everything. I hope, the two slouder hands that lay in her the two slender hands that lay in her lap, "do not think of these things! Think only of what I am going to tell I love you with all my heart What is it to me whether your cousin betrayed me or not? I thank him for nearly killing me, since it has made me owe my life-my new life-to you. If you will take this life, which is now yours, and yours only, I can ask noth ng better of earth. And I have said to myself of late that there may be a ope of this happiness for me if it wa indeed for my sake that you climbed that lonely mountain in the dead of

She drew her hands from his grasp with a look of something akin to terror.
"Ah, my God!" she breathed, as if to "what is this? Senor, what can I say to you?" she went on, look Vyner. "You are mistaken It was not for your sake I went on to the mine that night. It was to warn my cousin of your coming, since I saw you pass our house.

He started as if she had stung him. 'What!" he said in a voice the tones of which were all jarring, "you knew then, of his treachery, and wished to shield him from discovery?"
"I wished," she said, "to save him

from possible crime, and you from possible danger—for I feared what would occur if you met. I did not know he was there, but I suspected it : and your going to the mine at such an hour made me almost certain of it. I went-and although I was not able to prevent what I feared, by God's mercy prevented its worse consequence.

"Ah," he said, I remember now that your manner the day before first made thing wrong with your cousin. I felt then that you feared or suspected something. But let that pass. How narrow sofa, and two or three more something. But let that pass. How comfortable chairs. To this place of does it matter? Whether you went honor the cura ceremoniously led his that night for my sake or not, you guest, but, before he could obey the saved my life, and I love you with a gesture which invited him to be seated, passionate dovotion. I can think of door at the farther end of the room nothing but these things-nothing else is worth a moment's consideration Vyner's first sensation on seeing her Guadalupe, will you not take the life was one of shocked surprise-so much and the devotion? Ah! if you only

He leaned forward as if he would Minard's Liniment cures Burns, &c.

but lifting her hand she made the sign dark the shadows beneath her beautifof the cross over his upturned face—a ful eyes! She looked like one who
beautiful mode of household blessing had just arisen from a bed of sickness;
in Mexico—and then turned quickly and this thought found expression in again have seized her hands, but she am done for ever. Speak to me of it drew slightly away and spoke with a | no more

never seen equalled.

"Senor," she said, listen to me while I tell you a story. It is one which l never thought of such a reason for it as the one you have just given me. You know, perhaps, that I have grown up in my uncle's house, and that my cousin Fernando and I have known each other from our earliest years. But you do not know that we have loved each other always-not as cousing only, but in a more tender and pecu-liar manner. Had things been different, we should have been acknowl-edged lovers. But everything was against us-most of all our poverty.

am a child of charity, possessing noth-ing, and my uncle, with a large family and many cares, could give Fernando nothing. So there seemed before us only hopeless waiting, or more hope-less separation. And then came the emptation which turned Fernando from an honorable man into a traitor. His heart was set upon finding the lost lode of the Espiritu Santo Mine. Once, and once only, he spoke to me of his hopes, when first there was a question of his taking service with you.

urged him not to do so — urged him until I angered him, and never again would he speak to me on the subject. I knew nothing of what he was doing, but I lived in dread. I suspected that he was betraying your nterests, and I knew not which feared most-his conviction of treach ery or his success. I could not sleep et night for thinking and watching, and to it came to pass that I saw you when you went by on that night. The sight of you seemed to confirm my

worst fears, and trusting to the help of God, I took the short path up the mountain, hoping to arrive before warn Fernando, and avert the terrible consequences which must follow, I feared, a meeting between you. But was too late for this - you were already there when I arrived. could do nothing but wait-O Mother of God! in what heart-sickening suspense !- until Fernando came rushing down the mountain like a madman,

dying, in the mine-Her tones faltered, ceased - for moment she could not continue. It was Vyner who broke the pause by speaking; but his voice sounded strangely different from that in which he had spoken before.

and told me he had left you injured-

"And then you went down into that dark and dangerous shaft to save me! Did you not think that it might be better and safer for the man you loved to leave me there to die?"

There was something pathetic, though not reproachful, in the glance of the dark eyes as they met his own 'I only thought, she said, "that I would willingly die myself to save you, and to atone for the great wrong that had been done you. And when asked you to meet me here, it was to tell you this story that you might understand — a little — how Fernando was tempted to so base an act.'

"I can understand a man being tempted to anuthing for love of you!" said Vyner, as if the words were wrung

from him. "I forced him to return to the mine

the next day," she went on, as if eager to end her story, "because if he had stayed away he would at once have been identified as your assailant. He was loath to go, but for his father's sake he compelled himself to do so. When you are able to return to the mine, he will leave it at once. All is and spare him as much as possible that you will continue to preserve the secrecy-

"You have my promise," Vyner interposed hoarsely. 'It was given you not for a week, a month, a year—but for my life. Your cousin is safe from But God of heaven! how can you say that he has lost everything when he still has you?"

"No," she said quietly, "he has me no longer. All is at an end be-I am going away-it is tween us. likely that I shall never come back. But before going, I wished to tell you this that you might understand-and I wished also to thank you for the generosity of your silence.

"You shame me when you speak to me in that manner." he said. " But my lips would have been sealed in an eternal silence. Could I do less then, than I have done-even if I did not love you? But I do love you with all the passion of my soul—you must know and feel that. What is your childish romance with your cousin to me? You have found him unworthy, you have given him up. Guadalupe my life with your love, for I tell you that I cannot live without you.

"Oh, yes, senor!" she said with almost tender sadness, "you will live very well without me. For, indeed, I think we should prove very unlike, you and I-and when you go your own country you will feel this. should be as alien to your country. your ideas, your life, as you are to m country, my life, and my religion. Still I know that love can build oridge over greater differences than these. But I do not love you, senor have loved only Fernando all my life. And although he has killed tha ove, I cannot put another in his place. have been through dark and waters since the night when I met him flying with your blood upon his soul ; but now the worst is over and my way is clear. I am going to offer my heart to God, if He will accept it. If not, I shall find work to do in the world. But with love, as I have known it, I

He looked at her with an expression of mingled anguish and despair. Never before, in all his spoiled life, had he felt so hopeless, never before realized that something opposed him stronger than any force which he could bring to bear against it. Given a woman of the world-of his own world and he would have known well what to say in such a case; but what could he say to this girl who had been moulded by influences so alien to any he had known, and in whose beautiful eyes all fires of earthly passion seemed indeed for ever quenched? He could only put out his hand with a great and

bitter cry of yearning.

"Guadalupe," he said, "you break
my heart! I have hoped so much, so
much—and now you tell me that there

is no hope!"

"None from me, senor," she
answered very gently. "But remember that I shall never forget my debt of gratitude to you, and that as long as I live your name will always have place in my prayers. Take again my heart's best thanks, and now—Adios."

The sweet and solemn farewell was still sounding in his ears as he left the room, and still before his eyes he saw -for how many a long day would he not continue to see-the last picture of Guadalupe, standing in the dim light of the old monastic chamber, with the white crucifix outlined against the wall behind her graceful head.

The cura, pacing to and fro in the corridor, breviary in hand, met him with something of compassion in his dark, gentle glance. Perhaps the white face of the young man told its own story to those observant eyes. You will rest a little longer, senor"

he said kindly, "before going out again into the sun? And a glass of

But Vyner declined these friendly "The sun matters nothing, senor," he said a little grimly. "It is necessary that I should return to my house. I have many preparations to make. I am leaving for England im-

mediately."
"It is best," said the cura. "You will find that when you are once at home, your wound will cure very

Was there a double meaning in his speech? Vyner did not know. But hese words too remained with him, as he passed from the cool, shaded court, with its fountain and doves, its bloom ing flowers and ascetic inscriptions, to the white glare and dust of the street beyond. Salisbury, N. C.

THE END

Mr. Charles Westbrook, son of a prominent Methodist minister, was re ceived into the Church on August 14 at the cathedral, Richmond, Va., Rev John B. Tabb acting as sponsor.

appointed Vicar-General of the Arch diocese of Montreal, Que., as successor to the late Canon Marechal. Confessions are heard by Catholic priests in the city of New York in

Very Rev. F. Borgeault has been

perhaps forty different languages and dialects. There are at least eight Catholic schools in America for the training of deaf mutes. Together they have

about 1,000 pupils. The public are often very unjust but never consciously so. What they see clearly to be justice they always approve. It often takes a long time to bring them to see things as they really are, but in the end their verdict is always right. It was faith in this idea which induced the manufacturers of the "Myrtle Navy" tobacco to stand by their superior brand under every discouragement at the outset. The public verdict has been rendered at last, and it is emphatically in their favor.

Educational Work.

Educational Work. The work of educating the public to a thorough knowledge of the virtues of Burdock Blood Bitters as a cure for all diseases of the stomach, liver, bowels, and blood, has been completely successful. The remedy is now known and used in thousands of homes where it always gives great satisfaction.

Northly Paleas for Boys and Girls.

Monthly Prizes for Boys and Girls. The "Sunlight" Soap Co., Toronto, offer the following prizes every month till further notice, to boys and girls under 16, residing in the Province of Ontario, who send the greatest number of "Sunlight" wrappers: 1st. 419; 2nd. 85; 3rd. 414, 81; 5th to 14th, a Handsome Book; and a 'pretty picture to those who send not less than 12 wrappers. Send wrappers to "Sunlight" Soap Office, 43 Scott St., Toronto not later than 29th of each month, and marked "Competition;" also give full name, address, age, and number of wrappers. Winners'names will be published in The Toronto Mail on first Saturday in each month.

Mr. Jacob Scales, of Toronto, writes: "A Monthly Prizes for Boys and Girls.

Saturday in each month.

Mr. Jacob Scales, of Toronto, writes: "A short time ago I was suffering from Kidney Complaint and Dyspepsia, sour stomach and lame back; in fact I was completely prostrated and suffering intense pain. While in this state a friend recommended me to try a bottle of Northrop & Lyman's Vegetable Discovery. I used one bottle, and the permanent manner in which it has cured and made a new man of me is such that I cannot withhold from the proprietors this expression of my gratitude."

Timely Wisdom Great and timely wisdom is shown by keeping Dr. Fowler's Extract of Wild Strawberry on hand. It has no equal for cholera, cholera merbus, diarrhea, dysentery, colic, cramps and all summer complaints or looseness of the bourds.

bowels.

The Lungs, Liver, Kidneys, Bowels, &c., act as so many waste gates for the escape of effete matter and gases from the body. The use of the Northrop & Lyman's Vegetable Discovery helps them to discharge their duty. Mr. W H. Lester, H. M. Custom, Toronto, writes: "I have personally tested the health-giving properties of Northrop & Lyman's Vegetable Discovery, and can testify as to its great value." Truth Will Prevail.

DEAR SIRS,—I have been afflicted with Chronic Rheumatism for several years, and ave used numerous patent medicines with Chronic Rheumatism for several years, and have used numerous patent medicines without success. But by using six bottles of Burdock Blood Bitters I was entirely cured.

SARAH MARSHALL,
King St., Kingston, Ont.
NOTE.—I Em acquainted with the above named lady and can certify to the correctness of this statement.

HENRY WADE,
Druggist, Kingston, Ont.
No other Sarsaparilla has the careful personal supervision of the proprietor in all the details of its preparation as has Hood's Sarsaparilla.

Kathleen Mayo Kathleen Mayourneen! The As fresh and as clear as the control of the control

SEPTEMBER 17

In pathos too sweet for the O, have we forgotten the one o, have we forgotten his r our meed to the master queathed it? O, why art thou silent, tho

Kathleen Mayourneen! The long night is waning, few:
Thy sad serenader, with tr
Is bowed with his tears a
The old harp strings quav
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In sighs and in sobs mos The old vision dims, and th

> Kathleen Mayourneen, in A WOMAN'S

For Temperance in School The following admi read by its author, Cramsie, of St. Paul the late convention National Temperance language glowing and temperate, that it mu the interest of ev sympathy with the

which it appeals. The subject of ter "Home and School cludes woman's worl for, while man is ac of every household, w mistress of all becau all : the one whose ta self-sacrifice render master of a realm gov by enchantment. H ight, her courage, wisdom, its safeguar dering, simple virt piety, its fragrant a exalt her to an ima Let me see whether wisest, the purest-he are agreed on this p the testimony they he what they held to be of woman and her p

Shakespeare repre fallibility faithful a WISE COUN

strong always to sa they can not save, with Shakespeare, it who rises with en grace, tenderness, fearless and untirin animate and exalt unworthy soever-Dante sings of the which saves him from leads him upward Another Italian poe of all the nobiest me

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The Greek wri types of human be Cassandra, Penelo Iphigenia; and th the wisest of peop Spirit of Wisdom th Chivalry, to the opower of which we inspired by a d woman, and the d the knights of old necessary impulseheart. Through t back to the dim t shine undving ex fulness and herois stood up in defenc

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and looking do smile of unutte murmured: that I do not fin afterward, upo administered th remaining sons upon their tre nelt around he ful smile she too continued then murmur was los silence.

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In pathos too sweet for the tenderest words.
O, have we forgotten the one who first breathed

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O, have we forgotten his rapturous art.
Our meed to the master whose genius bequesthed it?

O, why art thou silent, thou voice of the heart!

Kathleen Mayourneen! Thy lover still lingers; The long night is waning, the stars pale and few:
Thy sad serenader, with tremulous fingers.
Is bowed with his tears as the lily with dew.
The old harp strings quaver, the old voice is

shaking. In sighs and in sobs moans the yearning re-The old vision dims, and the old heart is breaking, Kathleen Mavourneen, inspire us again! —Indianapolis Journal.

## A WOMAN'S PLEA

For Temperance in the Home and

The following admirable paper was read by its author, Miss Mary I. Cramsie, of St. Paul, Minn., before the late convention of the Catholic National Temperance Union, at Indianapolis. Its tone is so earnest, its language glowing and forceful, yet so temperate, that it must commend itself to the interest of even those not in sympathy with the movement for which it appeals.

death.

To the mothers of our land, the sisters of humanity, we appeal for the help which they alone can give. They must come to the rescue with all the instinctive wisdom and mercy of their womanhood. Let their power—"Purer than the seas of earnest, its language glowing and forceful, yet so temperate, that it must commend itself to the interest of even those not in sympathy with the movement for which it appeals.

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To the mothers of our land, the sisters of humanity, we appeal for the help which they alone can give. They must come to the rescue with all the instinctive wisdom and mercy of their womanhood. Let their power—"Purer than the seas of example the catholic to the interest of even those not in sympathy with the movement for which it appeals.

To the mothers of our land, the subtinence be rigidly enforced if we could accomplish our day's task. The day is the frait of the true nature of our responsibilities should present itself with absolute terrific cold, was out of the question."

It does not imply a tend. It was abso-the could accomplish our day's task. The distribution the relief to the rescue with all the souls that Christ died to save?

O, now, if never before, the thought of the true of the true nature of our responsib

for, while man is acknowledged head of every household, woman is the heart for, while man is acknowledged head of every household, woman is the heart and soul, the uncrowned queen; the mistress of all because the servant of all; the one whose tact and boundless self-sacrifice render man the honored master of a realm governed, as it were, master of a realm governed, as it were, enchantment. Home is the place of peace, and in it is woman's true place and power. Her love is its light, her courage, its strength; her wisdom, its safeguard; her sweet or-dering, simple virtue and practical piety, its fragrant atmosphere. Do I exalt her to an imaginary position? Let me see whether the greatest, the wisest, the purest-hearted of all ages are agreed on this point. Let us hear of woman and her position in human

Shakespeare represents them as in-

fallibility faithful and WISE COUNSELLORS,

strong always to sanctify even when they can not save. With Scott, as with Shakespeare, it is the woman who watches over, teaches, and guides; who rises with endless varieties of who rises with endless varieties of that bright eyes, rosy cheeks, clear grace, tenderness, and power, with brains and firm muscles depend upon fearless and untiring self-sacrifice, to animate and exalt the character—how unworthy soever—of those they love. Dante sings of the sweet compassion which saves him from destruction and leads him upward from star to star. Another Italian poet voices the feeling of all the nobiest men of his time when

"From thee all virtues spread
As from a fountain head,
In thy gift is wisdom's best avail
And honor without fail."

The Greek writers furnish ideal types of human beauty and faith in Cassandra, Penelope, Antigone and Iphigenia; and the Egyptians—once the wisest of people—gave to their Spirit of Wisdom the form of a woman. Chivalry, to the original purity and power of which we owe so much, was inspired by a deep reverence for woman, and the devoted obedience of

ers accompanied him. Indeed, where his less sympathetic and less hopeful nature failed to awake to the faint call of a forlorn hope, her intuition inspired and led him: for the pure woman above all creatures fineness and full-ness of sensation, beyond reason; the guide and sanctifier of reason itself. But, it may be said, these are excep tional woman, exalted by poetic fervor or towering in lonely grandeur above the age which produced them. These are not the ordinary mothers, wives and daughters who are expected to do battle in the great cause we advocate. Are there, then, no Spartan mothers in this century? I knew one once. Called to this city by news of a fatal accident to her oldest son, she came as fast as heavily drifted snow would permit, but was too late; she found him After the first agonized burst of grief, she knelt beside him, and holding him in her arms, she pressed the unconscious face to her breast where his first soft touch and feeble

breath had whispered to her heart the sacred MYSTERY OF MOTHERHOOD,

and looking down upon him with a smile of unutterable tenderness, she murmured: "Thank God, my son, that I do not find you drunk!" Years afterward, upon her deathbed, she administered the pledge to her seven remaining sons, and when their full hearts sent up faltering prayers out upon their trembling lips as they knelt around her-with the same soulful smile she took up the prayers and continued them until the last faint murmur was lost in the hush of eternal

This is not an isolated case. The world is full of beautiful lives whose histories remain unwritten and unsung. Mothers - who have watched from the face of a tenderly beloved son; wives—whose tears might have been drops of blood for the agogy of solution in the effect of alcohol on the white of an in connection with the subject of sionally, perhaps, the tender refrain son in the effect of alcohol on the white of an inconnection with the subject of sionally, perhaps, the tender refrain saparilla. the grace of a boyhood and the

Kathleen Mayourneen.

Kathleen Mayourneen: The song is still singing to sing the secret wound that caused them; daughters and sisters—who braved the might be taught that alcohol, far from the sing a food, is treated by nature as a world with smiling faces, and unded weary hearts it is sobbing and sing:

The secret wound that caused them; digestion and repair of the system they might be taught that alcohol, far from the being a food, is treated by nature as a poison. From the stomach it is swept no matter how dear the hand that in

vast army of inebriates, but they can not tell all. They can not echo the sad voices of children moaning with hunger or shivering with cold. They can not tell how many bright hopes and fond expectations have been blasted; how many cries of auguish have pierced the darkness of night; how many prayers, spoken or voiceless, have assailed the throne of God; nor, alas! how many souls have gone down to everlasting

which it appeals.

The subject of temperance in the "Home and School" necessarily includes woman's work and influence, for while man is acknowledged head prayers that they can serve God by honoring

HIS SACRED THIRST, and their loving hearts will respond to the sad story of His desolation: their fervor will lead them until their reason comes to set its seal upon their

pure and lofty unthusiasm.

It is said that the usefulest music is that which makes the best words most beautiful, which enchants them are agreed on this point. Let us hear the testimony they have left respecting what they held to be the true dignity them closest to the heart at the moment we need them. Let us put into our temperance music the grandeur of

knowledge. Teach them the meaning, the inevitableness and the loveliness of temperance. Trace for them the hidden equities of divine reward, and let them catch sight, through the darkness, of the gleaming threads that connect error with its retribution.

Give them not only noble teaching, but noble teachers. Teachers who

GOD IN THEIR HEARTS

if He is not in their "system." Teachers who realize the superior value of the material upon which they work; who understand that the minds committed to them are the jewels of the commonwealth The noblest races of the earth have contributed to form the American mind, and it is no ordinary mind. Energy, resolution, perorder and ruin. How responsible then, the task of educating a mind like this. An unskillful sculptor may "spoil a block of marble;" but an unskillful teacher may ruin forever an immortal mind. If to all the science of God be not added, we labor in vain. Here again-as in the home-is WOMAN'S TRUE PLACE

and power, and the influence of the good teacher is second only to that of the good mother. In the school-room a high standard of morality should prevail. Pupils must be taught that courage and truth are the pillars of their being; that self-restraint is the result of the highest intelligence, and that these and many other virtues are all contained in the one great virtue of temperance.

Some years ago our public schools added oral lessons on Temperance Physiology to the course of study, but like all special work it was easily crowded out by the regular recitations. and is now practically discontinued It is time that this line of instruction were given a permanent place in the State schools, the parochial schools and in every school which aims at the highest intellectual, physical and moral development of our race. Pupils are taught the wonders of the heart, the play of its valves and the rhythm of its throbs-which never fail until at the command of the Great Workman, "the wheels of life stand still." plement this knowledge by experi

ments, showing the INFLUENCE OF ALCOHOL upon the circulation, upon the nerves, upon the capillaries. There are simple experiments that even young children

can understand. Daily they are reminded of the ceaseless action of the brain-waking and sleeping, in sickness and in health. Why not add that it is largely an

world with smiling faces and undanned spirits while their souls were strength in despair and humiliation. Oh, statistics may show us the amount of money squandered for drink, the number of licensed saloons in a city or country, even the number of grey-haired men and fair haired boys that compose the VAST ARMY OF INERRIATES, but they can not tell all. They can not echo the sad voices of children moaning with hunger or shivering with cold. They can statistics may show us the amount which graphs a food, is treated by nature as a poison. From the stomach it is swept through the entire system, and every organ of elimination is at once set at once set at organ of elimination is at once set at organ of elimination is

appetite for itself which it induces, and which is often formed before its unhappy subject is aware of his danger. The fine fibre of character undergoes a degeneration as certain as that of the

DULL SENSE OF HONOR quite as much as of an impaired will. Reason is enfeebled. The sensibilities are blunted. Great moral principles and motives lose their power to influence. The better nature has lost its supremacy. The intelligent pupil can be made to understand the peril that lies in a drink of any fermented liquor, even though it be so seemingly harm-less as a glass of "slightly beaded" cider.

Knowledge in this direction is comparative safety, and were it not for two scarcely recognized evils that flourish in our midst, with this found-ation, we could bid defiance to the power of the saloon.

The first great evil is the example of self-sacrifice, the heroic strains of a battle hymn, and the pathos of prayer.

There is a wide difference between elementary knowledge and superficial heroidals. (See August 1988) knowledge. Teach them the meaning, the inevitableness and the loveliness of natural laws, and let them understand and worn in body, staggers by dishonored and despised. He should re-

sure of his own strength, we appeal to him to give up the habit which would cost him so little, for the sake of his weaker brother whose heavy cost is home, happiness, and, often, life itself.

They were:

"And now as a Catholic priest and blood a from of the file members and triends of worke works."

Weaker brother whose heavy cost is home, happiness, and, often, life itself.

Another and a greater evil is the fashionable resort called a Club. It is supposed to furnish free and cordial hospitality, to foster friendships, and to promote business interests. It contains no bar, O, no ! that oid-time hor ror is concealed beneath a mask of French elegance, and called a "buffet," from which costly stimulants are dis-pensed to fashionable patrons until fashionable hours. And are the wives and mothers happy at home? Not all severance, ingenuity, activity and boldness are its prominent characteristics. An inextinguishable love of freedom; an instinctive hatred of oppression; an entire independence of them. I was going to say not one of them. Many a case of domestic infelicity owes its thought and action; a hold, adventure origin to the date of club membership.

> end," I characterize it as the hot-bed of drunkenness; the corrupter of youth; the despoiler of homes; the deadly Upas trees of modern civilization. Let our boys sell papers and black hoots for a living but recently let boots for a living, but never let them enter the services of a fashionable club, for when they see the Hon. A. shiver his glass against the wall in the heat of political debate; the Hon. B. drop his upon the floor in a state of semi-imbecility; when the Hon. C. pursues them with wrath and curses for delaying an order; when grey-haired men are led to carriages by scarcely less unsteady friends; when some mother's boy is laid upon a convenient couch to sleep off his drunken stupor, what wonder that they should consider this the rule of life! What wonder that they form a club, and with a pail of beer in some secluded alley strive with youthful ardor to emulate the conduct and conversation of their superiors! With this difference, however, that when they become wild or unmanageable, instead of a carriage being called, it

THE PATROL WAGON. Ah! who shall measure the difference between those who "do and teach" and those who "undo and consume?" Under the latter heading l must say a few words-though reluc tantly-of women as well as men. Women's action in the right direction even when they rise to the heroic, do not awaken surprise. They are in the line of expectation. But when she stoops to the assistance of the destroyer, we are indeed amazed. It is a lament able fact that since fashion has set its seal upon the "punch bowl" and the wine service, fair hands that should only bless and lead to nobler paths are extended to tempt and betray. Young girls in ideal costumes preside at the flower-decked tables, and with smiles and blushes that rival the light and

that as much flour as can lie on the point of a table-knife is more nutritious than eight quarts of the best Bavarian beer. Food produces force and vitality; alcohol wastes force and suppresses vital action. It does not impart heat." Dr. McRea, in speaking of Artic exporations, said: "The moment that a man had swallowed a drink of spirits, it was certain that his day's work was nearly at end. It was absolved the the same of the cross, by dragging down to perditing the cross that they might defend themselves, but they might defe

What cause can be championed in the sacred name of Liberty more holy than that which secures freedom from the degrading slavery of drink? Does not the virtue of temperance conduce of itself to temporal prosperity? Then our work is in full harmony with the muscles themselves. Broken promises spirit of the age. More, it accords with the spirit of Ged's Church, which ever inspires in its members the duty of Christian charity. But we cannot exalt others without ennobling ourselves, and this reflex influence upon character is the unsought reward that follows self-sacrifice and heroic devo-tion. Sir Robert Peel defined agitation to be "the marshalling of the conscience of a nation to mold its laws." Then our agitation must be directed against the club in the name of Home; against the saloon in the name of Country, and in the name of God against the drinking habit every-

> And with home the certer of our agitation, and woman the power there, our influence, like the pebble dropped into the bosom of a peaceful lake, will spread throughout our beloved land in ever increasing circles to its boundary MARY I. CRAMSIE. shores.

## CATHOLICS AS AMERICANS.

is daily recruited from the ranks of the moderate drinker; but even if quite sure of his own strength we are sured to the members and fine and the moderate drinker. Rev. Father Birmingham, of St

closing words made a decided impression and provoked much applause. They were:

"And now as a Catholic priest and as an American citizen I may be permitted to say that I am pleased to have the opportunity which the invitation to address you offered. There is not truer friend to America than the Catholic Church. She is the mother of liberty. I appeal to it by the name of her leaders, from Bishop Carroll of Colonial days to that of Bishop Hughes of the civil war. It has been said without a blush that we Catholics are not loyal Americans. This cannot be true when the mothers who taught us to reverence and worship God also

In the priests and saids."

Dr. Williams' Pink Pills contain in condensed form the elements for building up the blood and nerve system. When broken down recess, you will find them a never-failing true. Sol by dealers, or sent on receipt of price—50 cents a box, 6 boxes, \$2.50—by addressing The Dr. Williams Med. Co., Brockville, Take no substitute.

A HAPPY HINT—We don't believe in keeping a good thing when we hear of it, and for this reason take special pleasure in recommending those suffering with Piles in her leaders, from Bishop Carroll of Colonial days to that of Bishop Hughes of the civil war. It has been said without a blush that we Catholics are not loyal Americans. This cannot be true when the mothers who taught us to reverence and worship God also

I to reverence and worship God also

Forewards Pink Pilks contain in condensed form the elements for building up the blood and nerve system. When broken down never system. When broken d woman, and the devoted obedience of the knights of old is still the first and necessary impulse of every manly heart. Through the pages of history back to the dim twilight of tradition shine undying examples of her faithfulness and heroism. Wherever man stood up in defence of right, she BUCKLED ON HIS ARMOR; wherever his valor lead him, her pray-wherever his valor lead of club membership. But what is the club really and truly? In spite of the date of club membership. But what is the club really and truly? In spite of the date of club membership. But what is the club really and truly? In spite of the date of club membership. But what is the club really and truly? In spite of the date of club membership. But what is the club really and truly? In spite of the date of club membership. But what is the club really and truly? In spite of the date of club membership. But what is the club really and truly? In spite of the date of club membership. But what is the club really and truly? In spite of the date of club membership. But what is the club really and truly? In spite of the date of club membership. But what is the club r to reverence and worship God also taught us to love freedom, and while right to establish and, therefore, the Pope never had, has not now, and never will a have a right to command its overthow. Tell it also that if any power was to cross the sea with the ntention of disturbing one star in that flag or of substituting for the flag any sign or standard of Catholicity, Catho lic Americans, sword in hand, would meet it on the shore and conquer or die-and so dving would die in the

bosom of the Catholic Church.

'Oh! my country, how young thou art and yet how great! How beau teous in territory, how glorious in history! He who does not love thee is base-who would not die for thee is craven-who would injure thee let him perish. The heroes were God's chosen instrument to establish this home of

"This is our country. We have n other; its glory is ours—to us also it owes its liberty. These benign institutions are ours to possess, to enjoy and to transmit. This great republic is God's greatest blessing to man in order. Considering these things our breasts fill with love and overflow with gratitude. God, bless, protect and perpetuate American liberty—God save the republic.'

Job's Endurance

Job's Endurance.

A man may bear up patiently for hours under trials of physical endurance, but when prolonged to years, we cry out. But why should we suffer thus? There is a sure and prompt cure. Bethany, Mo., U. S. A. Aug., 4th, 1888. "I suffered for years with neuralgia, but was finally cured by the use of St. Jacobs Oil." T. B. SHEERER. Up to Date.

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blouses, and scarlet cloaks. In the first cottage will be a precise model of a cottage in Donegal, with undressed walls of granite, with a hooded fire-place and dresser full of bright crockery; a girl will be seen dyeing and spinning our famous Hand and Hearth Homespuns, the wool of which she gets from the lichens and heather of her native bog outside. There will be an imitation peat fire, and on this the dyer will from time to time place her iron potato pot, and proceed to dye the This operation is certain to prove immensely attractive to sightseers, and, as well as the carding, spinning and bobbin-filling which will be shown here, is an extremely inter-

esting process.
"In the second cottage there will be linen weaving and embroidery of the famous Kells Art Embroidery; whilst linen damask weaving on a Jacquard handloom and fringe-knotting will go on in the third cottage. Between this and the next cottage there will be a model dairy, in which dairymaids will be at work churning and butter-mak ing. I can assure our American cousins that they will have a chance of ing. some good butter, as we shall send over some of the world-famed Kerry cows, which will be stabled at the rear. There will also be a pleasant, cool spo here, where visitors can rest and drink iced milk.

"In the fourth cottage, which is under the especial care of the Irish Industries Association, every description of Irish lace will be shown. There will be a Limerick lace worker at her frame, the Torchon lace worker at the pillow, the numerous varieties of point lace, and so forth.

"Sprigging and veining, which are employed in the production of the beautiful hemstitched handkerchiefs of Belfast, will be shown in the next cottage. The girls of Down are especially noted for their exquisite and delicate work. We have not quite definitely decided about the two remaining cottages, but we shall probably show in the seventh the woodcarving industry in Ireland, which has reached a remarkable degree of development when one remembers the workers and teachers are peasant

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London, Saturday, Sept. 17, 1892. SENSATIONAL STORIES CON-

CERNING THE POPE.

Some journals in this country are much troubled about the political alliances which the Pope is contemplating, whether they will be on the side of the great Triple Alliance, or the presumedly antagonistic one which exists between France and Russia. One of the religious weeklies in Canada says that these alliances will naturally be "connected with his anticipations of restoration to the temporal power, although that is a scheme to which the rulers of European States are not generally favorable. There is a re-

vival of rumors that the Pope is contemplating a new alliance, whether with a strictly religious or political object it is hardly possible to say at present."

There is not the least danger that

the Holy Father will subject the Holy See to any political alliance. It is true that his position in the middle ages frequently obliged him as the recognized mediator between the nations when all Europe was Catholic, to interfere to put an end to the rapacity or tyranny of kings, but the present condition of affairs is quite different from that which he occupied

under the system which made Europe

almost as one great Confederation of States with the Pope as umpire be-

Even then his duties were nearly always confined to taking the part of oppressed peoples or to defending the liberty of the Church. He may still do what is, and always was, his right and quarrel which is evidently unjust on one side. But with the merely political world he has not, nor does he profess to have, anything to do.

The mistake of the non-Catholic press arises from the fact that they have all along persisted in the false statement that the Pope is always endeavoring to control the politics of the different States. Ministers in America will persist in saying that he is trying to rule the United States and Canada, and the British Tories pretend that the Home Rule movement is intended to gain for him the control over Ireland. It has even been stated recently that military drill, with the object in view to seize the political power on this continent when the proper time for so doing shall be seen to have arrived.

Of course all this is the merest nonsense, and as far as the Knights are concerned, none will be more surprised than themselves to learn that they have any such purpose in view, as they are simply a mutual benevolent association. What military drill they have. like that of similar associations among Protestants, is merely intended for purposes of recreation, physical development, and to some extent instruction in an art of which the people of any free country ought not to be entirely ignorant.

The papers which make the statement that the Pope is contemplating new alliances, found their hypothesis on a statement of the Pesther Lloyd that "consent has been given by the Pope to the introduction of a new Slav liturgy in Russian Polland." That journal than asks whether this is to be interpreted as a confirmation of reports of an alliance including in its bond France, Russia and the Papacy.

It is true that the language and general form of the Catholic Liturgies are matters purely disciplinary, and that they may therefore be changed by the Pope, the essentials which are of divine institution being always unchanged; but the Pesther Llogd's statement is a most improbable one, and has every appearance of being fancifully make or approve of new Liturgies. The old ones, derived near to those of the Apostles, are precenturies.

Besides, if a new Liturgy were to be made, the first intelligence of it would have mentioned, the doctrines of Nesnot come from the Pesther Lloyd as torius agreed with those of the Catholic an evidently sensational report. It is Church, and the great majority of his to be hoped, however, that the Pope's temporal power will be restored, and the European nations must be brought to understand its necessity, that the liberty of the Holy Father, of which he has been deprived, may become once more an actuality. The Italian guarantee laws are not worth the paper on which they are engrossed.

ORIENTAL CONVERSIONS.

The efforts of Pope Leo XIII. to bring about a reunion with the Eastern Churches have already borne fruit by the conversion of many schismatical communities, and though the numbers which have thus submitted to the authority of the Church of which their ancestors were members so many centuries ago are in each case small when we compare them with the millions who belong to the various forms of non-Catholic Oriental belief, in the aggregate the number of conversions has been considerable, and they prove that a salutary leaven is operating among those who, though differing from the Catholic faith on some points, have nevertheless retained most of the doctrines of the Church through all the vicissitudes through which their countries have passed during the long period which has elapsed since their first separation.

The latest accession to the Church from this quarter is reported from Constantinople. Mgr. Chisnoun, the Nestorian patriarch of that city, has just been formally received into the Catholic Church, with five thousand of his adherents. This consoling news is accompanied with the further intelligence that throughout the Turkish Empire other Nestorian communities are soon to follow the lead of the patriarch of Constantinople.

These Nestorians are the remnant of the most ancient of the Eastern schismatics or heretics, as they derive their origin from Nestorius, who was appointed Patriarch of Constantinople in the year of our Lord 428. He was appointed to this important See on account of his piety and eloquence, and he was at first a zealous defender of the faith, but one of his priests, duty-define the justice and right in a Athanasius, and the Bishop Doritheus, one of his suffragans, began openly to teach, with the approval of Nestor ius, that there are in Christ two distinct persons, one human and one divine, of whom the human person only was born of Mary. this they draw the inference that Mary is not to be called the mother of God, but only the mother of the man Christ. Nestorius then openly taught and preached these doctrines in his cathedral at Constantinople. As at a recent date a Nestorian emissary from Malabar passed through this continent preach ing in many Protestant churches, and it is to further his designs that the asking and obtaining contributions Knights of St. John in America have towards the propagation of Nestoriansm, it is proper to state here that Protestantism and Nestorianism have nothing in common, except the facts that both set at defiance the Pope's authority, and both deny the highest prerogatives of the Blessed Virginher divine Maternity, or her title to the name "Mother of God" which has constantly been applied to her by the Catholic Church. It is to be remarked, however, that not only in the Catholic prayer, the Hail Mary, is this title given to her, but also in Holy Scripture, as in St. Luke i, 41, 43, we find that St. Elizabeth, when "filled with the Holy Ghost," addressed her with the equivalent title "Mother of my Lord," saying, "and whence is this to me that the Mother of my Lord should come to me?"

But Protestantism does not teach the doctrine from which the Nestorian teaching was derived, the double personality of Christ. On the contrary. the Athanasian creed, of which the Church of England says that it may be proved by "most certain warranty of Holy Scripture," teaches most distinctly that Christ as God and man is but one person, even as the body and soul of man are one person. This is also the various sects to show that their doctrines are the same on all important points with the exception of a few distinctive dogmas, of which the single

not one. Nestorianism is thus seen to be more from Apostolic days, or from days consistent with itself that is Protestantism, since the latter rejects the ferred, because they are a testimony to principle from which alone they could sults among the other oriental secthe unity of the faith through the sustain their denial of the divine Maternity of Mary.

In all other respects than those we unity is a culpable rending of the seamfollowers to this day do the same.

A little consideration will show how completely the Catholic teachings on all these interdependent subjects accord with each other. If in Christ there were two persons, as Nestorius taught, it will follow that it was the human personality that suffered on the cross for our redemption, just as it is supposed to follow that only the humanity of Christ should be called the Son of Mary. As a necessary consequence of this we must assert that we were not redeemed by the sufferings of Christ, since those sufferings would be merely those of a human being, finite in value and efficacy, and therefore totally inadequate as an atone ment for sin. The redemption of mankind through the blood of Christ would be a mere phantasy, and the whole fabric of Christianity would be a delu-

But if the unity of Christ's personality be admitted, as is done by Protestants as well as Catholics, the doctrine of redemption becomes clear, since it is effected by a person who is at the same time God and man. That same divine and human person is the Son of Mary, and she is properly called the Mother of God, because she is Mother of the person who is at the same time God and Man. Thus the words of St. John are verified: "The Word was made flesh and dwelt among us, and we saw His glory, the glory as it were of the only begotten of the Father, full of grace and truth." (St. John, i, 14.) This could be said only of Him who is at the same time God and

As it is not our purpose to treat here fully the theological question of the divine Maternity, we shall not quote further those passages of Scripture, the Creeds and Patristic writings which prove it. We must, however, point out that the avidity with which the Nestorian missionary from Malabar was lionized by American sectaries, and his teachings emblazoned before the world as those of the most ancient form of Christianity, is a proof that the ministers who gave him so cordial a welcome proved themselves to sity of admitting to the right of citizenbe anxious to find rebels against the authority of the Pope, who had some claim to antiquity, but they did not manifest that solicitude for Christian truth which might reasonably be expected from those who constantly pretend that their quarrel with the Pope and the Catholic Church arises from the fact that the Church has wandered away from the truth as taught by the that this was the corrupted primitive Christianity, the Nestorians must have done so likewise. as their teachings are similar to those of the Catholic Church on almost every point; and where a difference is to b found, it comes from a principle which Protestants as well as Catholics hold to listence it caused much disturbance be subversive of "vital Christianity." and a number of Catholic churches

The Council of Ephesus, held in A. D. 431, was convened purposely to consider the Nestorian doctrines, which were evidently new at that time, as they were almost unanimously so regarded and declared to be by the two hundred Bishops who were present at it. Nestorius and his faction refused to appear at the Council, on the plea that his friends would not be there. These friends if present would only

number forty, but the two hundred re fused to remain inactive because forty thought to delay the proceedings by neglecting or refusing to attend when summoned. It must be added that the forty did not maintain the orthodoxy of Nestorius. They were mostly of opinion that the discussion was inopportune, and they hoped to delay proceedings by absenting themselves. The action of the Council, however, was not delayed, and on all the points in dispute the decision was against Nestorius, and most emphatically so on the question of the divine Maternity, to issert which most positively the Council gave to Mary the expressive title Theotokos, which means Mother of God.

The Nestorians afterwards dispersed themselves through Mesopotamia, Pergeneral teaching of Protestantism, as sia and Malabar, some churches rewe might infer even from the efforts maining in Constantinople and its which have recently been made by the vicinity. Many of their prelates have at various times returned to the Catholic Church, with numbers of their adherents; but there still remain some who are attached to their ancient a fabrication. The Pope does not or the twofold personality of Christ is heresy. The recent return of 5,000 in the city where the heresy originated is an evidence that the work of their conversion is still going on, and the same causes are producing similar retaries, who are becoming convinced

less garment of our Blessed Lord.

THE CHOLERA.

For several months past alarming reports concerning the prevalence of cholera in several countries of Europe have led to the expectation that we would not escape the plague on this continent. Russia, France and Germany have all suffered severely; but while the broad Atlantic Ocean lay between us it was regarded as a distant evil which we might possibly escape though we were not without fear that we would be visited by it in our turn ; but whatever hopes may have been entertained have been rudely dis pelled by the recent news which eaches us from New York. It is to the effect that the scourge is at our door. Several infected vessels have reached New York. The Rugia and Normannia, both from Hamburg, have a terrible story to tell of the sufferings of the victims of the dreaded plague. The Rugia buried five victims at sea and came into port with five cholera patients on board. The Normannia also buried five at sea, and came into port with four living cholera patients. President Harrison has issued a proclamation establishing a quarantine of twenty days, to which all immigrants, including those from Canada entering the United States will be sub jected until the danger be passed The effect of the proclamation will undoubtedly be to stop immigration. We are pleased to notice that the Dominion and Provincial Governments are also on the alert to take precautions to keep the plague confined to the narrowest limits. We may hope that their efforts in this direction will be effect-

THE NEW KNOW - NOTHING MOVEMENT.

There have arisen within the last few years in many of the United States several societies which are animated by the same diabolical spirit of animosity against Catholics which formerly characterized the Know-Nothings.

The Know-Nothings, though an American society, could not stand the test of time in the face of American patriotism, which recognized the necesship, foreigners as well as born Americans if they were ready to make themselves truly Americans: though a certain time of probation has always been required before a foreigner could become a citizen.

The progress of the country which resulted from the broad views thus adopted has sufficiently proved correct Apostles. If the Catholic Church has policy. The Know-Nothings utterly failed to make any impression upon the mass of the people, and with n four years they were utterly extinc as a body, so that not a trace of the organization was left behind. Nevertheless, during the period of its exbesides other outrages being committed by the bigots. The news from most quarters is now to the effect that the promoters of the recently established societies of similar character are Canasays of them:

"The Republican party in Illinois is depending for success in the coming campaign upon certain secret societies which call themselves American, and are opposed to allowing any foreignborn or Catholic citizen to hold an office. Curiously enough, these societies were founded, and are said to be controlled, by foreigners, mainly Canadians. In Chicago they number thousand, and in several smaller cities strong organizations are reported.

It would seem at first sight unlikely that when an American society of this character failed in establishing itself permanently, a society chiefly Canadian, or at least foreign, must also fail. Yet this cannot be positively assumed to be the case. There is in the United States, as in Canada, a considerable fanatical element which is ready at any time to co-operate with a movement like this, whatsoever may have been its origin, and it is barely possible that the addition of an Orange population to the American fanatical element of the country may make the present movement stronger even than hat of the old Know-nothings.

We do not think that this will prove to be the case. The people of America are more intelligent and more tolerant than they were forty years ago. A striking proof of this is to be found in the Catholic Summer School, which was recently so successfully held in New London, Conn., the attendants at which were received as welcome guests, and

ties, whereas forty years ago their tolerated. We believe, therefore, that the present movement will prove to be former.

The organization does not confine its efforts to ostracise Catholics to either political party. The Joliet Times says that in Illinois the Republicans expect to get the solid anti-Catholic society vote, the condition being that there shall be no Catholics on the Republican State ticket. But in Kansas, where they made a proposition to the Democratic State Convention held at Jefferson City to take precisely this same course, as the price of their receiving any good Protestant support, the proposition was hooted down on every side. A circular was distributed among

the delegates concluding as follows: "We warn you of such men as John B. O'Meara and Noonan, and we urge upon you to keep all Roman Catholics off your State ticket. But if you, as a convention of one of the great parties of warning, then you must take the consequences, for in thirty cities in this State we have lodges of men who will oppose the election of a Roman Catholic to any office, and we herewith give our reasons for so doing.

The delegation were of many shades of opinion. There were Gibson men, Claycomb men, Dalton men, Stone men, Mesman men, but all rivalled each other in denouncing the fanati-

cal document.

In Michigan, or at least in Detroit, the association, which is there called the "American Protective Association," has met with a blow as decisive as it was unexpected. Some members of this society who were employed by the Michigan Central Railway Co. seemed to think it part of their duty to insult certain Catholic priests who were travelling by that road. The President dismissed them instantly when he became acquainted with the facts, and the sympathy shown by other members of the society with the dismissed men led to the issuing of an order that no members thereof should be retained in the employ of the road. The police of the city have also been ordered not to exhibit secret society badges, owing to manifestations of fanaticism which were made by mem bers of the association, in and out of the police. Elsewhere there has been equally culpable exhibitions of this fanaticism, but we need only remark further that the resolute stand taken by the President of the Michigan Central Railway Co. and the Detroit city authorities has won the commendation of fair-minded people, while it confirms our opinion that the American people generally are not so narrowminded as to submit to be dominated by this intolerant faction.

THE ST. JOHN BAPTIST CEL EBRATION.

A notable demonstration was held in Quebec on the 1st inst. to celebrate ulation. the founding of the St. John Baptist Society, fifty years ago, and the en- to the outrages of the 7th of August. His Eminence Cardina Taschereau into the priesthood. The meeting was of a kind calculated to create a feeling of patriotism in the A number of Catholic societies were to breasts of the French-Canadians, and take the chief part in it, and among a noteworthy feature of it was the them were borne a banner and a laurel dian Orangemen. The Joliet Times presence of the French Admiral and wreath, each of which was inscribed the officers of the French man-of-war which are now in the harbor of Quebec.

It has been the custom in the past manifest great indignation whenever there is any interchange of good feeling on the part of French-Canadians manifestation of good will they profess nconsistent with British connection.

The celebration of last Thursday both manly and patriotic. He had no fear lest his words would be misconstrued. The French Admiral gave were warmly reciprocated by Mr such sentiments should be entertained than that enmity should be nurtured. Mr. Laurier remarked:

"After the speech of Mousieur the Admiral, I have no more hesitation and I remind you that we have this evening brothers come from beyond free in Rome, the soldiers and police the sea. taries, who are becoming convinced were received as welcome guests, and in this land of British allegiance the that their separation from Catholic were publicly honored by the authorical forms of France in the streets, in the disturbance; but this was a mere

Churches, in the public places, in our presence would not have been even hearts—in our hearts above all. Our presence would not have been even fellow-citizens of English origin know that since the blood of France runs in our veins we would be less than men a more miserable failure than the if the love of France did not run also in our veins along with each drop of blood. And we, on the other hand, do not hesitate to proclaim that we love, that we respect this other flag, the us so much liberty, a toleration

There is no reason why the French. Canadians should not cherish an affection for France, consistently with their obligation of allegiance to Eng land, and we are pleased to see this honest expression from the Hon. Wilfred Laurier.

THE VANDALS AGAIN IN ROME.

The conduct of the mob which attacked the Catholic procession in Rome on the 7th ult. was much more disgraceful than it was represented in the telegraphic reports; yet the general indignation which has been shown by all classes of the people prove that the anti-clerical mob are held in detestation by the great majority of Romans, and, we are convinced, by the great majority of the people throughout

Why it is that mobs like the one we speak of can carry on their brutality with impunity when the public are against them is at first sight perplexing : but it is more readily understood when it is borne in mind that the Government has continuously encouraged anti-Catholic demonstrations, while Catholic demonstrations have been uniformly left unprotected by the authorities, and their assailants have been screened.

We must also remember that for more than twenty years, that is to say, ever since that occupation of Rome by the Italian Government, every effort of that Government has been directed towards the abolition of all religious teaching in the schools. Only by means of the greatest sacrifices, by in defatigable perseverance on the part of the clergy, and the co-operation of the laity who are still faithful to the Church, has religious teaching been kept up in those schools which are under control of the Church. In the Government schools the teaching is actually anti-Catholic and anti-Christian. How long this condition of affairs will continue, God only knows; but the result of it can be seen in the rapid growth of an intensely anti-Christian element in the population, which becomes bolder in its malignity the more it is assured of impunity.

It is, of course, from this element that the Masonic societies of Rome are recruited, and these societies, being under ban of the Church, do all they can to increase that hostility to religion which already exists to a deplorable degree. There is thus a constant battle going on between the religious and anti-religious elements of the pop-It was this state of affairs which led

place at the unveiling of the statue of Columbus, erected on the Pincian Hill. with a motto in Italian signifying "Catholic Rome to Christopher Columbus." It was against this part of the demonstration that the fury of the antifor those who are engaged in stirring Christian mob was directed. The up dissensions between the French and attacking party were not numerous, English-speaking races in Canada to but were vindictive and strong in their confidence that they were under the patronage of the Government, and the result proved that their confidence was with distinguished and representative not misplaced. They were made up of Frenchmen. There are pseudo-patri- members of the Giordano Bruno circle, ots who would prefer to see ill feeling and some other similar societies, and existing, and whenever there is a when the procession was organized they began to shout out their usual offensive to see a yearning for France which is cries, "down with the Papalini, down with the Vatican, death to priests," etc., and though it was regarded by the should suffice to convince any one who Government as an abominable act for has read an account of the proceedings the French pilgrims who visited Rome of the fallacy of such an interpreta- in 1891 to cry out "Long live the tion. The Hon. Wilfred Laurier was Pope," it was not deemed worthy of the chief speaker, and his speech was censure for the mob to cry out on the present occasion, "Down with the longeared Carpinetan," Pope Leo XIII. being of course referred to in this vulexpression to the most kindly feelings gar manner, while they sang stanzas for the French Canadians, and these equally disgraceful from the hymn of Garibaldi. Even while the mob was Laurier; and surely it is better that passing the office of the Roman Assessor, Ranzi, an official under the Government, several Italian flags were hung from the windows to encourage their indecent display.

As the Government desire to make it appear to the world that religion is They again find everywhere made a pretence of putting down the

sham. Two or were actually arr mediately let loos their disturbance Catholic newspape shouting was pa prolonged, but n the police to put At the Princiar the gates to preve

SEPTEMBE

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7th of August. of the statue of e Pincian Hill. ocieties were to it, and among ner and a laurel was inscribed ian signifying istopher Columhis part of the fury of the antidirected. The not numerous, 1 strong in their were under the rnment, and the r confidence was were made up of no Bruno circle, r societies, and s organized they r usual offensive Papalini, down to priests, "etc., egarded by the ominable act for ho visited Rome 'Long live the emed worthy of o cry out on the vn with the long-

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sham. Two or three of the rioters there is a general consent of public were actually arrested, but were immediately let loose again to continue their disturbance. In front of the Catholic newspaper offices the offensive doubt that in the event we have inshouting was particularly loud and dicated Sir John will be chosen. He prolonged, but no effort was made by the police to put a stop to it.

At the Princian Hill the mob closed the gates to prevent the Catholic party from entering, but as the latter were stronger in numbers, and contended bravely for their right to assist in a demonstration in honor of the great Catholic navigator and discoverer, their banners were uninjured, except one with the inscription we have mentioned above, which was badly torn The mob were beaten back, however, and the Catholics entered the grounds of the Pincio. The baffled mob then of the High School. "My first recom threw the bust of Columbus from its base and left it in the dust. One of the most notorious disturbers of the city, Cappellini, made an attempt to make an inflammatory speech, but tion;" adding, "If we were to hang a here the police inspector interfered lest | Protestant girl all over with jewels, we there might be a serious row, and Cappellini was obliged to keep silence.

The day was now far advanced, and the statue of Columbus could not be restored to its position on its pedestal until next morning, when the authorities of the city replaced it. The object of the mob was, however, so far successful that the wreath in honor of Principal of the High School, and cherished in the hearts of those Columbus, being so badly injured during the melee, could not be put into the position it was intended to occupy.

The rabble, not satisfied with the evil they had succeeded in perpetrating during the day, at night made demonstrations through the city, and attempted among other acts of violence, to burn down the church of St. Andrew of the Valley, one of the finest and best known churches faith is taught in the Catholic schools. of the Eternal City. They were driven off by the people, who rushed to the spot to save the beautiful structure, and though the building itself was saved, the door was considerably injured and disfigured.

due honor to Columbus is not to be frustrated by these acts of vandalism, and the committee which had charge of the procession has made an appeal to all Catholics and Italians to co-operate with them for two bronze wreaths to be erected in October, on the centenary day of the discovery of America. These will be placed respectively in the church of St. Laurence, in that the Italian Government should be- thrown his whole heart. come conscious of the injury they are doing to civilization by their persistance in attempting to rear an anti- come across the ocean to tell the people misgoverned country. This will effectwhich Italy is now laboring.

THE PREMIERSHIP. The Toronto Mail is at its usual work of endeavoring to create discord on the ground of the religious belief of members of the Dominion Cabinet. We are not surprised at this conduct, either from the Mail's business or editorial managers. That journal has been for years managed simply with the purpose in view of the razorman who sold his stock to Hodge at the rate of six razors for a penny. The razors were made to sell; so is the Mail, and it must be sold whether the ware be advertised by prizes to popular clergy men at a cent a vote, or by retailing and magnifying the slanders and vituperation of Drs. Wilde and Douglas against eminent politicians on religicus grounds. The theme is now the religious belief of Sir John Thompson, and the obstacle it is supposed to create to his elevation to the Premiership of the Dominion. As Sir John Abbott has not resigned his office, it is premature to speculate upon the possiresignation should take place. We

opinion that Sir John Thompson is the one man most eminently qualified to be his successor. We have not the least would be both popular and efficient as Premier of the Dominion.

LONDON EQUAL RIGHTERS.

So far, at least, as the London, Ont., Public School Board is concerned, we may take it for granted that a person professing the Catholic faith thereby becomes disqualified to teach in the Public schools. The finance committee of the Board met on Friday last, and Miss Kate Brown applied for the position of substitute teacher. "She is a clever girl," said Principal Merchant, mendation is that she is a Roman Catholic," said Inspector Carson; upon which Mr. Brady, trustee, declared, "Then we won't entertain the applicacould not get her into the Separate schools." The other committeemen, the report goes on to state, were also averse to entertaining the application, and it was filed. Consequently, Miss KateBrown-although possessing every requisite required by law-although recommended by the Inspector-becomes ostracised in this land of civil and religious liberty, because she is a Catholic.

For Mr. Brady's benefit we may say that the Separate schools are Catholic schools, but the Public schools are not Protestant schools, and that the majority of the Catholic children of Ontario are attending these same Public schools. The Catholic A Protestant could not teach this belief to the children. A Catholic is competent for Public school work, because no religious tenets are taught therein; and here we have a case where a Catholic teacher is rejected because, and The intention of the Catholics to pay only because, she is a Catholic.

We would also ask Mr. Brady if it is fair to tax the Catholic people for the support of High Schools when the doors of the Public schools are shut against their children when they apply for the positions of teachers?

## EDITORIAL NOTES.

ON THE 10th of November next HIs Genoa, and on Tasso's tomb in Rome, Grace Archbishop Walsh will celebrate the former being in the name of "Cath- the twenty-fifth anniversary of his olic Italy," and the latter in that of episcopal consecration. The occasion Catholic Rome. The committee give as will be a notable one. A quarter of a their reason for placing one of these century of noble endeavor in the wreaths on the tomb of Tasso, that cause of religion will be passed in "Tasso was an admirer of Columbus review, and priests and people will and wrote poems on him." The Gov- vie one with the other to do honor to ernment will not protect Catholics in a churchman under whose supervisthe placing of a wreath on the bust of ion, guidance and encouragement Columbus in a public position; it has our holy faith has been made to march therefore been resolved to place one onward with giant strides. One and on the tomb of his great admirer, all will pray that the Archbishop of where it will be under protection of the Toronto may long be spared to con-Church, and will thus be allowed to go tinue the great work in which he is learn that Conservative and Reform river-like expansion known as the down to posterity. It is surely time engaged, and into which he has

REV. JAMES COBURN, of Belfast, has Christian generation; but sooner or of this country that Home Rule is all later the day will arrive when they wrong and that the people of Ulster are shall be compelled to change their a very saintly and liberty-loving present policy, and to restore religious community. He lectured recently in teaching in the schools of their sadly Toronto and was patted on the back by the Orange daily. It would be waste ually remedy the worst evils under of space to enter at length into an argument with Rev. James Coburn. Readers of current history will laugh at him-laugh at his arguments and his mission. We may say to the rev. gentleman that the people of Canada are not all children; and those who have taken the trouble to read a synopsis of his lecture in the Queen City will wonder that any sane man could have the hardihood to deal out such a mass of nonsense to a presumably intelligent audience. His reference to Catholic persecution of Protestants is the work of a firebrand who has scant regard for the truth. The world over Catholics take a pride in dealing out even-handed justice, wherever they constitute the majority, to their Protestant neighbors. Rev. Mr. Coburn might explain to us how it happens that in Belfast, where his people are in the majority, but where there is a Catholic population of seventy thousand, not one of them is permitted to hold an office under the civic govern-

DANIEL DOUGHERTY, the great Irish American orator, died in Philabilities which might ensue if such delphia on the 5th. He was born in that city on October 15, 1826, and after would greatly regret should the state of a course of study entered upon the prohis health necessitate the Premier's fession of law. He became noted as an

1859. He made the speech of welcome to President Lincoln at the Philadelphia Union League in January, 1864, and the speech nominating Gen. Hancock for the presidency in the Demoeratic Convention of 1880.

Ox August 23rd last our Holy Father Pope Leo XIII. was pleased to bestow a special Apostolic blessing on all those who in any way assist the Carmelite Fathers in the erection of the Hospice of Mount Carmel at Niagara Falls. This should be a new incentive for our readers to help along the good work.

TORONTO has lost a noble Bishop in the death of Right Rev. Dr. O'Mahoney, particulars of which will be found in another portion of this week's issue of the RECORD. Hard and persevering work in the cause of Holy Church was the guiding motive of the saintly prelate's life, and the people of Toronto, particularly the faithful of St. Paul's parish, will sadly miss the cheerful, kindly words and the holy admonitions of the good Bishop who is now no more. His works will live declared to be a clever girl by the after him and his memory will be amongst whom he labored so incessantly, and to whom he had ever been the faithful and watchful shepherd.

> "There was a time when Mr. Blake was a representative Canadian, but at present he represents nobody but himself. He has no recognized standing in either of the parties in this country, and is not in a position to speak for either the one or the other of them; and for him to attempt to do so would be resented as an impertinence. remarks, of course, refer to Mr. Blake in his quality as a public man and a politician, not as a private citizen."-Toronto Mail.

This is a very strange statement in deed when we consider that the members of the House of Commons of Canada, with the exception of a meremoiety, hold precisely the same views as Mr. Blake on the Home Rule question; and were a vote of the people of the Dominion taken as to the question of a separate Parliament for Ireland, we doubt not nineteen out of ture. Furthermore, the people of the reality. United Kingdom, by a majority of at quarter of a million, have decided in favor of adopting the scheme which Mr. Edward Blake advocates. Why, then, say that he represents nobody but himself? Toronto Orangemen, by their spokesman the Mail, have a habit of representing Ontario as the whole of Canada, and Toronto as the whole of Ontario.

THE Hon. E. Blake will be given a warm welcome by the Home Rulers and young Liberals of Toronto on his return to that city. Arrangements have been made to welcome him with Home Rulers will unite to pay honor to the distinguished Canadian statesman who has devoted himself to the work of aiding to secure Home Rule for Ireland.

THE Anglican Bishop of Liverpool has expressed the opinion that owing in a great measure to the decision of the Privy Council sustaining the Ritualism of the Bishop of Lincoln, there will be a schism in the Church should disestablishment take place. He says there is no doubt that the Church will split into two distinct bodies. The Bishop is probably in a position to know of the hatred which exists between the High and Low Church parties, and it must be intense if the facts warrant such a declaration of

A RECENT decision by a French Court is evidence that religious animosity may prevail with French judges, just as it seems to have done with the judicial committee of the Privy Council of England, in dealing with the Manitoba school case. At all events, the decision in France is equally based upon the principle that one law is to be applied to Catholics. and another of opposite import where the enemies of the Catholic religion are concerned. The Vicar Apostolic of Madagascar, Mgr. Cazet, has been con demned by the Court of Aix because of his having published a pamphlet in which the dangers of Freemasonry are explained, and the penalties under the Devil's Punch Bowl, and rushes which the Church forbids Catholics to become members of the association or to encourage it in any way. Yet allover France Freemasons are freely per- in all their details of rugged sublimity

lectures that were greatly in demand. calumniate it in speeches, books and Among his noteworthy addresses was journals. Mgr. Cazet is a Jesuit, and one delivered before the literary soci- there are none more frequently calumeties of Lafayette College, which was niated by the Freemasons than the quoted and commented on by Lord members of this illustrious religious in time for dinner, for which the day's Lytton in the House of Commons in order, yet the latter are not allowed to return blow for blow, while their enemies are allowed freedom to act as they see fit in the matter. It is, per contra, a sign that France is gradually returning to a policy of reconciling the Government with the Church when we find that the Minister of the Interior has interdicted recently a pamphlet grossly insulting to religion, and that some immoral and irreligious pictures have also been seized by the Paris police, and their continued publication prohibited.

## LETTER FROM REV. DR. FLAN-

Nenagh, August 27, 1892. Arrived at the gap itself we are directed by our guide, this time the bugler who made all arrangements for boat, ponies and lunch; we turn round to view the road up which we have been ascending, and contemplate its borders of rocky hills and far-reced ing vales which present in their rugged vastness and changing beauty a striking and magnificent coup d'oeil. We soon are on the upper lake, with four brawny men at the oar, who seem in the very best of humor, for they laugh and sing in chorus as they bend to their work. Out in mid-lake we turn on our benches to take a last look at the purple mountain whose heathery brow is lost in the clouds. The next object of admiration is the Eagle's Nest, a rocky cliff that stands up several hundred feet above the waters, and which repeats, note for note and bar for bar, every tune blown from the trumpet of our guide. steady the arm of the latter he was obliged to land. He then concealed himself behind some clumps of trees, These Blake of the hill opposite became loud and resonant with the sweetest sounds. Were we not aware of the near presence of our hidden guide, we could have sworn that the Eagle's Nest had more than one brass band performing along its dizzy boulders. It was here that one of our boatmen stood up and shouted "Are you there Paddy Blake, when the same question came back in its entirety — "Paddy" — (echo)
"Paddy," "Do you speak French?"
Echo — "Speak French" — "Parlez
vous Français." Echo — "Parlez vous
Français," etc. The conversation
was thus carried on very amusingly for some time between our boatman every twenty would favor that depar- and Paddy Blake, until echo seemed a

The island we had touched is called "Arbutus Island," from the marvellous growth of this plant, called by the Latins oggigia, or strawberry tree. The arbutus grows only in Killarney, and in some few places in southern France. Its fruit ripens towards the middle of October, and very much resembles the strawberry in color and formation, but is not used in general for food on account of its acrid taste.

Some of the most artistic and beautiful designs in carved wood and inlaid mahogany work are made from the arbutus, which on this island attains to a great size, and becomes no longer a shrub, but a tree of respectable dimen-

The lake here narrows, but only to expand again as you turn suddenly to

After another mile of widening river you see ahead the old Weir Bridge; and there it is that the chief part of the drop of four feet between the upper and lower lake occurs. The boatmen shorten their oars and tell you to sit still as the boat shoots the rapids; the water boils up on both sides, but there is little or no danger. The nerves are tried, however, and as our boat went too close to a rock and was suddenly jerked out again, well nigh swamping us, the ladies screamed a scream; but all danger passed away instantly, and the scream ing was succeeded by good-humored banter.

The middle lake, which is now entered, is noted for its tiny islands, covered with the wildest and most luxuriant growth of flowering shrubs, whose fragrance fills the air; and the "Meeting of the Waters," a name given to the sweet spot below the rapids, because there the channels around Dinish meet, until you enter a cul de sac of water, from which it seems impossible to emerge. We now reach Lower lake, into which we debouch by round ing an arm never suspected the shrewdest at guessing, and, gliding under Bricken's Bridge, we enter Glena Bay, which opens out gradually until we find ourselves well launched upon the Lower lake. Here we pause to first look back and view the receding hills just left behind, and which, though wild and distinct in height and color, yet nestle so close to each other,

resignation; but should this occur, orator and humorist, and had several mitted to denounce the Church and and placid grandeur of hill and lake.

Leaving the wooded Isle of Innis-fallen on our left, we rowed directly to Ross Castle, where we left our jolly oarsmen and found a wagonnette in waiting to convey us to our hotel, just wanderings had given us a keen

relish and wholesome appetite It was now 6:30 p. m., and the many visitors and tourists who had just re turned from their various rambles. most heartily joined us in doing justice to the substantial Irish dinner provided by mine host of the Victoria hotel.

A pleasant after-dinner promenade through the town that evening introduced us to the cathedral, a very substantial and capacious structure, capable of accommodating one thousand five hundred worshippers.

The Bishop, Right Rev. Dr. Coffey, to whom I was introduced, preaches at 8 o'clock Mass, when at home ; while a ermon is preached at the last Mass by the parish priest, or one of the curates usual in most of the churches in Ireland, High Mass is sung only on he solemn feast days ; but the Rosary with Benediction, and in some churches Vespers, are largely attended every Sunday evening at 7 p. m.

We spent Sunday afternoon in driving around the beautiful demesne that skirts the lower lake, the most interesting feature of which was a visit to Mackross Abbey, one of the best preserved of the old churches and monasteries that were built in media-

val times.

This abbey was founded in 1340 by Donald McCarthy, as a friary for conventual Franciscans. Its walls and gables still exist-all covered with the ubiquitous ivy, that is so typical of Ireland's Faith: ever fresh and green, through sunshine and storm, clinging to and upholding a down-trodden but ever hopeful race of people. All the arches and traceries of the transept windows are still preserved, and bein composed of chiseled stone, each solid piece laid upon another of the same shape and kind, without any cement visible, it is astonishing, if not mirac ulous, how all the parts have held together so firmly, braving defiantly the gusts and rains and all-devouring maw of centuries. In the centre of the old ruins is found the garth or open space, that gave light to the interior, and afforded breathing spot for the monks. around this square courtyard are the cloisters, arched on two sides and pointed on the other two, but all beautifully carved in stone. In the midst of the garth stands a gigantic yew tree, probably the largest, if not the oldest, in existence. It is said to have been planted by the Franciscans when they entered into possession of their secluded home five hundred years ago. Its trunk is about six feet in circumference and its branches grow up and out over the abbey walls, overshadowing the whole courtyard below

From the abbey we drove by the Herbert demesne through the Mackross Peninsula, all dark with arbutus, holly and old oak trees, interlacing their branches in each other, leaving free encumbrance nothing but the smooth roadway, that is bordered with laurel trees, holly rhododendrons and other flowering shrubs in endless profusion.

narrow neck leading over Bricken Bridge over the channel connecting the middle lake with Glena Bay, until we reached the refreshment cottage, and found other gay parties, who made their way in boats to the spot we reached by car, and a pleasant though unexpected reunion of American friends occurred, when lunch was served and toasts proposed to Killarney, Home Rule and the star-spangled

banner. The fellow-passengers who cross the

occasionally in blossom. No wheat fields could be discovered. We found, No wheat on enquiry, that American flour has closed up all the old flour mills in Ireland, and that it does not pay to grow wheat any more in a country that is the grandest in the world for raising herds of sheep and unrivalled flocks of the fattest cattle.

## THE PILGRIMAGE TO STE. ANNE DE

Arrangements have, we understand, been completed for a pilgrimage to Ste. Anne de Beaupre from Smith's Falls, including points on the C. P. R. as far west as Tweed; north as far as Almonte and east as far as Green Valley. The pilgrimage will start on Monday, 26th September, instant. The rates are remarkably low: \$4.25 from Smith's Falls, with a sliding scale from the other points based upon their respective distances from Ste. Anne's, \$4.70 being the figure from Tweed. The tickets will be good for five days, thus giving an opportunity to visit color, yet nestle so close to each other, they are styled "the happy family."

To the right we soon perceive towering above us Torc mountain, with its wooded sides running down to the water's edge. To the right, further on, is seen the hill of Mangerton, with its cascades, or rather cataracts, that flow out from the lake above, called the Devil's Punch Bowl, and rushes down madly over the impending rocks.

But it would be impossible for me, as it would be tedious to your readers, to describe Killarney's surroundings in all their details of rugged sublimity and placid grandeur of hill and lake.

her most famous shrines, and the manifold blessings which so often flow therefrom—a visit to that little village, nestling against the hills on the banks of the noble St. Lawrence, and to the ancient Capital itself—the cradle of Catholicity in our hand—will well repay the pilerim

## DIOCESE OF LONDON

Another grand editice for the worship of Almighty God is about to be erected in this diocese. The parish of St. Mary's does not contain as large a Catholic population as many of the other parishes in this western part of Outario, but what is wanting in numbers is fully made up in fervor and attachment towards the Church of God and in obedience to its teachings. Father Brennan, the parish priest, is to be congratulated on this happy condition of affairs; and to his incessant labors for many years may be attributed in large measure the keen interest taken by his good people in all undertakings having in view the glory of God. For some time it has been considered that the present church had become inadequate to the wants of the parish, and steps have therefore been taken to erect a much larger and grander edifice.

Sunday last was a day of joy to His Lordship the Bishop of London and to the parish priest and people of St. Mary's, for on that day was solemnly laid, with all the impressive ritual of the Church, the cornerstone of the beautiful temple which will soon be the pride not alone of the Catholics, but of the entire population of the town. His Lordship was assisted on the occasion by Rev. Father McBrady, of St. Miray's, of Stratford; Rev. John Connolly, P. P. Biddulph; and the pastor, Rev. P. Brennan. The sermon of the day was preached by Rev. Father McBrady. It was an eloquent and powerful discourse, and created a very profound impression on the large congregation, many of whom were our separated brethren.

His Lordship also delivered an address appropriate to the occasion. His words were listened to with the closest attention, and his timely admonitions, in eloquent and choice language, will long be remembered with profit by the immense concourse of people present. A very liberal collection was taken up.

## ARCHDIOCESE OF TORONTO.

RECEPTION AND PROFESSION OF NUNS AT THE MONASTERY OF THE PRECIOUS

One of the most solemn and interesting ceremonies of the Catholic Church took place in the beautiful little chapel of the monastery of the Precious Blood, Toronto, on Thursday, 8th Sept. The day being the anniversary of the nativity of the Blossed Virgin, was selected as the most appropriate day for the reception of three young ladies becoming members of the community of the Precious Blood. The ceremony of making their solemn vows, consecrating their lives to the worship of the most Precious Blood of Jesus and Mary Immaculate, was performed by His Grace Archbishop Walsh, assisted by Vicar-General Rooney, Rev. Fathers Marijohn (Provincial, 8t. Basils), Brennan, Walsh, Teefy, Christian, Cherrier and J. Collins.

Miss Zoe Gilmour, of Montreal, and Miss Sarah Fallerton, of Toronto, received the habit, and will be known in religion, respectively, as Sister Mary of the Incarnation and Sister Mary Agnes.

Miss Gilmour is the third daughter of the family who are nuns.

Miss Gilmour is the third daughter of the family who are nuns.

Miss Aurelia Benoit, of St. Hyacinthe, made her final yows, her name in religion being Sister Mary Immaculate. This young lady is a niece of the Lady Prioress, and the second of the family who joined the Sisterhood. She was dedicated to the Church from her infancy, having been placed in a convent at Quebec at the early age of three years. Coming to Toronto when she was only seven years, she has been educated by the Sisters of the community, and is devotedly attached to the order. She is now in her seventeenth year. Her delighted parents were present.

Rev. Father Teefy preached an appropriate sermon, taking as his text, "This is the day the Lord made, let us be glad and repoice."

He gave a beautiful picture of the life of the Blessed Virgin from her infancy to her

rees, holly rhododendrons and other owering shrubs in endless profusion.

Passing Dhu Lough we crossed a harrow neck leading over Bricken Bridge over the channel connecting the middle lake with Glena Bay, until the particle of the Bridge over the channel connecting the middle lake with Glena Bay, until the particle of the life of the Blessed Virgin from her infancy to her death—her humility and purity, her devotion that the particle of the life of the Blessed Virgin from her infancy to her death—her humility and purity, her devotion and over the channel of the life of the Blessed Virgin from her infancy to her death—her humility and purity, her devotion and over the channel of the life of the Blessed Virgin from her infancy to her death—her humility and purity, her devotion her believed to the life of the Blessed Virgin from her infancy to her death—her humility and purity, her devotion her believed to an object the life of the Blessed Virgin from her infancy to her death—her humility and purity, her devotion her believed to an object the life of the Blessed Virgin from her infancy to her death—her humility and purity, her devotion her patience, humility, purity and chastity, her devotion her patience, humility, purity and chastity her before the life of t

tion.

His Grace the Archbishop of Toronto then proceeded with the usual form of reception, which was most intensely touching as well as inspiring.

The monastery of the Precious Blood is

The monastery of the Precious blood is located on St. Joseph street, nearly opposite St. Michael's college, surrounded by beautiful grounds and a carefully cultivated garden. There has been an addition made to the building lately, and it is now one of the pretiest and most commodious religious institutions in the province. The interior is The fellow-passengers who cross the Atlantic become fast friends and enjoy nothing so much as an unexpected meeting; and certainly on this occasion, with the magnificent surroundings and the lovely weather with which we were blessed, no scene of festivity could be more child-like or more charming.

Next day we started north, and began to survey the details of agriculture and home life in Ireland, as seen from American spectacles.

We found the people all engaged in hay-making. Oats and barley looked well and promising, but were still green—it was the 23rd July. Potatoes were very healthy in appearance, and occasionally in blossom. No wheat

## How Manitoba Looks.

How Manitoba Looks.

Dear Catholic Record—Having just returned from Manitoba. I thought that perhaps the observations of a former resident would be of interest to our people here.

I took passage from St. Thomas vio., C. P. R., and the trip as far as Winnipeg was one of the many Canadian trips never to be forgotten, as the scenery of rock and water is something of a wild and romantic nature.

Arriving at Winnipeg I took the Pembina branch of the C. P. K. for Pilot Mound, a distance of about one hundred miles. Arriving at Pilot Mound I betook myself and baggage to an old resident of London. Chas. Carrothers, who made himself wealthy and also respected by keeping a first-class hotel in the land of wheat and honey.

Next day my worthy host drove me out some miles in the country. The crops and farms had there is no doubt that Manitoba will yield largely to the world's wheat crop this year, and gain for her Province a name that will increase her population many fold before the close of next navization.

Southern Manitoba is fast becoming a thickly populated country, and the class of buildings and quality of stock is equal to any part of our Dominion.

As I passed through the different townships where the school sections were adorned with a nice, neat school house, I inquired from the residents their feeling as to the school question, and the great majority, both Protestant and Catholic, thought that the Separae school system was a good method, and one which is alike fair to all denominations. It was established by the Catholics, and paid for by them. Many Protestants ask: "Why should we be deprived of that right?" Under this system the Province has rapidly grown. The Catholics, too, claim the right to have their religion taught in their schools, and the majority of Southern Manitoba people say: "Why should they be deprived of it?" or "Why should one be handicapped when it could so easy, as in times gone by, to go ahead?"

J. C. B. Firske, Veterinary Surgeon,

## THE MUSIC OF WORSHIP.

That Which is Appropriate to the Celebration of Catholic Mysteries,

Right Rev. Bishop Marty writes: Music is one of the seven fine arts, which exhibit the divine in material forms and elevate the heart and mind of man to the knowledge and love of God. Architecture, sculpture and painting speak to the eye, eloquence, poetry and music to the ear, and the drama of Bethlehem and Nazareth, of Tabor and Calvary is repeated every year, and even every day in our sanctuaries. In the ceremonies and the worship, as ordained by the Spirit of God, Christ's life is ever continued and the life-giving intercourse between God and man daily enacted.

In this communion of truth and grace God is everything and man is drawn and enabled by Him to perform those inward acts of adoration, praise and thanksgiving by which God is glorified and man sanctified. The outward form of these arts is truly sacramental, indicating as well as producing communion with God. As the sacrifices were daily offered in the temple of Jerusalem and the sacred canticles sung by the Levites at stated hours, so in the new Law the sacrifice of the altar and the sacrifice of praise have daily filled the life of God's During a thousand years the Divine Office and the solemn High Mass were chanted in thousands of cathedrals, monasteries and convent by men and women consecrated to God, and on Sundays and holidays the emperors and princes, the knights and warriors, the whole people would join in the performance of a duty, which gave the fortaste of heaven. Nowhere, in fact, are the heavenly and the earthly Jerusalem more closely united than in the choirs and sanctuaries re sounding with the psalms of the Old Testament and the hymns of the New Never will man feel himself more truly a living member of that immortal and glorious body, of which Christ Jesus is the head, than during those sacred hours of Catholic worship, in which nations and centuries com-The Divine Office is still mingle. chanted day and night in the cathedrals of Europe and Spanish America, but the powers of darkness have destroyed the greater part of the monas teries and convents and silenced the choirs of monks and nuns who had erected them, but still the celestial fire has been preserved in the hearts of the Catholic people, and one by one we see such sanctuaries rise again in all parts of the world and especially all over the United States. Wherever they are found, they are the centers of devotion and piety, of learning and virtue, fountains of divine life and heavenly progress for the surrounding popula-tion. From these homes of God go forth the men and women who are to guide and lead the masses once more to a higher destiny and a better life than that of material improvement and sensual enjoyment. By their systematic and united efforts, the number o those will steadily and rapidly grow. who can testify with the psalmist: "C Lord, I have loved the beauty of thy house and the dwelling place of thy glory. (Ps. 25, 8). How levely are thy tabernacles, O Lord of hosts! My soul longeth and fainteth for the court of the Lord; my heart and flesh have rejoiced in the living God. Blessed are they that dwell in thy house. O Lord, they shall praise Thee forever For better is one day in thy courts above thousands. I have chosen to be the last one in the house of my God, rather than to dwell in the taber nacle of sinners." (Ps. 83).

When the music composers and the organists and singers shall have been educated in that school, they shall not be compelled any more to draw their inspiration from the opera house and to borrow their melodies from the street and theater. They will again appreciate and cherish, understand and re roduce the Church music, which the Holy Spirit, dwelling in and governing the Church, has provided for her by men inspired and guided by His Grac and fitted for this work both by nature and supernatural gifts. The texts as well as the melodies of the Sacred Songs have been supplied by such men, men of God, from the days of Moses and David to the times of Pius IX. and Leo XIII.

The Psalms, which had been the soul of divine worship in the temple of Jerusalem, passed as a sacred heritage into the hands of the Apostles and their neophytes, Greeks and Romans; this treasure was then increased by hymns of the Saints and Fathers of the Church: Athanasius and Basilius, Ephrem the Syrian and Gregory of Nazianz Ambrose and Augustin, Prudentius and Sedulius. The melodies, which had come from the Holy Land were blended with the music of Greece and systematized under the laws of its arts in Alexandria, Rome and Milan. The first six centuries of the Christian era were the period of Genesis for Theology and Liturgy. Both found their permanent Constitu tion in Gregory the Great, the last Pope of the primitive and the first of the medæval Church. The Roman Liturgy and Roman Chant were crystallized in his life and example, in his teachings and writings. Gregory's Antiphonarium and Sacramentarium contain the norm and form of divine worship, the living source of the evergrowing stream of praise and sacrifice, of devotion and sanctification.

and body; it is individual as well as social; it brings about the union of all

and all time, and only secondarily otional.

Prayer, according to St. Gregory, enlightens the mind of the most learned as well as of the simple ; it purifies and onsoles the heart; it elevates and directs the will, by the truth, the beauty and goodness of God. It is the source of wisdom and strength, of and happiness. In it speak to God and He speaks to us. The full understanding of the words used in this conversation is therefore the first aim of the Church. To bring the sacred text of the Liturgy fully and distinctly to the bodily and mental ear of the congregation is the principal intention of the sacred chant, as contained in the official books published by the Church for priests and people. The melodies of the Church, people. The melodies of the Church, handed down to us from the days of the apostles in uninterrupted tradition, consist of musical phrases commensur ate with and organically adapted to the grammatical phrases and parts of the sacred text. They are not descriptive, not expressive of feelings, nor aiming to arouse them, but address themselves to the mind and intelligence and are intended for the spiritual rather than for the sensual part of Still there is a fitness and proman. priety of expression, a variation and repetition of rythm and accent which helps the understanding as well as the memory and gives to the whole assembly the chance of combining in one common sentiment. The spirit and grace of prayer is therefore indispensable to the science and art of Church Music; whilst the parallelism and antithesis or oriental poetry appears as its principal feature.

FIVE-MINUTE SERMONS.

Fifteenth Sunday after Pentecost

THE FRUITS OF A BAD LIFE. Be not deceived, God is not mocked; for what things a man shall sow, those also shall he reap. (Epistle of the day.)

One would think, my dear friends, that the Apostle would hardly have needed to remind any one having common sense, or even a little experience of such an obvious truth Surely no one expects, when planting some kind of seed, to have some other kind of crop come from it. men," says our Divine Lord, "g " gather grapes of thorns, or figs of thistles?" we are all well aware that if we want to grow any kind of grain or fruit we must sow the seed or plant the ree which produces it.

And yet, strange to say, though w all do acknowledge this law of nature in everything outside of ourselves, we apply it to ourselves, and especially to our souls. simply pertaining to the body we do indeed know that the cause will produce its effect. If we sow the seed of some fatal disease in ourselves we expect it to break out and run its course we do not believe that, as a rule, tears, or even prayers, are going to stop it.

But when it comes to the soul, many Christians seem to think that every thing regarding it may be shifted at their own will; that they may go on for years sowing the seeds of all kinds of abominable vices in their souls, and that, later on, whenever they may desire, all this work can be undone in a moment, and those souls, which sin has rotted through and through, can be put right back where they were as they came from the baptismal font, or even set on a perfect level with those in which the seed of every virtue has been implanted and carefully nurtured rom childhood. Ah! my dear brethren, this is a

great and a terrible mistake. Hear the words in which St. Paul continues: "He that soweth in his flesh, of the flesh also shall reap corruption; but he that soweth in the spirit, of the spirit shall reap life everlasting."

"He that soweth in his flesh, of the flesh also shall reap corruption. is the great evil of sin, which repentance, however sincere, cannot utterly True contrition will, no doubt, especially if accompanied by the sacrament of penance, take away the guilt of sin : but unless it be very intense. and accompanied by an extraordinary love of God, like that of the great saints, it will not, in releasing from guilt, remedy all the deformity which long-continued habits of vice have worked in the soul. Yes, sorrow may come in such an overflowing torrent as to break down and sweep away all obstacles in its path; but how often does it come so? To have such sorrow for sin is a rare and remarkable grace from God which the sinner has no right

to expect.

All this is especially true, as th words of the Apostle teach us, of the sins of the flesh, such as drunkenness and impurity. The body will hang on to sin after the soul has given it up and will drag the soul again down with it. Oh! that those who are addicted to these horrible sensual habits would realize their danger, and feel the net which the flesh has been weaving round their spirit. But no; they go on from week to week, from month to month, making, it may be, now and then a feeble effort to escape; but too often it can be seen after each confession, though they are indeed on their feet again, that the odds against them are greater than ever, and that their weapons are dropping out of their

Brethren, grace is powerful, surely; devotion and sanctification. but you are much mistaken if you Prayer engages the whole man, soul think it is going to destroy and make of no effect the law of nature. yourselves to the combat which is becreated spirits; the combination of the fore you while there is yet time; for material and spiritual world in giving the time may come, and perhaps sooner It is essentially super- than you think, when the corruption natural and therefore, intellectual first of the flesh will quench the feeble spark turning of the Serchio, which was

Their Exploits in Italy Told by Irish Protestant Lady.

The influence exercised by Irish missionaries on the Christianity of Europe at large, though known students and antiquaries, has not received that recognition from the gen eral public which so interesting a fact deserves. The delightful volume just published by Miss Stokes, under the title, "Six Months in the Appennines; or a Pilgrimage in Search of Vestiges of Irish Saints in Italy," will do much to popularize a subject at once so vel and instructive, says the London Tablet. The authoress, well known for her researches in Irish art and archæology, tells us in her preface that her present work, restricted en-tirely to the development of her theme in northern Itaty, is but the first instalment of a series from other cour tries on the continent, where Irish missionaries and teachers founded monasteries and schools in the dark The object of her researches is iges. twofold, being, as she declares, "quit as much to find a clue to the origins of Irish art, and to discover the reason for the development of certain styles in Ireland, as to search for the material remains, the personal relics and other memorials of men whom we are proud to own as countrymen." The fact that Ireland was, in the sixth and seventh centuries, so prolific of holy men as to be able to send out mission aries to continental countries where paganism was still the most vital belief in remote places, presents itself to us in a new and striking light. We thus realize in a fuller sense than before the meaning of the epithet " ISLAND OF SAINTS."

as applied to a country which, though so far remote from the centre of Chris tianity, was thus the bearer of its light to peoples much nearer the source of its diffusion. A work which helps to elucidate so strange a reversal of the ordinary course of events is a valuable addition to the study of religious progress through the universe. Stokes, not satisfied with gathering her information second hand from the shelves of libraries and museums, followed the track of the subject of her memoir to those remote parts of Italy where there still remains so much of interest to be gleaned by the prising student of history and man-ners. To each narrative of her several voyages of discovery she prefixes the legendary history of the saint whose career it was intended to illustrate, finding in each case local records or remains tending to throw new and curious side lights on the main story.

The first whom she thus follows in his wanderings is St. Findbar, invoked in Ireland by many who knew little of his actual story. Born at the close of the fifth century, the son of one of the Kings of Ulster, and called Findpar from his hair, he was sent as a boy to school at a monastery, founded by St. Ninian, on the opposite shores of Galloway, in Wigtonshire, called, from its being the first house of chiselled stone seen in that country the Canada Casa, or, in the Britisl language, Whitherne, "The White House." After a pilgrimage to Rome, which he reached when Pelagius I. occupied the Pontifical throne, he returned to Ireland by the desire of that Pontiff, in order to complete the work of its conversion, begun by St. Patrick. He settled down at the monastery of county Down, an establishment which, founded by the latter saint, had languished and fallen into disrepair since his death. Here he created a flourishing seat of learning, numbering among his pupils St. Columba, the among his pupils St. apostle of Iona. But his native land was not destined to be the principle field of his labors, and he returned Italy, apparently desirous of spending his closing years in that solitary which, from the example of the Egyptian monks, had been spread through the countries of southern Europe. But the.

FAME OF HIS SANCTITY

having been carried from the grottoe of the Monte Pisano, when he had taken up his abode, to the neighboring town of Lucca, its people the ranks whose native priesthood had been thinned by the famine and pestilence consequent on the Gothic war, claimed him for their Biship—a charge which the reigning Pope, John II., commanded him to undertake. The name Frigidianus, then assumed by him, Italianized as Frediana, is that by which he is still venerated in his adopted country. Not only in his own episcopal city, but throughout his entire diocese, then so extensive as to nclude those of Florence, Pistoria and Volterra, many churches were dedi cated to his name, and in the former city it is borne by an entire quarter which it has not, however, preserved from evil notoriety as the Alsatia of crime and vagabondage. Contem poraneous with his pastorate was the rule of the Arian and semi-savage Lombards in Italy, described by Gregory the Great as the most tremendous persecution the Church had yet endured. His influence extended to these heretical invaders, many of whom embraced the true faith under his teaching, and from persecution became patrons of the Church. Some of the miracles attributed to him by legendary fame, Miss Stokes found portrayed in early mediæval painting and sculpture in quaint designs produced for us in the pages of her book. The most celebrated of these prodigies was the

of contrition which God has hitherto devastating the country, into a new devisiting the country, the a new given you, and in which lies your only hope.

IRISH SAINTS.

devisiting the country, the a new bed, traced for it by the saint with a rake or hoe. So he is portrayed by Fra Filippo Lippi, with the docile stream following in the path prescribed for it. cribed for it. Miss Stokes tracked his footsteps to

the romantic solitude of his hermitage on Monte Pisano, where the Rupe Cavo, the cavern that gave him shelter, and found by her in the same state as when he occupied it. An overhanging rock garlanded with creepers forms its roof, under which low walls, built by the monks, divide the interior into separ ate cells or chambers. Here, not only San Frediano, but St. Augustine Bishop of Hippi, led for a time an anchorite's life, according to a tradition followed by many authorities. It seems to gain confirmation from the fact that five hermits of the Augustinian order are proved by our authoress, on the evidence of contemporary documents, to have occupied the place in the middle of the thirteenth century. After an interesting sketch of St. Sillan,

ANOTHER IRISH SAINT buried in Lucca, Miss Stokes passes on to the life and records of St. Colum banus, born, like St. Finbar, of royal parents in Ireland, and, like him, destined to combat the Arian heresy brought by the Lombards into Italy. After having confuted their doctrines at Milan he obtained from their king a grant of the district of Boddio, a wild and desolate tract in the Apennies where, in the solitude of impenetrable forests, the people still continued to exercise the pagan worship suppressed by law elsewhere. In this wild spot the saint founded a monastery famous through the middle ages. It is still rich in memorials of him, among which are a series of archaic bas reliefs representing his life and and miracles in the most primitive style of

An interesting antiquarian dis covery made by Miss Stakes was that of the old well of the monastery, of which by a singular clause in the character of the Lombard King Agilulph, only half was bestowed or the saint. Her delight was great on asking to have the oldest well out to her, to be shown one actually bisected by the monastery wall, the other half being in the town outside.

The lives and wanderings of many other Irish saints are traced out with the same fidelity of loving detail, giving as the result a wonderful pic ture of the activity of piety and learn ing in the Ireland of the "dark ages." It is almost a reproach to Catholics that the study of such a novel chapter in hagiology should have been left to on who does not professedly belong to their faith, and they may be stimulated to similar research by finding how much of interest and value remains to be discovered in this field. Even by a Catholic, however, the tenderness and reverence with which Miss Stokes treats her subject could scarcely be surpassed.

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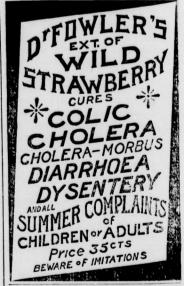
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LADY

SEPTEMBEI

CHAPTER I.

"She has no or her." she continu carried him away, 'll never come back San Antonio, he's g we can't go there n to New York ; bu heaven where papa there are no trains there, now, but by

The boy listened prattle with a sad easily now and the might reach her ea to be sleeping, sle with that hot flush cheeks.

"Have you ever he asked, looking head nestled again taken off her hat. fortably curled up Tony in her lap. perfectly satisfied "Oh, no ; I've n only on the rar Carlo, and kitty, a and my pony,

low. I used to rid lifted me on, and Sunflower was so I-I loved him he's gone away, again. Here the rosy li in Tony's feathers a sob made the lis "Come, come, care for the blue l

In a moment, raised, and a smil Oh, I do tears. have him I won't "I'm quite sure sent. Now, let n home. Illive in have lots of pets,' to describe so ma that the child forg

ing; and soon, vittle head droope ing with her rosy his shoulder, and And so the long away, and the tra destination, while child slept, happi strange fate that city, of which the

even now visibl light of the even CHA TONY GOES Y And now that was so near, the

gan to bestir the look a little mo frowsy heads we hats and bonnet even the fretful coaxed into shap able in their se their mothers w mingled relief ar Lady Jane di disengage Tony

to consign him t looked up with her mother, who "Why, mama," been asleep, an dream ; I thoug and the blue he My dear, yo young gentlema We are near Ne

me smooth your But, mama The boy was he looked at th It will amuse it'll be no troub "I suppose I

bird must go to

The boy held and Lady Jane "Oh, how go "I'll never, ne love Tony alwa At that mom although he wa smothering a parting with th really prized, had gone out and she was al out any certain

vaguely passin lady turned ar I am goi not a nearer st city, than the Certainly, the train wil minutes. Yo and the ferrycarriages and where you wi

ing again.

save an hour. "I'm very are not expe like to reach t far to the ferr 'Only a fe trouble findin to add. "Can

way?" when the door an

Grate-na! pa Before he c the request, the them toward th

LADY JANE. CHAPTER I.-CONTINUED.

"She has no one but me to love her," she continued, lowering her "They took papa from us, and carried him away, and mama says he 'll never come back. He's not gone to San Antonio, he's gone to heaven; and we can't go there now. We're going to New York; but I'd rather go to heaven where papa is, only mama says there are no trains or ships to take us there, now, but by and by we're going

The boy listened to her innocent prattle with a sad smile, glancing uneasily now and then at the mother. fearful lest the plaintive little voice might reach her ear; but she seemed to be sleeping, sleeping uneasy, and with that hot flush still burning on her

"Have you ever been in New York?" he asked, looking tenderly at the little head nestled against his arm. She had taken off her hat, and was very comfortably curled up on the seat with Tony in her lap. The bird also seemed perfectly satisfied with his position.

"Oh, no; I've never been anywhere only on the ranch. That's where Carlo, and kitty, and the lambs were, and my pony, Sunflower; he was named Sunflower, because he was yel-low. I used to ride on him, and papa lifted me on, and took me off; and Sunflower was so gentle. Dear papa —I—I loved him best of all and now he's gone away, and I can't see him

Here the rosy little face was buried in Tony's feathers, and something like a sob made the listener's heart ache. "Come, come," he said softly, "you mustn't cry, or I shall think you don't

care for the blue heron."

In a moment, her little head was raised, and a smile shone through her tears. "Oh, I do, I do. And if I can

have him I won't cry for the others." "I'm quite sure your mama will consent. Now, let me tell you about my home. I live in New Orleans, and I have lots of pets," and the boy went on to describe so many delightful things that the child forgot her grief in listening; and soon, very soon, the weary little head drooped, and she was sleeping with her rosy cheek pressed against his shoulder, and Tony clasped close in

And so the long, hot afternoon passed away, and the train sped on toward its destination, while the mother and the child slept, happily unconscious of the strange fate that awaited them in that city, of which the spires and walls were now visible, bathed in the red light of the evening sun.

CHAPTER II.

TONY GOES WITH LADY JANE.

And now that the end of the journey was so near, the drowsy passengers began to bestir themselves. In order to look a little more presentable, dusty faces and hands were hastily wiped, frowsy heads were smoothed, tumbled hats and bonnets were arranged, and even the fretful babies, pulled and coaxed into shape, looked less miserable in their soiled garments, while their mothers were an expression of mingled relief and expectation.

mingled relief and expectation.

Lady Jane did not open her eyes until her companion gently tried to disengage Tony from her clasp in order to consign him to his basket; then she

young gentleman for his care of you. We are near New Orleans now, and the bird must go to his basket. Come, let smooth your hair and put on your

'But, mama, am I to have Tony?" The boy was tying the cover over the basket, and, at the child's question, he looked at the mother entreatingly. "It will amuse her," he said, "and it'll be no trouble. May she have it?" 'I suppose I must consent; she has

The boy held out the little basket, and Lady Jane grasped it rapturously.

"Oh, how good you are?" she cried.

"I'll never, never forget you, and I'll love Tony always.

At that moment the young fellow, although he was smiling brightly, was smothering a pang of regret, not at parting with the blue heron, which he really prized, but because his heart had gone out to the charming child, and she was about to leave him, without any certainty of their ever meeting again. While this thought was vaguely passing through his mind, the lady turned and said to him:

city, than the lower one?"

"Certainly, you can stop at Gretna; the train will be there in a few minutes. You cross the river there, and the ferry-landing is at the foot of fortune. Jackson street, where you will find carriages and horse-cars to take you where you wish to go, and you will save an hour."

"I'm very glad of that; my friends are not expecting me, and I should like to reach them before dark. Is it

far to the ferry?"

"Only a few blocks: you'll have no trouble finding it," and he was about to add, "Can't I go and show you the way?" when the conductor flung open the door and bawled, "Grate-na!

Grate-na! passengers for Grate-na!"

the platform, the train had stopped, and they had already stepped off. For a moment, he saw them standing on the dusty road, the river and the setting sun behind them-the black-robed, graceful figure of the woman, and the fair haired child with her violet eyes raised to his, while she clasped the

little basket and smiled. He touched his hat and waved his hand in farewell; the mother lifted her veil and sent him a sad good by smile, and the child pressed her rosy fingers to her lips, and gracefully and gravely threw him a kiss. Then the train moved on; and the last he saw of them, they were walking hand in hand

As the boy went back to his seat, he was reproaching himself for his neglect and stupidity. "Why didn't I find out her name?—or the name of the people to whom she was going?—or why did'nt I go with her? It was too bad to leave her to cross alone, and she a stranger and looking so ill. She seemed hardly able to walk and carry her bag. I don't see how I could have been so stupid. It would'nt have been much out of my way, and, if I'd crossed with them, I should have found out who they were. I didn't want to seem too presuming, and especially after I gave the child the heron; but I wish I'd gone with them. Oh, she's left something," and in an instant he was reaching under the seat lately occupied by the object of his solicitude.

"It's a book, 'Daily Devotions, bound in russia, silver clasp, mono gram 'J. C.,',' he said, as he opened it; "and here's a name." On the fly-leaf was written

JANE CHETWYND From Papa, New York, Christmas, 18-.

" 'Jane Chetwynd, 'that must be the mother. It can't be the child, because the date is ten years ago. 'New York. They're from the North then; I thought they were. Hello! here's a photograph."

It was a group, a family group—the father, the mother, and the child; the father's a bright, handsome, almost boyish face, the mother's not pale and tear-stained, but fresh and winsome, with smiling lips and merry eyes, and the child, the little "Lady Jane," clinging to her father's neck, two years younger, perhaps, but the same lovely, golden-haired child.

The boy's heart bounded with pleasure as he looked at the sweet little face that had such a fascination for him.

"I wish I could keep it," he thought, but it's not mine, and I must try to return it to its owner. Poor woman! she will be miserable when she misses it. I'll advertise it to-morrow, and through it I'm likely to find out all about them.

Next morning some of the readers of the principal New Orleans journals noticed an odd little advertisement among the personals:
Found, "Daily Devotions;" bound

in red russia-leather, silver clasp, with am, "J. C." Address, Blue Heron, P. O. Box 111. monogram, "J. C."

For more than a week this advertise

CHAPTER III. MADAME JOZAIN.

Madame Jozian was a creolo of mixed "Why, mama," she said brightly, "I've been asleep, and I had such a lovely dream; I thought I was at the way at the result of the law to the la her mother, who was bending over her.

"Why, mama," she said brightly, "Tve black eyes, a nose of the hawk type, and I had such a lovely been asleep, and I had such a lovely dream; I thought I was at the ranch, and the blue heron was there too. Oh, I'm sorry it was only a dream!"

"My dear, you must thank this kind"

"Was a tall, thin woman with great, soft the other. Would world. Is, 28, and 33, each Box of Too, and Was, 29, and 33, each Box of Too, and Was, 29, and 33, each Box of Too, and Was, 29, and 34, 66, 11s., 28, and 33, each Box of Too, and Was, 29, and a resold at its, 14d, 28, 9d., 48, 6d., 11s., 29, and 33, each Box of Too, and wish the other. So, as she sat there alone, she looked for the black eyes, a nose of the hawk type, and lips that made a narrow line when closed. In spite of her forbidding features, the upper part of her face was a turney, and wishing that she was not so lame, so that she could run out to the station, wish my Raste was here; he's substantial transfer of the black eyes, a nose of the hawk type, and lips that it us go," see cried eagerly.

So, as she sat there alone, she looked it usually it will be to had a pound in the other.

So, as she sat there alone, she looked it usually it will be the black eyes, a nose of the hawk type, and lips that it us go," see cried eagerly.

So, as she sat there alone, she looked it usually it will be to had on the world.

So, as she sat there alone, she looked it usually it will be to had on the world.

So, as she sat there alone, she looked it usually it usually it will be to had on the world.

So, as she sat there alone, she looked it usually it us go.

The black eyes, a nose of the hawk type, and it us go," see cried eagerly.

So, as she sat there alone, she looked it usually it usually it us go.

The lifted them upward, as she often did, and no one would have believed that the owner of those innocent, candid eyes could have a sordid, avaricious nature, unless he glanced at the lower part of her face, which was decidedly mean and disagreeable. Her nose and mouth had a wily and ensnaring expression, which was at the same time cruel and rapacious. Her friends, and she had but few, endowed her with many good qualities, while her enemies, and they were numerous, delared that she was but little better nearly all go to the lower ferry, now. than a fiend incarnate; but Father Ducros, her confessor, knew that she was a combination of good and evil, the

evil largely predominating.
With this strange and complex character, she had but two passions in life. One was for her worthless son, Adraste, and the other was a keen desire for the good opinion of those who knew her. She always wished to be considered something that she was not—young, handsome, amiable, pious, and the best blanchisseuse de fin in whatever neighborhood she hung out her sign.

And perhaps it is not to be wondered at, that she felt a desire to compensate "I am going to Jackson street, which I believe is uptown. Is there not a nearer station for that part of the honestly deprived her of, for no one living had greater cause to complain of a cruel destiny than had Madame Jozain. Early in life she had great expectations. An only child of a well-to-do baker, she inherited quite a little fortune, and when she married the debonnair and handsome Andre Jozain, she intended, by virtue of his renown and her competency, to live like a lady. He was a politician, and a power in his ward, which might eventually have led him to some prominence; but in stead, this same agency had conducted him, by dark and devious ways, to life-long detention in the penitentiary of his State—not, however, until he had squandered her fortune, and lamed her for life by pushing her downstairs in a quarrel. This accident, had

herself deprived of her husband's support by the too exacting laws of his

poverty, her lameness, her undutiful around with timid, anxious eyes.

son, her lost illusions, over which she

Madame Jozain hobbled off for a son, her lost illusions, over which she mourned, as much as it was the utter futility of trying to make things seem better than they were. In spite of all her painting, and varnishing, and the bonnet and heavy veil, and bathed idealizing, the truth remained horribly the poor woman's hot forehead and apparent: She was the wife of a convict, she was plain, and old, and lame; she was poor, miserably poor, and she was but an indifferent blanchisseuse de "I'm better now, darling," the fin, while Adraste, or Raste, as he was always called, was the worst boy in the State. If she had ever studied the interesting subject of heredity, she would have found in Raste the strongest conhave found in Raste the strongest confirmation in its favor, for he had inherited all his father's bad qualities in herited all his father's bad qualities in "Have you travelled far?" asked

a greater degree.
On account of Raste's unsavory reputation and her own incompetency, she was constantly moving from one neighborhood to another, and, by a natural her eyes and leaned her head against descent in the scale of misfortune, at the back of the chair.

At the first glance, madame under-

New Orleans.

The small one-story house she occuits green door was reached by two small steps. Madame Jozain, dressed in a black skirt and a white sack, sat upon these steps in the evening and gossiped with her neighbor. The house to the ferry, and her greatest amuse-ment (for, on account of her lameness, stop and watch the passengers walking by on their way to the river.

On this particular hot July evening, she felt very tired, and very cross. Her affairs had gone badly all day. She had not succeeded with some lace she had been doing for Madame Joubert, the wife of the grocer, on the levee, and Madame Joubert had treated her crossly-in fact had condemned her work, and refused to take it until made up again; and Madame Jozain needed the money sorely. She had expected to be paid for the work, but instead of paying her that "little cat of a Madame Joubert" had fairly insulted her-she, Madame Jozain, nee Bergeron. The Bergerons were better than the Jouberts. Her father had been one of the City Council, and had died rich, and her husband-well, her husband had been unfortunate, but he was a gentleman, while the Jouberts were common and always had been. She would get even with that proud little fool; she would punish her in some way. Yes, she would do her lace over, but she would soak it in soda, so

that it would drop to pieces the first time it was worn. Meanwhile she was tired and hungry, and she had nothing in the house but some coffee and cold rice. She had given Raste her last dime, and he had quarreled with her and gone off to play craps" with his chums on the levee Besides, she was very lonesome, for there was but one house on her left, and beyond it was a wide stretch of pasture, and opposite there was nothing but the blank walls of a row of warehouses belonging to the railroad, and her only neighbor, the occupant of the next cottage, had gone away to spend a month with a daughter who lived

and see what was going on: and that boy, Raste, she wondered if he was throwing away her last dime. He throwing away her last dime. have no breakfast in the morning.

Then the arriving train whistled, and she straightened up and her face took on a look of expectancy.

"Not many passengers to-night," she said to herself, as a few men hurried In a moment they had all passed, and the event of the evening was over.

But no! she leaned forward and peered up the street with fresh curiosity. "Why, here come a lady and a little girl, and they're not hurrying at all. She'll lose the ferry if she doesn't mind. wonder what ails her?-she walks as

if she could'nt see. Presently the two reached her corner, a lady in mourning, and a little yellow-haired girl carefully holding a small basket in one hand, while she clung to her mother's gown with the other.

Madame Jozain noticed, before the lady reached her, that she tottered several times as if about to fall, and put out her hand, as if seeking for some support. She seemed dizzy and confused, and was passing on by the corner, when the child said entreatingly, "Stop here a minute, mama, and rest." Then the woman lifted her veil and saw Madame Jozain looking up at her, her soft eyes full of compassion.

"Will you allow me to rest here a moment? I'm ill and a little faint perhaps you will give me a glass of

water?"
"Why, certainly, my dear," said
"Why, certainly, my dear," said madame, getting up alertly, in spite of her lameness. "Come in and sit down her lameness. in my rocking-chair. You're too late for the ferry. It'll be gone before you get there, and you may as well be comfortable while you wait-come right

Before he could give expression to the request, the conductor had seized the lady's satchel, and was hurrying them toward the door. When he reached

herself upon it, looked very inviting. The mother sank into a chair, and dropped her head on the bed; the child country.

In her times of despondency it was not her husband's disgrace, her husband's disgrace, her mother caressingly, while she looked around with timid, anxious eyes.

glass of water and a bottle of ammonia, which she kept for her laces; then, with gentle, deft hands, she burning hands, while the child clung

mother replied after a few moments then turning to madame, she said in her sweet, soft tones, "Thank you so much. I feel quite refreshed. The heat and fatigue exhausted my strength. I should have fallen in the

madame, gently sympathetic.
"From San Antonio, and I was ill when I started;" and again she closed

At the first glance, madame under-stood the situation. She saw, from the street, in the little village of Gretna, stood the situation. She saw, from the one of the most unlovely suburbs of appearance of mother and child, that they were not poor. In this accidental encounter was a possible opportunity, pied contained but two rooms, and a but how far she could use it she could shed, which served as a kitchen. It not yet determine, so she said only,

The lady did not reply, and madame upon these steps in the evening and gossiped with her neighbor. The house was on the corner of the street that led and 'll come back on the ferry to see what's become of you.'

"No. No one expects me; I'm on she could not run with the others to see the train arrive) was to sit on her door-living on Jackson street. I thought I would go there and rest a day or so; but I did wrong to get off the train here. I was not able to walk to the ferry. I should have gone on to the lower station, and saved myself the exertion of walking."
"Well, don't mind now, dear," re-

turned madame, soothingly. "Just rest a little, and when it's time for the boat to be back, I'll go on down to the ferry with you. It's only a few steps, and I can hobble that far. I'll see you safe on board, and when you get across, you'll find a carriage.

"Thank you, you're very good. I should like to get there as soon as possible, for I feel dreadfully ill," and again the weary eyes closed, and the heavy head fell back against its rest-

ing-place.
Madame Jozain looked at her for a moment, seriously and silently; then she turned, smiling sweetly on the child. "Come here, my dear, and let me take off your hat and cool your head while you are waiting."
"No, thank you, I'm going with Strength-Giver

mama. "Oh, yes, certainly; but won't you

tell me your name?' "Me name is Lady Jane," she re plied gravely.

"Lady Jane? Well, I declare, that just suits you, for you are a little lady and no mistake. Aren't you tired, and warm?

"I'm very hungry; I want my sup-per," said the child frankly.

Madame winced, remembering her empty cupboard, but went on chatting cheerfully to pass away the time.

Presently the whistle of the approaching ferry-boat sounded; the mother put on her bonnet, and the child took the bag in one hand, and the basket in the other. "Come,

strong, he could carry you if you gave

out."
"I think I can walk; I'll try," and often brought a little money home. If the poor woman staggered to her feet, he did not bring some now, they would only to fall back into Madame Jozain's arms in a dead faint.

TO BE CONTINUED.

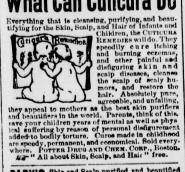
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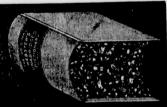
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## C. M. B. A.

The singing of Brother Marentette, of Chatham, at St. Mary's Cathedral, Hamil-ton, on the 30th instant, was greatly admired. His beautiful voice, highly trained, added much to the effects produced by the solemn ceremonies of the day.

Assessment No. 14 has been issued. It calls for the payment of 25 beneficiary claims—of which 14 are in New York State; 5 in Michigan; 3 in Pennsylvania; 1 in Massachusetts; 1 in West Virginia, and 1 in Canada.

OFFICERS OF THE GRAND COUNCIL OF THE CATHOLIC MUTTAL BEKEFIT ASSOCIATION OF CANADA FOR THE ENSUING TERM, Grand Spiritual Adviser, Archbishop Walsh, Toronto, Ont. Grand Chancellor, Dr. John A. MacCabe, Ottawa, Ont. Grand President, O. K. Fraser, Brockville,

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From Branch 1.

Windsor Out, Sept. 12, 1892.

To the Editor of the Cathotic Record London Out:—Reterring to a statement in the C. M. B. A. Weekly of Sept. 1st to the effect that Branch No.1, Windsor, has instructed its delegate to "vote first, last, and all the time against separate beneficiary and separation," I am instructed by the Branch to ask you and the Weekly to correct this statement. No such instruction was given to our delegate, and he voted in the opposite way with the overwhelming majority of the delegates at the Hamilton convention. the Hamilton convention.
Yours fraternally
P. M. KEOGH,
Rec. Sec. Branch 1, Windsor.

## A Chapter in Current C. M. B. A.

History.

The following editorial note appeared in the last issue of the C. M. B. A. Weekly:

the last issue of the C. M. B. A. Weekly:

"The presence of the editor of the Weekly at the Convention of the Grand Council of New York in Rochester, last week, was all that was necessary to secure spontaneously a position as one of the official organs of that Council for his paper. Our appointment is from the Council direct by an unanimous vote."

In another editorial in the same issue the editor remarks :

editor remarks:

"In the name of the C. M. B. A, of the State of New York, we must protest against the charges continually made by the Canadian official organs that the New York Grand Council is responsible for the high death rate. There, this charge has been made so persistently that we can only attribute the continued assault to a desire to misrepresent facts for a purpose, and that purpose mostly to create ill-feeling against the Grand Council in order to secure a larger vote for separation at the Hamilton Convention.

In the proceedings of the New York Grand

In the proceedings of the New York Grand Council, as published in the Buffalo Union and Times, appears the following :

The Grand Secretary read the following, which had been received by him from the Supreme Recorder:

Which has been received by him from the Supreme Recorder:

Whereas the Supreme Trustees look with alarm at the increasing death-rate in our New York membership as compared with the rest of the Association, and think that something ought to be done toward neutralizing or diminishing the effect of that large mutality; and Whereas—The Supreme Trustees think that the Grand Council of New York is so financially situated that the officers of said Council and the modern of the received by the said Council of New York is so financially situated that the officers of said Council and the modern of the received by the said Council of New York is so financially situated that the officers of said Council and therefore be lit.

We respectfully solicit their earnest and hearty to-operation in this work, and direct our Supreme Recorder to present this resolution to the New York Grand Council and to convey our views on this subject to them.

Moved by Chamcellor Powers of 107 that the

Moved by Chancellor Powers of 107 that the preamble and resolution from the Supreme Council, just read, be received, accepted and spread upon the minutes, and that the Board of Trustees of this Council be empowered to carry the recommendations contained therein into effect. Carried.

All of which is respectfully submitted, with

the request that our members may draw their own conclusions. Nor is this all. We will publish one more extract from the Weekly nerely to show how completely Canadaphobia has taken possession of it:

merely to show how completely Canadaphobia has taken possession of it:

"Canada may as well throw off her mask, and say what she means in a straightforward manly manner. If she wants to leave the C. M. B. A. she can do so; the other Councils will be glad to get rid of a dissatisfied element that has continually made trouble. The only regret we have is that so many who are opposed to separation are obliged to remain under the law so carefully prepared to hold them. The standard principles of the C. M. B. A. is one body, one law, and one Supreme Council. Separate Beneficiary is an exploded idea, and Canada will be allowed to have her pet scheme that some of her officers have been intriguing for during the past ten years, beaten in this at all points, a law had to be invented to do the business. They have it. The Conneils of Ohio and New York have already pronounced that the laws must be uniform. With fair honest minded men there never was any reason for separation, but with American haters there will never be any peace but in separation; and the time has come when it may as well be admitted."

there will never be any peace but in separation; and the time has come when it may as well be admitted.

As every one knows, the delegates at the Hamilton convention did all in their power to bring about a friendly and satisfactory arrangement with the Supreme Council, and we have no reason to doubt that the last named body will in Montreal meet our delegates in a sensible and brotherly fashion.

One will never be any peace but in separation. Sight.

Bishop of London His Lordship the was much pleased with His Lordship the was much pleased with His considered it the best that had come under his notice, as its named body will in Montreal meet our delegates in a sensible and brotherly fashion.

One will relate the sensible and the sensible and brotherly fashion.

The namitterview with His Lordship the was much pleased with His considered it the best that had come under his notice, as its less that had come under his notice, as its object the case, so long as they were practical Catholise. He also stated that anything he could do to further their interests in his diocese, he should be happy to do.

The Very Rec. F. P. Rooney, V. G., Grand Chaplain:

Day of Hamilton.

Bishop of London His Lordship the was much pleased with His Lordship the was much pleased with His Lordship that he constitution of the best that had come under his notice, as its object the case.

Bishop of London His Lordship that he was much pleased with His On all sides oil has been poured on the troubled waters, but at the last moment the

C. M. B. A. JOURNAL.

The for the C.M.B.A. Journal.

Advertise in the C.M.B.A. Journal.

Resport of the Hamilton Convents in the English and Sketches of our Heavenly Father, who does all things for the the English and sketches of our Heavenly Father, who does all things for the sent to Brother Devine, and published in the CATHOLIC RECORD and United Canada.

E. C. Armand, Rec. Sec.

Brother Hackett's Speech.

The following is a brief and imperfect synopsis of the great speech delivered by Mr. M. T. Hackett at the recent convention at Hamilton of the Canadian Grand Council of the C. M. B. A., on the resolution regarding sparate beneficiary and the getting a Dominion Act of Incorporation.

He began by saying that after two days of discussion—after two days of excitement—the time had come when it was necessary for them to decide a question the far-reaching importance of which over-hadowed all other questions with which they had had to deal—a question of such vital concern that perhaps the very life or the association in Canada depended upon the issue. They had a matter of great moment to consider, and he besought everyone to weigh well the arguments for and against the resolution before marking their ballots. He reminded them of the great responsibility they assumed in voting on this question, as by so doing they might imperil the future of their society. He expressed himself as strongly in favor of the resolution, as he felt that the prosperity and safety of the society in Canada would be assured if it were passed. He felt that if this delegation representing our body approached the Supreme Council at their next meeting and laid before it the difficulty under which they labored, and presented it in a spirit of fraternity and conciliation, their efforts would be crowned with success and they (the Canadian membership) would still remain united with them in the bonds of brotherly love. They were catholice as the Canadians were, they were inspired with Catholic aspirations and filled with Catholic charity, and there was no reason to thinking they would not help them out of their difficulty. On the contrary, they would meet them more than half way, and extend to them the hearty hand-clasp of warm brotherly feeling. They must have confidence in one another, the spectre of distrust and suspicion must be banished, the Canadian membership outside of Ontario were disposed to estrange themselves from the Grand Council of Canada

REGISTRATION OF THE EMERALD BENE-FICIAL ASSOCIATION AS AN INSUR-ANCE SOCIETY, IN COMPLIANCE WITH THE INSURANCE CORPORATIONS ACT OF 1892.

Department of Insurance Ontario

Certificate of Registry as Friendly Society Certificate of Registry as Friendry Society,
Whereas by the application of the Emerald
Beneficial Association of Ontario, made pursuant to the Insurance Act 1823, it has been made
to appear to the undersigned, the Registrar of
Friendly Societies for the Province of Ontario,
that the said applicant is entitled to registry as
a Friendly Society; now, therefore this is to
certify that the said Friendly Society is accordingly registered for the transaction of Insurance against sickness and death, in the Province of Ontario for the term beginning on the
thirtteth day of June, 1833, subject to the provisions of the aforesaid Act.

Visions of the aforesaid Act. Entered on Friendly Society Register No. 10, Folio 1. J. Howard HINTER J. Howard HINTER WILL J. VALE, Entry Clerk.

Registrar of Friendly Societies.

WILL J. Vale, Entry Clerk.

Having complied with the provisions of the Act, and being legally authorized to carry out the insurance plan adopted at the late convention, we would urge upon those branches that have not yet complied with said provisions to at once do so. And to non-members we would say that the Emerald Association, following the example of Holy Church, receives as members men of all nationalities, and retains them so long as they remain practical Catholics. The financial benefits they would derive by joining our ranks would be, for the payment of 40 cents per mouth, a free doctor and medicine and \$1 per week in sickness; and an insurance payable at death, or, in case of total disability, for the following monthry payments: For \$100, the payment would be, at 18 years of age, 7c; and at 45, 12c; for \$501, at 18, 18c; at 45, 29c; for \$501, at 18, 35c; at 45, 50c; and intermediate rates according to age.

These rates will be found to compare favorably with the various societies of long standing around us. Such being the case, Catholics should certainly give preference to an association that works in harmony with Holy Church and that the Emerald Association does so, the following extracts from letters received from the venerable hierarchy of Canada will prove:

His Grace the Most Rev. J. J. Lynch, Archbishop of Toronto:

W. Lane, Grand Secretary, E. B. A.— Sir.—I am directed by His Grace the Arch-bishop to ask you to convey to the annual con-vention of the E. B. A. the assurance of his con-tinued interest and confidence, and that he most cordially prays God's blessing on your associa-tion and deliberations. J. F. McBkide, Sec. His Lordship Bishop O'Mahoney :

His Lordship Bishop O'Mahoney:

W. Lane, Grand, Secrettary, E. B. A.—
Dear Sir—I beg you to convey to E. B. Association my best wishes for the success of their
convention and my blessing upon their deliberation. Yours very faithfully,
T. O'MAHONEY.
Bishop of Endocia.

P. J. Crotty, Grand Persident, E. B. A.—
May Almighty God bless and direct for His
honor and glory and the spiritual welfare of the
members of your organization the deliberations
and proceedings of the convention of your association. Signed, T. J. Dowling,
Bishop of Hamilton.

In an interview with His Lordship the

Chaplain:

During the many years that I have enjoyed the continued mark of your confidence, viz., the annual election to be your Grand Chaplain.

I always felt that your association proved worthy of any favor I could confer upon it.

Resolution of Condolence.

Arnprior, 5th Sept., 1892.
At a regular meeting of Branch No. 44,
Arnprior, held on this date, it was unanimously resolved that the members of this
Branch tender to President Brother H. A.

testify to the good Christian work of your society in Stratford parish. You have gathered into your ranks the French, German and Scotch elements of my people. I am proud of you so far, and pray food to biess you.

We could give more extracts to show that we have the full approval of our venerated clergy, but this will suffice to prove that we are entitled to the confidence of our fellow-Catholies. We, therefore, cordially invite them to enroll themselves under the banner of the Emerald Association of Ontario.

W. LANE, Grand Sec.-Treas.

P. S.—Conies of the constitution, and any in-

P. S.—Copies of the constitution and any in-formation respecting the association, can be obtained upon application to any of the officers, or from D. A. Carey, Grand Pres., 35 Markham street, Toronto, and W. Lane, Grand Sec.-Treas., 11 Hamburg avenue, Toronto.

## EDWARD BLAKE.

For the CATHOLIC RECORD.

The following lines, written four years ago, in honor of the return of the Hon. Edward Blake to Canada, after having visited Ireland and other countries of Europe for the lenefit of his health, which was then in a precarious state, may be found interesting to your numerous readers, on the present occasion. He returns now to his native land not merely in his oft recognized position of "foremost statesman of Canada," bet with the additional honor of being one of the accredited leading Home Rule members for Ireland in the British House of Commons. The services he has already rendered the sacred cause of Home Rule, no less than those which I firmly believe an all-wise Providence still further designs him to render it, will not only endear him to the Irish race all over the world, but will also carry his name down to remote posterity, shining in that bright galaxy of Irish patriots, statesmen and orators who struggled in the past for a liberated country, but who were not, alas! permitted even a glimpse of that "Promised Land." For the CATHOLIC RECORD.

A Floral Tribute TO THE GARLAND DESIGNED FOR THE HON. EDWARD BLAKE ON THE OCCA-SION OF HIS RETURN TO HIS NATIVE LAND.

ND. Hark! the welkin's resounding With joy, joy unbounding, om each happy heart bursts a cheer after

With joy, joy unbounding,
As from each happy heart bursts a cheer after cheer:
From his far off sojourning
He is homeward returning.
And the barque that now bears him is fast drawing near.
Flow gently you tides on
Whose billows she rides on.
And safely athwart her your proud waters break.

break.
Blow calmly you breezes,
That no fear may seize us
For our hero's safety—the great Edward Blake.

With eager eyes straining,
One brief glimpse obtaining
Of our belov'd Statesman and patriot true,
With Joyous smiles meeting
And ringing cheers greeting.
Do Canada's freemen their homage renew.
By his absence discerning—
This lesson, too, learning—
His presence again will but make it i

iis presence again will but make it mor clear— Each gift that is fairest Is always the rarest, And blessings oft brighten as they disappear.

Hope sadly bereft us,
When wearied, he left us,
To seek sweet repose on some far distant shore,
When adieu sadly bade we
How fervently prayed we
Our Great Benefactor his health to restore.
Our fond wishes heeding
And our fervent pleading,
Kind Providence cheers us with hope for each

That with renew'd vigor, And chastening rigor, Again for his country he'll fight in the van.

In our own lov'd Dominion,
His scathing opinion
Of the wrongs of the Metis redress did proclaim
For e'en untutor'd savage
Who roams for to ravage—
Child of forest and prairie—he justice would

laim. Of each heartless oppressor

The stalwart aggressor.

He is hated by all whose acts shun light of day;
But lov'd most sincerely,
And prized ever dearly,
By each friend of justice, be he whom he may.

Thus with dauntless spirit.
No slave could inherit.
As he leisurely wandered through Erin's green isle ;
In the vale of Glensharold
How boldly he hurled.

How bondy he nursed,
Defiant contempt at coercionists vile,
Who deny that fair nation
Home Rule legislation,
And to rack-renting robbers consign tenants poor; Where who counsels protection From "Writs of ejection" Is found a plank bed now in fam'd Tullamore.

Noble son of thy sireland!
Oh! well may old Ireland
ith loving eyes look far across the wide sea
On each worthy descendant,
With Hope's star ascendant,
the her sacred rights defends bravely like

As a balm for her sorrow, From such does she borrow

Bright, bright cheering hope, when with anguish opprest; Whene'er bosom nurs'd traitor Doth basely await her To stab with a dagger her lily white breast.

In each patriot's devotion, And soul-felt emotion, welcomes thee back to thy own belov'd shore, Methinks a sweet vision

I see with precision of a leader whose banner floats proudly onc more.
Driving foes all before him,
Till Victory o'er him
On his honor'd shoulders her mantle lets fall,
What step there is proudest?
Whose cheer rings the loudest?
Tis the exile of Erin, who is foremost in all,
M. C. O'DONNELL.

## Presentation to Mr. H. Sweeney.

Presentation to Mr. H. Sweeney.

Mr. Hugh Sweeney, who had resided in cangeville for about six years, leaves on Monday next for Chicago, where we understand he expects to secure a suitable position in his line. During the past two years Mr. Sweeney has codes store of Mesers. A. & W. Johnston, and here his courteous bearing, attention to hustness and integrity have won him the esteen and condence not only of his employers but of all who have come in contact with him. His with him, and his sole reason for leaving orangeville is the hope of bettering himself. Here he has made for himself a host of warm bers of St. Peter's church assembled at the residence of Mr. P. J. Bench on Second Avenue and presented Mr. Sweeney with a purse of about \$30 as a slight token of their respect and worth of Mr. Sweeney, who he said, had always carried binself with critical many contact with him to character and destream. The chair was occupied by Mr. Mansterney of the contact of the contact with him and been stated and specific or the contact with him. His with thin to the domain of Brother forms and rown and rown

and how much they regretted her departure, even for a short time:

\*\*To Miss Kate Hobbins of Cedar Vale:\*\*

DEAR FREND—Allow us to night to present you with the following little address, in order to show you how much we sympathize with you in this important step of a child's life, your first departure from your kind parents' home. We feel for you too keenly to sit in silence and per init you to leave us like a stranger, without word of sympathy or encouragement to help you in bearing paliently this short separation, and to reconcile you to the surroundings of your new home.

you in bearing patiently this short separation, and to reconcile you to the surroundings of your new home.

We are already aware that you are going to the Sacred Heart Convent to complete your education. Allow us to tell you that we are much pleased with your going there, but you leave behind you a little space never to be filled until your return.

Still when we remember that it is at the Sacred Heart school you are making your sojourn, then we say, justly may you feel proud.

"For high the mind and gallant the barque," Which steers its course for the Sacred Heart.

When I see the companions and friends gathered around you, to bid you a good by, it reminds me that it is a time of sadness or j.y., but for me it is a mixture, for while you go out from us, our joy and our pride, you leave behind you at iny cross.

"The tiny cross and little space
Remains till your return, to chase."
I wish, my dear friend, I were able to write you an address in elegant language, but as you are aware. I am unable to do that, so you will kindly accept a few simple words from an honest heart.

In conclusion, my dear friend, may your term at the Sacred Heart school be a grand success, and maylyou return to us soon again, full of life and health as you are to-day, and bearing home with you that excellent education and training for which that school has a world-famed reputation.

Now may I request of you, dear Kate,
"That while in that holy place
Where the morning Mass purifies the space,
That once at least, within each year
You'll say a prayer for your dear friends here."
Signed on behalf of your friends and com-

Cedar Vale, Sept. 8, 1892.

## MARKET REPORTS.

London, Sept. 15.—The market to-day was large, and consisted chiefly of fruit, vegetables and dairy produce. Grain deliveries were small, and wheat had no change, from \$1.15 to \$1.20 per cental. Oats were in keen demand by local buyers, at 95c to \$1 per cental. The livery men and hotel-keepers are now laying in a stock for the Fair next week, and the supply is not equal to the demand. The meat supply was large, and beef was easy, at \$5 to \$6 per cent. Lamb had a ready sale at \$1 to \$9 cper lb. by the carcass. Pork was steady, at \$5.50 to \$7 per cent. but very little is delivered unless ordered. Poultry was firm, at 40 to 70c a pair for fowls, and 59 to 70c for ducks. A few turkeys were offered, at 10 to 11c a pound. Butter was firm, at 22 to 21c a pound for roll and 18 to 22c for crock. Eggs were scarce, at 14 to 15c a dozen. The apple supply was large, and plenty could be had for 59 to 60 c a bushel. A good many pears were offered at \$1.25 to \$2 per bushel. Peaches were firm, at \$1 to \$1.25 per basket. Plumbs, 75c to \$1.25 per basket. Grapes were offered at 7 to 8c a pound. Tomatoes had a ready sale, at 70 to 80 ca bushel. Potatoes were easy, at \$0 to 90 ca bag. Hay was in large supply, at \$1 to \$5.50 a ton.

Toronto, Sept. 10.—WHEAT—No. 2, spring, 68 to 69c; white, 69c to 71e; red winter, 69c 71e; goose, 50 to 61c; No. 1, hard, 93c to 35c; No. 2, 85c to 8sc; No. 3, 70 to 71e; regular No. 1, 59c to 54c; No. 2, 48 to 6e; No. 3, extra, 45c; No. 3, 42c to 43; peas, No. 2, 69 to 61; oats, No. 1, 33 to 31e; corn. 56 to 57c; flour, extra, \$3.15 to 83.25; straight roller, 83.45 to 3.59.

2, 6) to 61; oats, No.1. 33 to 31c; corn. 36 to 55c; flour, extra, \$3.15 to 83.25; straight roller, 83.46 to 3.63.

Montreal, Sept. 15.—There is no change of note in the local grain market. Wheat remains dull and nominal. In peas and oats a fair movement is reported at steady prices. English and United States markets were a fraction weaker to day. We quote: No. 2 hard Manitoba wheat, 85 to 85c; No. 3 do. 77 to 78c; corn. duty paid, 63 to 67c; peas, per 64 lbs, 89 to 81c; coats, No. 2, per 34 lbs, 35 to 56c; barley, feed. 38 to 42c; barley, matting, 50 to 55c. Flour is unchanged, the demand being chiefly confined to home wants, and values favor buyers. We quote: Patent spring, 84.69 to 84.70; patent winter, 84.25 to 84.5); straight roller, 83.91 to 84.10; extra, 83.49 to 83.59; straight roller, 83.91 to 84.10; extra, 83.49 to 83.59; superfine, 83 to 83.15; fline, 82.69 to 82.15; strong bakers, 84.10 to 84.25; oats, and and she straight of local requirements, the enquiry for meat is quiet. Prices range as follows: Granulated, bbls, 84.10 to 84.25; rolled, bbls, 84.10 to 8

## Latest Live Stock Markets.

Latest Live Stock Markets.

TORONTO.

Sept. 15.—CATTLE—A lot of stuff changed hands at 4 to 4;c per lb, and only one load of exceptionally choice shipping cattle was sold as high as 4;c per lb.

However, and the stuff changed cattle was sold as high as 4;c per lb.

However, and the stuff changed cattle offered old readily enough, but rough and inferior were very dull indeed, selling all the way from 2; per lb up to 3c. Good loads were held at 3 to 3;c, and choice at 3; to 3;c per lb.

MILCHERS AND SPRINGERS—Better demand. About 49 all told were offered. Milch cows, fresh calved, sold from \$25 to \$45 per head, and good backwood springers for export at from \$55 to \$50 per head.

SHIEP AND LAMBS—With between 1,409 and 1,500 on the market trade was, as a matter of fact, demoralized. The pens were all full at noon, and, as a large number had not at that time been taken off the cars, the prospects for effecting a clearance were extremely poor. Most of the offerings were lambs, which sold at from \$2,50 to \$5.75 cach. Representative sales were: One bunch of 108, averaging 75 lbs, at \$3,10 per head; 150, averaging

from light weight piggy sows to good roughs, 84 to \$4.50; stags, \$5.75 to \$4.15. LONDON CHEESE MARKET

The largest market of the season was held to day. A large number of buyers and seller were present from different parts of the west ern district. The bidding was spirited and twhole board was sold with the exception of sifectories. Three thousand one hundred an eighty boxes were sold at 19 1-19c per pound 4,598 boxes at 10e per pound, and 1,139 boxes at 9c per pound.

Separate School, Pt. Lambton.

At the recent examination for entrance to the High-School held at Wallaceburg, two of the successful candidates were pupils of the Port Lambton Separate school. The names are Alice O'Leary, who ranked second, and held the highest number of marks for arithemetic,—103, out of a possible 105—the other, Maggie Moran. Sarah Hinnigan, another pupil, was recommended. To Mr. Frank Henderson, teacher, every praise is due for the success of Port Lambton Separate school. In the whole history of the Public school of this village, only one pupil has, so far passed the entrance examination.

All Extraordinary Cures do not Occur at Hamilton.

The whole town of Glamis, Ont., knows of

cure, by the application of MINARD'S

LINIMENT, to a partially paralyzed arm

that equals anything that has transpired at Hamilton.



Used With Satisfactory Results.

JOLIET, I.L., March 10, 1891, 2
Pastor Koenig's Nerve Tonic has been used for
the past 12 years with satisfactory results by our
Sisters troubled with nervousness,
SISTERS OF ST. FRANCIS.

SISILERS OF SI. FRANCIS.

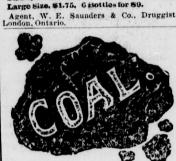
STRUATOR, Ill., Dec. 5, '90.

Pastor Koenig's Nerve Tonic is the very best 1
have ever found. I certainly deem it a great
blessing to all persons afflicted. May the blessing of God be upon it. Yours most respectfully,

SISTER OF ST. FRANCIS, O. S. F.

A young man 28 years old who is subject to a rush of blood to the head, especially at the time of the full moon, and he at such times raves and is cut of its mind. Pastor Keenig's Nerve Tonic helps him every time. So says.

A Valuable Book on Nervous Discusses and a sample bottle to any address. Poor patients also get the medicine free.
This remedy has been prepared by the Rev. Father Koenig, of Fort Wayne, Ind., since 1856, and is now under his direction by the KOENIC MED. CO., Chicago, III. Sold by Druggists at \$1 per Bottle. 6 for \$5. Large Size, \$1.75. 6 stottles for \$9.



AND IN ALL PROBABILITY

WILL BE HIGHER. It is more important than ever to buy the

best. We handle nothing but the GENUINE SCRANTON

Your order will receive careful and prompt

# CAMERON'S

YARD AND OFFICE, Burwell st. at G.T.R. City Office-421 Richmond Street.

DILEKONE

Application painless and easy. Rellef immediate. This preparation fills a great and longfelt want among those who suffer from piles. It is a remedy of the highest merit, effective and reliable, and has more than met the anticipations of those physicians who have used it in their practice. PILEKONE IS A POSITIVE CURE when other treatments fail to relieve. Testimonials furnished. Price 31. For sale by druggists, or by mail on receipt of price.

W. T. STRONG. Manufacturing Chemist, 184 Dundas street, London, Ont.

. . J. C. BURKE, . VETERINARY SURGEON. Graduate of Ontario Veterinary College. Office and residence, 398 Adelaide street, 2nd door south of Lilley's Corners, London East. Calls promptly attended to.

## MASS WINE. WILSON BROTHERS

LONDON, ONT.,
Have just received a direct importation
the Choicest and purest Mass Wine,
which will be

SOLD AT REDUCED PRICES. They hold a certificate, attesting its purity, from Rev. Emmanuel Olea, Vicar-General of the Archdiocese of Taragona. The rev. clergy are respectfully invited to send for sample. WANTED.

MALE TEACHER, HOLDING SECOND OR THIRD class certificate, for S. S. No. 4, Brock; duties to commence the ist of October next. Apply with references, stating salary expected, to JAMES DOYLE, Jr., Sec. Treas., Sunderland, Ont.

Sunderland, Ont.

TWO TEACHERS WANTED FOR R. C. S.
S. in Township of Bonfield, District of Nipissing. Capable of teaching French and English. Apply, stating salary, etc., to LOUIS
ALLARD, Sec. Treas. R. C. S. S., Nosbonsing,
10t. 725-3w Piso's Remedy for Catarrh is the Best, Easiest to Use, and Cheapest.

Soid by druggists or sent by mail, 50c. E. T. Hazchine, Warren, Pa.

If you want comfort this winter buy good coal

## D.DALY&SON

WILL SELL YOU THE

## BEST SCRANTON COAL

Bright and clean. No. 1 Brier Hill for grates. In wood, our stock is No. 1—two-thirds mapb. We have also maple and hemlock siabs, kindling, etc. 19 YORK STREET. TELEPHONE 348.

ADER)

88

(SEED)

HEADQUARTERS Church - Candles

ESTABLISHED 1855.

ECKERMANN & WILL'S Beeswax Altar Candles.

ALTAR BRAND PURISSIMA BRAND

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

The Candle Manufacturers, SYRACUSE, N.Y. Ontario Business College,

Belleville, Ont.-Twenty - Fourth Year. Provinces and States have been represented at this famous institution, the most widely-attended business college in America. Students from Newfoundland, Barbadoes, Trinidad and Grenada are now in attendance. Be careful to address.

ROBINSON & JCHNSON. Ontario Business College

# NOTICE TO CONTRACTORS.

Sealed Tenders will be received at this

Sealed Tenders will be received at this Department until noon on Thursday, the Twentry-Ninth Day of September instant, for (1) works in connection with New Asylum at Brockville, and (2) Electric and Gas Fixtures for Legislative Chamber and Main entrance and Vestibule of the New Parliament Buildings.

Sealed tenders will also be received at this Department until noon of Thursday, the Twentry-second day of September instant, for (1) Slate and Marbie Tile work of entrances, etc., of New Parliament Buildings; (2) Alcove Shelving, Furnishings, etc., of Main Library in New Parliament Buildings; (3) Cottage at London Asylum; (4) Lock-up at Sudhury; (5) Lock-up at French River, and (3) Addition to Lock-up at Bracebridge, Plans, etc., can be seen at Council Chamber, Brockville, at London Asylum, at Sadbury, at Bracebridge, and (for French River Lock-up) at Parry Sound, and also at this Department; and printed specification and the special form of tender as to the works can be obtained at these places.

or tender as to the works can be obtained at these places. Tenders are to be addressed to the under-signed, and enclosed in the form and manner set forth in the special specifications in that behalf.

set forth in the special specifications in that behalf
All blanks in the special form of tender are to be properly filled up; and tendersmust, as to form, sureties and otherwise, comply with he terms set forth in the specifications.
An accepted blank cheque, payable to he order of the undersigned, for the amount mentioned in the specifications of the special work tendered for, must, subject to and upon the conditions mentioned in the specifications, accompany each tender. Parties tendering for more than one of the said works must, as to each of the works, remit a separate cheque for the amount mentioned in the special specifications relating to each such work.

Security for the fulfilment of any contract entered into is to be given as stipulated in the specifications; but the Department will not be bound to accept the lowest or any tender.

Commissioner, Etc.

Department of Public Works for Ontario.

Commissioner, Etc.
Department of Public Works for Ontario.
Toronto, 6th September, 1892. 725-3w



Berths. DEPARTMENT OF CROWN LANDS

(WOODS AND FORESTS BRANCH.) Toronto, 27th of June, 1892. NOTICE is hereby given, that under Order in Council, Timber Berths as hereunder in the Vipissing, Algoma, Thunder Bay and Rainy River Districts, viz.: in Biggar, Butt, Finlayon, Hunter, McCraney, McLaughlin, Paxton Peck, and the northerly portion of Berth Forty-nine, lying South and West of the Wahnapitae Lake, all in the Nipissing District. The Townships of Lumsden and Morgan, and a small portion of territory lying North and West of Pogomasing Lake, in the Algoma District: Berths one and seven, Thunder Bay District and eleven, twenty-seven, thirty-six, thirty-seven, sixty-four, sixty-five, sixty-six, sixty-seven, sixty-eight and sixty-nine, Rainy River District. Will be sold at Public Auction on Thursday, the Thirteenth day of October next, at 1 o'clock p. m., at the Department of Crown

Lands, Toronto. ARTHUR S. HARDY, Commissioner.

Note.-Particulars as to locality and description of limits, area, etc., and terms and conditions of sale will be furnished on application personally or by letter to the Department of Crown Lands.

No unauthorized advertisement of the above

will be paid for. THE LARGEST ESTABLISHMENT MANUFACTURING CHURCH BELLS CHURES PUREST BELL METAL, (COPPER AND TIN.)

Bond for Price and Catalogue.

Meshane Bell Foundry, Baltimore, MD. WEST TROY, N. Y., BELL

WEST TROY, N. Ye, Discussion of Payorably knows to the public and 1846 Church, Chapel, School, Fire List, and other pells also Church and other pells also Church and Pents and Other Pells also Church and Pents and Pe BUCKEYE BELL FOUNDRY,
Bent Grade For Copper and Tin
CHURCH BELLS, PEALS AND CHIMES.
GREW Wiled and Bother You Handling.
Price of Terms from Ame this Journal.

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COMMERCIAL HOTEL, 54 and 56 Jarvis street, Toronto. This hotel has been refitted and furnished throughout. Home omforts. Terms \$1.00 per day.

M. DORRELLY, Proprietor)

VOLUME XI

HON. EDWARD BLAT (CONTINUED FROM which they have had whether political or my

MR. BLAKE'S PRINCIPL My own principles o known to you. I have this country often, a peated them in the oth not change my opin country to which I g I will repeat them to n state them from public I have made, and I ask whether they are reas they do not answer

This is what I said :-

"I have been in p many years. The Province is, of of the Irish Protestant the Irish Catholic popu endeavored to do my upon what I believe we principles towards al population. I have for posed by a solid body najority, by the vast Protestants of Ontario strongest, and sterr found mysel I have found day. I have found by the great bulk of the Ontario. They also, win ceptions, were amongst in I was defeated in South absence from the country It was the Irish Catholic rejected me, who deprive Parliament and obliged : other constituency at a shave endeavored, notwit to do my duty, and to a lights, honestly, justly the Irish Catholics and Protestants-towards all distinction whatever in of any class or creed. Irish Catholics and the this: They know that party they will obtain laim, whether they give claim, whether they give port to that party. The Liberal party will all principle of justice, fi-rights, because that is which we stand. They nothing to gain by sup-they will not gain one what those principles of

> according to the same pliberty and equal right there is no need for then one way or the other in obtain from the Liberal obtain from the Liberal justice and liberty."
>
> And a little later, sper happy temporary agita questions, I said this:—
>
> "I hold those men fa of religious freedom who between Protesters and this (the educational) sail this (the educational) sub to my Roman Catholic first, religious freedom a lated rights, but more, strong we ought to be w

what those principles of equal rights require. The nothing to lose by oppose know nowever strenuous may be, it will not ma

earnest or less active i

their interests and of th

always be — generous to ful, heaped up and r measure to be given b weak, and by so actin true Liberal principles; for the promotion of tru the spread of the Gospel I rejoice to say that w sentiments amongst the Ireland, when I sought own country for home countries, they met wi support as applied to their course of action re tant minority as the strenuous of Protestant count myself, could poss

Now, Mr. Chairman, aspirations of Ireland f besides the evils inflict

ways by the existing sy there has always been p tion of the land. It it is needless to enter question to-night. Y ence largely composed that a system of tens short periods, under effected all the impr and ords were absentee bined with the dearth o with the increase of the relations of supply and land, had produced a conditions under which freedom of contracts. largely rack rented on ments, the landlords to possible subsistence, the remittances from relati es and Scotland. Wales and Scotland.
earlier efforts, howe at remedial legislatio cognition legally of the ownership subarsting of the making of improvements of a king of the measure defects in the measure to the falling value of a geomalication of to a complication of plans failed, and that recognized that the tr vert the tenant, at occupier, into the own he occupies. (Hear, halready something has But the Ashburne Ac

quent acts are not add work. This plan den the creation of pub power, if necessary, to purchase and to use accomplish the operatineeded in those unhaps where there are small not a question of land occupant had it rent femal holdings which and which, on account