all Druggists, at

VANTED.

OL, DUNROBIN,

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

VOLUME XIV.

LONDON, ONTARIO, SATURDAY, AUGUST 8, 1891.

NO. 668.

#### Che Catholic Record. London, Saturday, August 8, 1891. EDITORIAL NOTES

THE Catholic schools of Belgium have proved by the last general competition the excellence of the education which is imparted in them. Two Louvain students have carried off the travelling scholarships in chemistry.

THE depredations by the Chinese against the Catholic missionaries have been continued, according to the most recent reports from China. The mission at Yankac was destroyed and plundered on June 29, and four chapels at Kiangsi were demolished on June 26. Disturbances have also taken place at Canton and Kingho, several persons being killed in the last-named

FROM time to time the news is proclaimed from the house-tops that the patriots of the United States have determined upon a vigorous crusade which has for its object the extirpation of Catholicism; but these efforts have hitherto always proved futile. The Beston branch of the "Patriotic Order of Sons of America," which is Filthy subjects before the law is professedly a Fulton's favorite Know-Nothing organization, has just repeated the farce by but on the twelfth of July they are not holding a secret convention which has placed an anti-Catholic State ticket in the field, on the platform of hostility to Catholics and Catholic schools. There was a time when the fanatics were Catholics for conscience' sake be proable to burn down convents in Boston claimed. itself, and the enormities of that period would be repeated if they dared to attempt these excesses at the present day, but they are afraid now even to hold their conventions in public. We expect to hear that the Know-Nothing candidates whom the convention has named will be left in a hopeless minority when the election shall have taken

As Mr. Edward de Cobain sent a certificate from his physician at Boulogne that he was unable to appear before the House of Commons to answer to the charge of immoral conduct, on 23rd July, the Right Hon. George J. Goschen, Chancellor of the Exchequer, moved to quash the motion requiring his attendance. The House agreed; but when Mr. Goschen was asked if he would revive the motion during next session he declined to promise that he would. Mr. De Cobain is an Orange Grand Master and a supporter of the Parnell's leadership, Mr. O'Dwyer Government, and he figures as a Gray, of the Freeman's Journal, has catechist at Protestant Sunday schools. All these things, it may be presumed, constitute the reason why he is treated so differently from the Liberal member, Captain Verney, who was expelled three months ago for less fragrant faults, as the charges against Mr. De Cobain are much more grievous than anything of which Messrs. Verney and Parnell were accused. Yet he is considered by the Tory Government as a very worthy member of their party. and as one who must be treated with great leniency.

BISHOP MARTY, of Yankton, Dak., visited St. Paul recently on business connected with the Chippewa Indian Commission; and on being questioned concerning the trouble which has Ulster in an insurrection against Her arisen between the Catholic Indian Bureau and Commissioner Morgan he

"Morgan has been unable to cite a single instance in which the Bureau has thwarted or even impeded him in the discharge of his duties. The oppo sition to Morgan by the Catholics and by Father Stephan, the Bishop declares manifested itself only after Morgan had displayed his antipathy to the Catholic sect, which he did from the

very first.
"'I have heard it stated that Morgan is simply carrying out the behests of the present administration, presided over by President Harrison, who made use of his high position to bring about the confirmation of a man through

whom he could distil his narrow views "The policy of all previous administrations gave to the Catholic Church the widest latitude in its efforts to Christianize and civilize the untutored Indians. Indeed, President Grant requested the Catholic missionaries to

go among these benighted people. Morgan was evidently over-anxious to quarrel with the Bureau, as it is his policy to throw all the difficulties possible in the way of the Catholic missionaries. If this had not been the case he would not have so peremptorily broken up all communication with a corpora- pabulum of lies and bigotry much tion which has public business to trans- more sparingly than in former years.

to the discomfited Ottawa Equal Rights Orangemen, whose candidates were so much in vague. badly snowed under at the polls whenever they showed their faces. Mr. Johnston knows that his cause is a losing one in Ireland, and it is in an equally dying condition in Canada. No one with a grain of pity in his constitution would grudge the Irish Grand Master and his demoralized audience all the consolation they will be able to derive from his thundering predictions of the glorious success which is awaiting the Orange cause

in both countries.

Wallace's twelfth of July oration had it that the oration expressed a hope that Toronto shall always have a Protestant Mayor, and the sentiment is said to have been duly applauded. We would not be at all surprised at such an expression of hope on such an occasion, for it is just the kind of intolerance in which the Orangemen delight. The equality of all British most cherished purpose with them: prudent enough to keep their real sentiments in the background, and no applause need be expected unless Orange dominancy and persecution of

Messrs. Dillox and O'Brien were released from Galway jail on the 30th of July, their term of imprisonment having expired. They seemed to be in the enjoyment of excellent health, and when they appeared to the people there were shouts of "Stick to Parnell" intermingled with "Down with Parnell." Several addresses of congratulation on their liberation were read to them, after which they were driven to the residence of Bishop McCormack, where they breakfasted. In reply to addresses from Athlone and Mullingar, Mr. Dillon expressed the hope that the party will be soon reunited. Mr. Dillon also stated that in the event of by-elections occurring he will support Mr. Justin McCarthy's candidates. It is Mr. O'Brien's intention to take a period of rest. In consequence of the declarations of Messrs, Dillon and O'Brien, repudiating Mr. published a letter stating that from henceforth he will reject that leader-

Is is announced that Wm. Johnston, M. P. of Ballykilbeg, known as Baliykilbeg Johnston, will address a mass meeting of Orangemen at Ottawa on 27th inst. It is very appropriate that this prince of humbug lovalists should Ottawa above all places in Canada. None have been louder than the Ottawa Orangemen in proclaiming their intense loyalty, and they exhibit their sincerity by their invitation of Mr. Johnston, who has declared many times that if Ireland be granted Home Rule he will head the Orangemen of Majesty, to overthrow her throne Home Rule for Ireland means the right of the people of that country to live, and it is very refreshing to find the Orangemen of Ottawa, who have been the chief upholders of the bogus Equal

Ox Tuesday, however, Mr. Devlin called the attention of the House of Commons to the style of bigotry which is palatable to Ontario Orangemen. but Mr. Wallace denied having made use of the words attributed to him. Perhaps Mr. Wallace did not use the words, for it is well known that the Mail is not the most truthful of reporters. But Mr. Wallace's speech must have fallen very flat on the ears of his audience if it were empty of just such stuff. We know what the Orangemen like on such occasions, but at the last celebration of the battle of the Boyne they were furnished with their favorite They must be of opinion that the times

WE may expect a great deal of are becoming fearfully degenerate. fiery denunciation of Romanism in the However, it is a good sign of returnaddress which Mr. Johnston will make, common sense when we find the leadbut all this will scarcely give courage ing Orangemen ashamed of that style or oratory which not long ago was so

THE Churchman, the New York organ of the Protestant Episcopal Church, is most decidedly in favor of religious schools which will fashion -into that gracious being loved by all—the cultured, Christian man or woman." The Churchman thinks that the reason which accounts for the apathy of the laity in supporting such schools arises from the anathy of the clergy who neglect them because their own children are carefully educated in The Mail's report of Mr. N. Clarke religion at home, so that they do not feel the importance of securing a religious education for the children of their parishioners. Hence the laity are also apathetic on this important subject.

> contented Anglicans and United States Episcopalians started the "Reformed Episcopal Church "because they could not force the Church to condemn the practices of the High churchmen. The election of Bishop Phillips Brooks for the diocese of Massachusetts is the occasion for a menace in the opposite direction, for some Western High churchmen are now talking of starting a secession movement as a protest against the election of Bishop Brooks, as evidencing the drift of the Church towards Latitudinarianism. It is proposed to call the seceders by the title "the Catholic Defence League."

It is asserted, apparently on good authority, that some articles of the triple alliance agreed upon between Germany, Austria and Italy have an important reference to the Pope. One of these articles, it is said, provides that no conclave of Cardinals shall take place outside of Rome, for the election of a new Pope, if the present Pope should die during the period covered by the triple alliance. But if, in spite of the opposition of these Governments, a conclave should be held elsewhere than in Rome, the Governments will not recognize the election of a Pope. It is scarcely credible that Prussia and this, as both of these powers are on cordial terms with Pope Leo XIII., and both must be aware that their veto on an election for the Pope would be of no avail. It would only raise new causes of trouble with the Holy See and their Catholic subjects. After Bismarck's experience with the May Laws, and his being obliged to withdraw from his attitude of hostility to the Church, it is scarcely to be expected that Kaiser William will seek new causes for quarrel. He has besides proved that kaiser William will seek new causes for Pope Leo, as well as a veneration for the set of the residence of the communion.

Of Chepstow; and Rev. Dean O'Connor, D. D., Bishop of Peterborough:

To the Right Rev. R. A. O'Connor, D. D., Bishop of Peterborough:

May tr PLEASE Your Londship - We, the members of St. Mary's of the Lake Catholic congregation of North Bay, beg to bid your Lordship a most respectial and most interested and most respect with the May Laws, and his being obliged to withdraw from his attitude of hostility to the Church, it is scarcely to be expected that Kaiser William will seek new causes for quarrel. He has besides proved that kaiser will be a great respect personally for Pope Leo, as well as a veneration for the pope Leo, as well as a veneration for the station by a number of leading citizens, amongst whom were Messrs. Woods, Belcher and Conway, To the Right Rev. R. A. O'Connor, D. D., Bishop of Peterborough:

May tr PLEASE Your Londship was bished members of St. Mary's of the Lake Catholic congregation of North Bay, beg to bid your Lordship a most respective and most respective to the residence of Mr. John Carey, Conductor, G. T. R., where they were hospitably entertained during their stay in the village. On Wednesday morning at 8 o'clock Mass was celebrated, when a number of children of both sexes, neatly attired, received their first Communion.

At 10 o'clock Pope Leo, as well as a veneration for the pontifical office. Italy might wish, be lianized by the sham loyalists of indeed, to interfere with the choice of the next conclave, but we can scarcely believe that Germany and Austria will make themselves tools of Italy in this matter.

An ancient tabernacle which was made in the year 1168, and is consequently seven-hundred and twenty abandoned Church of St. Stephen, near Fiano Romano, twelve miles from His Lordship administered confirma-Rome, has been purchased by Very Rev. Prior Glynn for the new Church the following address from the congreof St. Patrick which is in course of erection at Rome. It is an admirable work of art, being a canopy of antique Rights movement in Ontario, paying marble supported on four columns, also their respects to the fossil Tory of of rich marble. It is inlaid with Ballykilber whose avowed political Mosaics, and a canopy is in form of a creed is to crush the Catholic religion pyramid surmounted by a globe, which out of his own country, where it is also richly ornamented with Mosaic and enamel work in various colors. It is one of the few works of the period indicated, which have remained uninjured, and it suits admirably the style of architecture of the new St. Patrick's church. The period when it was constructed is the time when this style of art was at its perfection, and it is a model of elegance and lightness. The Church of St. Stephen had been sequestered by the Italian Government, from whom it had been bought by Dr. Vincengo Montenovese, from which Prior Glynn made the purchase. The Dr. presented to Chevalier De Rossi, the celebrated antiquarian, a cinerary urn containing relics which had been under this canopy, and the Chevalier presented the urn to the Prior when the latter purchased the canopy, the purchase having been made on the Chevalier's

#### DIOCESE OF HAMILTON.

The diocesan retreat held at Berlin closed on Saturday morning, the 25th ult., the Bishop officiating at Mass, assisted by Vicar-General Keough and Venerable Archdeacon Bardou. All

from the hands of the bishop.

Before the close of the retreat an infirm fund was inaugurated for the benefit of priests who may in future be "triune nature-body, mind and soul unable to officiate on account of old

age or ill health.

The many friends of Father Bardou, who is the oldest priest among the secular clergy of the diocese, and who has labored so long and zealously in Owen Sound, Hamilton, Brantford and Caynga, will rejoice to hear of his promotion to the dignity of Archdeacon

and Examiner in Theology.

The Bishop assisted at High Mass in the cathedral on Sunday morning and visited St. Lawrence church for Vespers, where he preached and blessed vestments and sacred vessels lately presented to the sanctuary. Father OSullivan expects that a new bell will be shortly heard calling the faithful to Some years ago a number of dis- prayer from the towers of St. Lawrence.

EPISCOPAL VISIT TO SOUTHAMPTON. On the 1st of July His Lordship Bishop Dowling made an official visit to this interesting little town on Lake Huron, the terminus of the Wellington, Grey & Bruce Railway. Perhaps in no other place in Canada of like size can greater evidence be found of the willingness to sacrifice time and means to forward its interests and transmit to future generations the precious heritage. The mission consists of only a couple of dozen families all told, and more than one-half of these comprise the humble fishermen whose means are very slender and whose struggle with life is consequently most severe at all seasons. For many years Mass was celebrated every sixth week at a private residence; but now the good people can boast of a neat, brick struc ture in the heart of the village, and, to debtedness remains on the sacred edi-None of these people are what may be called wealthy; all, in fact, have to engage actively and constantly in the usual bustle of ordinary trading It will therefore be seen that their example is one that stands prominently forward for imitation by those who at times, we regret to say, overlook for the moment the interests of the spirit-

ual for those of the temporal phase of The main purpose of the Bishop's visit was to dedicate the new church. He was accompanied by his secretary, Rev. Father Coty; Rev. Father Wadel, Austria should make such a compact as this, as both of these powers are on cordial terms with Pope Leo XIII., and

At 10 o'clock commence the dedication of the church, His Lordship and assistants carrying out in a most impressive manner the ritual appointed for the ceremony.

High Mass began at 10:30, Rev Father Coty being celebrant. The choir was ably assisted by Master George Fox, of Hamilton, and Miss M. A. Nolan, of New York. The solo of of Miss Nolan, with the accompaniment of Master Fox, was a beautiful, as well three years old, and which was in the as devotional, rendition never equalled in this part of the country. After Mass een carefully prepared. After Mass gation was presented by Mr. John

Woods:

To Right Reverend Thomas Joseph Dowling, D. D., Bishop of Hamilton:

My Lord, May IT PLEASE YOUR LORDSHIP—We, the people of the village of Southampton and vicinity, are much pleased to tender to Your Lordship a most hearty welcome on this your first visit to our parish, and hall with delight the advent of so able and distinguished a visitor in our midst. We have watched with deep interest, for a number of years, your sterling qualities as a priest, and the kind recognition of them by our Holy Father Pope Leo XIII. in calling you to fill your present high position, from your little church at Paris, where you were so highly esteemed and beloved by the people, to the administration of the diocess of Hamilton, thence to your consecration as Bishop of Peterborough, and later to your present high office as Bishop of Hamilton.

Although nearly a quarter of a century has elapsed since the late launented Bishop Farrell last visited us we have endeavored, through the kind efforts of our beloved pastor, Rev. Father Wadel, who visits us every six weeks to cling firmly to our faith in this far-off, isolated mission.

Although few in number, yet, strange to say, Woods:

don. Although few in number, yet, strange to say, we are composed of many different nationalities -Irish, English, Scotch, American, Canadian, French, German, Italian and the dusky red-

French. German, Italian and the dusky redman.

We have banded ourselves together and built, as Your Lordship my will please to notice, this handsone little brick church, on which, we are debt, and which we pray four portship will made the patronage of our beloved St. Patrick, low dedicate to the honor and ground to said. We have also a valuable bot of ground in sumection with the shareh of which, we hope, in the ear future, to built of well-sum with the shareh of which, we hope the invigorating and refreship may sometime visit, for a brief space the invigorating and refreshing breeze on the beautiful shores of Lake Huron.

We therefore pray that Your Lordship may

iently, as the state of the congregation of the congregation, and trusting you will accept this ession of our loyalty and affection, we bly ask the blessing of Your Loyiship on cleves and families can be congregation, and the congregation, and the congregation of the congregation, and J. McDermot.

His Lordship warmly thanked the congregation for the sentiments contained in the address. His sermon consisted chiefly in imparting salutary advice to the Catholic people, but he also took occasion to explain in the most beautiful language and convincing manner the different doctrines and ceremonies of the Church. What the Church really is and what she is represented to be by her enemies are two very different things, and the large number of good, honest Protestants in the church will surely be given food for thought as regards their attitude towards the old Church founded by our Blessed Redeemer.

After Mass His Lordship and the Rev. clergy accompanying him took dinner at the residence of Mr. Carey, after which they proceeded by special train to Chepstow. One very pleasing feature of his visit must have been to notice the very kindly and liberal spirit pre vailing amongst the Protestant people

of Southampton. Bigotry, indeed, seems to be a stranger in these parts, thus setting a Christ-like example for mere pretentious places. Long may this spirit prevail!

#### THE BISHOP OF PETERBOROUGH AT NORTH BAY.

On Friday, 31st ult., the youthful but enterprising and progresive town of North Bay, situated in the district of Nipissing, was en fete, the occasion being the first official visit of his Lordship Right Rev. Dr. O'Connor, Bishop of Peterborough.

For some days previous workmen were employed in erecting arches and planting trees on the route, which was from the station to the church and thence to the parochial residence. The church was beautifully decorated with evergreens, and otherwise adorned in honor of the illustrious visitor.

Previous to the arrival of the train on which His Lordship arrived, a vast concourse of people assembled at the station to greet him. The paster of the parish, Rev. Father Bloem, entered the car and escorted His Lordship to a carriage. A procession headed by the town band was formed, the C. M. B. A. forming an escort, and proceeded to the church, where His Lordship was vested in cope, and being scated on the throne, Mr. P. McCool, President of the C. M. B. A., read the following address:

Five years has been steady, but constant. Five years ago we were only eighty Catholic families, which number is doubled now. The increase has made more material improve ments urgent. In this matter, and more still in spiritual concerns, we stand in need of the advice and directions of Your Lordship, which will always meet at our hands with the most respectful acceptance and most cheerful obedience.

most respective accepance of the consequence of the

John Bourke, Mayor of North Bay; Rich Bunyan, Reeve; Wm. Doran, Stip. Magis trate; John Mackie, Councellor; Michae Brennan, Councellor; Wm. McDonald, Post master; John Blouchet, merchant; M. Flan nery, merchant; Geo. Fee; Edw. Lynch. Alex. Doyle; John Crawford; P. McCool, President C, M. B. A.; B. McNalty, Secre-tary C. M. B. A.

After reading the address M. McCool. as President of the C. M. B. A., wel comed His Lordsnip to North Bay, and expressed the reverence and devotion of the Branch towards him as their spiritual Father and also as a member Mr. Nelson Aubrey then read an address of similar import in French. His Lordship replied in his usual happy manner, expressing his great pleasur at being among them, congratulating the congregation on their great pro-gress, and thanking them for their kind and enthusiastic reception; he also alluded to the C. M. B. A., and was glad to learn of its progress in the parish. This society, added His Lordship, is doing good work all over the country; it keeps young Catholic from joining societies not approved by the Church; it assists them to be good Catholics by insisting on the member practicing the rules of the Church pesides bringing Catholics together for

of the Most Holy Sacrament, given by His Lordship assisted by the pastor, Rev. Father Bloem. On Sunday His Lordship celebrated 8 o'clock Mass, when about seventy boys and girls received the sacrament of confirmation, previous to which His Lordship addressed the candidates on the great importance of this strengthening sacrament by which we are made soldiers of After confirmation His Lordship administered the temperance

pledge to the boys.

His Lordship was assisted by the paster and his brother, Rev. E. Bloem, P. P., Powassan.

High Mass, at which his Lordship

assisted, was celebrated by Rev. L. Cote, S. J., of Sudbury. At the gospel His Lordship preached a most cloquent and instructive sermon on the practice

of a Christian life. Father Cote also preached a sermon in French. His Lordship must be highly pleased at his visit to this extreme point of his extensive diocese. His enthusiastic reception displayed the love, respect and esteem the people have for their chief pastor, and, what must be most consoling to his paternal heart, the deep religious feeling that animates them, practically displayed on Sunday by the great number who approached the Holy Table, and the number of children who gave ample evidence of the zeal and labor of Father Bloem in

preparing them for the reception of the great sacrament that was conferred

North Bay, as is generally known, is only about nine years old. From a trackless forest about that time it is now a prosperous and lively town of about three thousand inhabitants, fine hotels, stores, etc. The principal reason for the rapid growth of North Bay is the railroads, it being the terminus of the N. P. I., of the G. T. R. and end of a section of the C. P. R. At present both of these great corpora tions have their shops, station, round house, etc., in common, but we under-stand the Grand Trunk intends erecting buildings of their own, which will still add to the prosperity of the town. A further incentive to progress is expected in the way of a railway extension to James Bay, three hundred miles farther north, taking in the Temiscamangue district. There is a great deal of timber on the proposed line, which will supply the country for many years. The Catholic church here has been built some time, but is now much too small, and a new one is in contemplation. There is a fine brick Separate school and priest's hous There are about one hundred and sixty Catholic families in the town, many of the principal men, including the Mayor and District Judge, being Catholics. Towards the progress of the Church in this section much credit is due to the zealous and energetic pastor, Rev. Father Bloem, who has labored most indefatigably to direct the efforts of his generous and loyal congregation. I might mention *en passant* that the C. M. B. A. here is in a most flourishing condition, and for the size of the congregation has a very fair member-ship. The members highly appreciated the kind words of His Lordship in regard to their association. North Bay, August 3, 1891.

Be True.

always believe, because you know they have the habit of telling the truth. They do not "color" a story to enlarge bit of news in order to make it sound fine or remarkable. There are others whom you hardly know whether to believe or not, because they "stretch" things so. A triffing incident grows in size, but not in quality, by passing through their mouth. They take a small fact or slender bit of news and pad it with added words, and paint it with high colored adjectives, until it is largely unreal and gives a false impres-And one does not like to listen to folks when so much must be allowed for shrinking."

Cultivate the habit of telling the truth in little things as in great ones. Never "stretch" a story or a act to make it seem bigger or funnier Do this and people will learn to trust and respect you. This will be better than having a name of telling wonder-'ul stories or making foolish, falsely 'funny' remarks. There are enough rue funny things happening in the world, and they are most entertaining when told just exactly as they come to pass. One has said, "Never deceive for the sake of a foolish jest or to excite the laughter of a few companions at he expense of a friend.

Dear friends, be true. Do the truth. Tell the truth. There are many tongues. Let yours speak the things hat are pure, lovely, true.

The marble statue of Pope Leo. XIII., executed in Italy by Luchetti, and presented to the Catholic University in Washington by Count Joseph Loubat, will be shipped to the United States within a few weeks. The statue represents the Pope seated on his throne, wearing the tiara, or triple crown, and the rich robes of his office. The right hand is elevated, as if the Pope were about to pronounce a blessing. On the pedestal is a Latin inscription

#### One of God's Little Heroes.

A TRUE INCIDENT.

The patter of feet was on the stair. As the Editor turned in his sanctum chair, And said—for weary the day had been— "Don't let another intruder in."

But scarce had he uttered the words, before A face peeped in at the half-closed door. And a child soibed out—"Sir, mother said, I should come and tell you, that Dan is dead

"And pray who is 'Dan'?" The streaming Looked questioning up, with a strange sur "Not know him '-Why, sir, all day he sold The papers you print, through wet and cold.

"The newsboys say that they could not tell
The reason his stock went of so well;
I knew!—with his voice so sweet and low,
Could any one bear to say him 'No?"

"And the money he made, whatever it be, He carried straight home to mother and me; No matter about his rags, he said. If only he kept us clothed and fed.

Nor stopped till the last of his sheets was sold:
But he's dead—he's dead! and we miss him so!
And mother—she thought you might like to
know!" "And he did it, sir-trudging through rain and

In the paper, next morning, as "leader," ran A paragraph thus: "The newsboy, Dan, One of God's little heroes, who Did nobly the duty he had to do— For mother and sister earning bread, By patient endurance and toil—is dead."

#### A STORY OF THE SANDS.

Away up among the fells of Westrises the Kelvin, an inde pendent little river that will have nothing whatever to do with the beauties of Lake-land proper, but turns its back upon "mere" and "water" and strikes away toward the low lands and For the first few miles of its the sea. course it is a gladsome, careless stream, laughing and singing as it runs, unti it reaches the town of Kelton, contact with mankind and his civilization makes it sober and sad, and all its merriment disappears. Once or twice hereafter it makes an effort to become its own bright self again, but its spirit has been broken and it flows sullenly onward till it rounds a curve and open out into the wide estuary to which it

gives a name. Kelvin bay is twice daily alternately a great salt water loch and a wide waste of sand, as the mighty tidal wave flows up or down the coast. See it at low water and it is a golden brown plain, with the Kelvin river looking like a ribbon of silver trailed and twisted across it, bounded by green uplands north and south, shut into eastward by a barrier of lofty peaks, and ending westward in a faint blue line which marks the distant sea.

few hours later is a vast expanse of tossing wavelets, for the tide has suddenly risen over the banks, and with a hiss and swirl has swept its flood twelve miles inland.

Across the Kelvin sands lay the old coach road from Lancaster to Carlisle and the border, and though the railway which skirts the curving shore line has long since drawn away all the traffic, yet there still exists the ancient office of "guide of the sands," held directly under the crown. Receiving some £80 a year, the guide inhabits comfortable farmhouse on the edge of the bay, and is bound to pilot any traveller who may choose to cross the sands between tides. Fifty years ago the "guide's farm" was held by John Newby, whose forbears for five or six generations had been there before him : in fact, so regular had father been suc ceeded by son that the country side had almost come to look upon it as belonging to them, and to believe that the of guide was hereditary in the Newby himself quite held it family. to be so, and his one great trouble was that he had no one to follow him, fo his only child was a girl, and he always felt that fortune had treated him very unkindly in the matter. But if the long for. There was not a prettie maid in all the brave north countre than Joan Newby, and many a gallant Westmoreland lad would go long miles to get a glimpse of her bonnie face and if by any chance there was ever se

faint a smile in those hazel eyes for him, he was happy for a week, at least. "Ay, ay, the lile lassie is a beauty right enewf, but then she be onlie a lassie," her father would say when some one remarked upon the fresh loveliness of her smooth cheeks, or the wealth of her dark auburn hair. And yet the bluff yeoman was mightily proud of this daughter, who had been the brightness of his life since the day the gude wife had died, fully years before, and left him to bring up the little four-year old; and he quit expected that some day or other she would marry well; nay, he openly gave out that the man who came to woo must be a gentle born. His own particular cronies would smile and shake their heads, and doubt but that he flew too high. Wise mothers hinted that it was a risky business to mate out of one's own station, and jealous maidens tossed their chins, and said that no one of gentle birth would ever wed the like of her.

Yet that very moment the chance was hers to marry into one of the oldest families of the North, as she stood leaning against the gate of the hazel copse above the Guide's farm with her heart going like a sledge hammer, and a wild, half-frightened look in her eyes and listened to the pleadings of young Mr. Radcliffe of Kelvin Tower.

"Oh, Joan, my darling, you will "Oh, Joan, won't you?" He had got say yes — won't you?" He had got both her hands in hands in his, and waited bravely for an answer, but

'Come, sweetheart," he went on "take me, take me-for I love you far more than any other fellow ever

That broke the spell, and she lifted her eyes and looked for one moment into his blue ones, which mirrored her

"Oh, Mr. Gerald, I can't say yes-I

The young squire was not easily beaten, and had a knack of holding on really can't. the tighter the more he was repulsed. But in spite of all his pleadings the girl would only shake her head. He changed his plan of attack with "Joan, You are not in earnest You dare not say that you do not care

ghostly sands.

vous girl,

softly

is the matter?'

ot, for mercy's sake.'

here?" she sobbed.

chancel in't boat.

ward the shore.

down stream.

cut off the boat.

sake.

gear of father's.

and dismal moanings. The house was dark and quiet, for the other inmates

had long since gone to bed, but an in-

definable dread haunted her, and a

sense of impending evil would not let

her rest. The young moon was hidden

sky, and she could see the elms waving

in the wind, and the lonely estuary

stretching out beyond. There was

lull in the gale, and in the moment's quiet she heard distinctly the click of

the farm-yard gate, and then from the

corner of the house, which stood in

shadow, the dusky figure of a man

showed against the sky and came to

ward the porch. Joan was not a ner-

utterly unstrung; a cold shiver seized

her, and she rose to call her father.

Just then the moon straggled out and

fell on the man's upturned face, and

she saw it was Jack Redman. To un-

do the lattice was the work of an in-

stant, and leaning out she called

"Come down, my lass, quick, it"

A moment later she was in his arms. "Why, what have you been doing,

you have no cap on, and you are we

and covered with mud-oh, Jack, what

"Hush, Joan!" he said, hoarsely

There has been a fight up in Merle

wood, old Tom Bayley has gotten killed, an' I mun be off across coun-

"Oh, Jack," she cried, piteously

you did not-kill him! Say you did

"I didn't give 'un his death blow.

that I'll swear, but I was close to 'un, and he called out twice: 'I know ye,

Jack Redman, just as he dropped; and

t'other keepers heard 'un, an' they'll

"My God! how terrible! And are

"Nay, I made upon t' Fells, and then

they after you now, lad, and coming

doubled back, whilst the whole crew

kept on, with t' squire at th' head, so

I'se safe for an hour or so. But t

chance is to get ower t Sands.

ountry side'll soon be oop, an'my only

be a brave lass, and pit me ower t

and bring it back so as noan'll know

whar th' trail ligs, an' I get away

I'll get you something to eat and some

dry gear of father's.
"I daren't, dearie; every minute as

seizing her hand, he dragged her to

Stumbling down over the rocks, they

reached the strip of sands at the edge of the deep channel, where the boat lay

like a blot on the steely water, which

was tossing it up and down like a troubled spirit. To find the mooring

ope and haul it in did not take th guide's daughter long, and then, rapidly pushing off, they headed her

The usually placid Kelvin wa

whipped into anger to-night by the

broke against the bows as Redman

one galloping down Cart lane," cried

The sound of hoof beats grew louder

A loud shout

With :

and a horseman dashed out of the gloom which lay over the land and

beach, sending the rattling pebbles fly

ing, to a spot some yards below them

and without a moment's hesitatio

"Keep her in close to the shore, fo

had carried them into shoal water, and

horseman close upon them.

or he would brain bim.

already the boat was aground and the

"Pull! pull! Jack! there is so

wind, and the waves leapt up

orced the boat through them.

I now lose may hang me-come-

"Yes, yes, but come away in, and

South?" and he kissed her cold lips.

Wilt'ee, Joan, dear

show me no mercy, so I mun run,

'Jack-Jack, what is it?"

life and death wi' me this neet.

but that night she was

for me—you are too honest—"
"No," she said suddenly, "I can't say it, for I do care for you—a great deal perhaps—but—oh! Mr. Gerald, let me go, let me go, for I love some one else.

For a second he was stunned, but the grand old pride of race, which has helped so many a man to face disaster with a smile, rallied him. He might be badly hit, but he scorned to wince at the pain. "Joan, dear, you are not playing

'No, no, Mr. Gerald, how can you

think it? "And I have not a chance?"

She shook her head.
"Then good by, little one. God
keep you always bonnie and happy." bent down and twice kissed the little hands he still held prisoners, and next moment was away up the path

which led to the open moorland.

Joan stood looking out over the bay and away toward the distant Yorkshire hills, but she saw nothing of the fair panorama of hill and dale before her, for she was thinking of what she had deliberately refused to become mistress of Kelvin Towers, with all its grand rooms and many servants. Ah! how grand it would be to ride in a carriage with a footman to do your slightes bidding, and to sit in the squire's big square pew at church, and she had given it all up for what? A vision ame before her of a little cottage And Mr. Gerald, how dearly he loved her, and how brave he wasyet-yet-was not Jack Redman. Ah how dearly she did love him. What a contrast they were, these two, to be sure-one the lord of the manor, and the other a poaching village blacksmith ; one so courteous and gentle, th other rough in manners and speechthey were not to be compared, the gentleman and the peasant, and yet for the first she felt only a warm feeling of liking, while her whole soul went out in passionate love for his

inferior rival. O woman! woman! who shall under stand the waywardness of your affec-tions—why one day you will only sell your heart for gold, and the next barer it away in exchange for one that is not worth the having. Why a here cannot win you, and yet you give yourself to some pitiable poltroon. thank goodness you are so illogical after all, or else many of us poor com monplace mortals would never know the elevating and refining influence of your love.

The autumn haze was rapidly veiling the landscape, and so, with a shiver, Joan roused herself and went down the path, crossed the foldyard and entered the rose-hung porch. Her father was in the kitchen, just back from putting he peddlers over the river.

"Any yan been sin I left?" he asked, "Young Mr. Radcliffe, dear," she

answered carelessly.

"Ay, ay, he be getting fond of coming down. Well, there be noan welcomer," and the guide laughed softly to himself. Little did he think, as h watched his bonny daughter busily getting ready the supper, that she had just shattered his one fond dream, and ent a gentleman lover to the right

about. given him as sweet and winsome a daughter as ever mortal man could had indeed gone down below the hori-Poor Gerald had a bad half hour up for him, and life seemed a dull, toneless gray. But even in the toneless gray bade him cheer up and think how, after all, it was best for his own and the girl's sake that he should not get his way, and outrage pride, and give her the old honorable name : for though he was ready to brave sneed and chaff of foes and friends for her sake, yet it would not have been possible to shield her from many a petty annoyance, or fend off many stinging social arrow. Better that she should keep her station and that he should impale some worthy coat of arms with the silver swans of the Radcliffes. Many a beauty of high degree would gladly be mistress of Kelvin, so why sigh for this lowly-born cotter's daughter? And yet—and yet—what glorious eyes she had, and how truehearted she was to refuse his tempting offer. Yes, he was desperately in love with her in spite of his rebuff, but he was not the sort of fellow to howl because he could not get the moon-no, he would live it down like a man, and when the October breezes began to shower the golden beech leaves over lawns and drives, a new interest sprang up to distract his thoughts and absord his energies, for a gang of poachers were at work, and his keep ers at their wits' end.

'Drat it!" quoth the head keeper, when for the second time he had to report a clearance of one of his best spinneys, "they be reglar stiffuns miners and the like fra Boltchester

"Well, Bayley," answered his mas-ter, "if it was only the village fellows, I would not say anything, for so long as they leave me enough game to show my friends decent sport, they are welome to a bit themselves, if only they don't let me catch them at it. But I am not going to let a lot of professiona blackguards sweep the place; so just get half a dozen likely men who can ase their fists and a good cudgel, you understand, and come up here about 10 o'clock to night, and we will see if we cannot astonish these sneaks."

It was a wild, gusty night, and the west wind was freshening fast as it swept past the lonely guide's farm and no time to lose."

The poacher hung back, still grasprushed wailing on over the dim, ghostly sands. Joan sat at the window of her room, listening to its weird sighs

to wed, eh? Nay, hearken, Jack, love," and the girl spoke softly to him; the wild beast nature yielded to her influence, and he by great bunches of driving scud, but there was a pale, misty light in the

which Gerald held out to him, and sprang into the saddle.
"Tak care on her, Mr. Radcliffe

dashed off into the darkness which hid the Sands.

Gerald watched him disappear, and then, laying hold of the boat, began to haul her toward deeper water. After a few minutes' hard work he felt the little craft lift, and crumbling inboard poled her afloat. The girl was cowering in the stern, weeping bitterly, so he got out the sculls and silently began to pull for the shore, but the wind was dead ahead and the gale mocked all his efforts. Setting his teeth hard, he put his back into the stroke-he would not be beaten - and next morning was lying in the bottom of the boat with his neels in the air, for one of the tole pins

"Hullo, Joan, I've done it now, and our father will have to cut a new peg -morrow," he cried, with a merry

augh to rouse her.
She raised her head, but instead of nswering, listened intently with her ace turned eagerly seawards. Was it the beating of her heart that made that uzzing in her ears, or was it all fancy to, it was growing louder, coming

Gerald-Mr. Gerald-the tide-the

The laugh died on his lips, for he knew too well what that meant in such a gale as was blowing, with the boat crippled by the broken pin. ost nerve, but instantly tried to get her round so as to meet the rush he knew was coming, stem on. Too late! There was a hiss and a roar, and, out out of the darkness, a wall of water eapt, broke over the gig, and, haif fill ing her, swept her broadside on, in the very front of the mighty tide, a help ess speck in a whirl of frothing, tum

But she had utterly given way, and

lung convulsively to the rail of the after thwart.

Don't lose heart, Joan. See, she is oming to. Move just a little, dear, and let me try and steer her a bit." He watched his chance, and scraming art, got an oar out over the stern nd then by degrees lifted the gig ead round to the rushing water.

He threw his left arm round her a he spoke to support and comfort her while with his right he held grimly to the oar, which kept the boat from broaching to. Instinctively she laid her hand upon his shoulder, and then, poor fool, he felt as if he would like drift on thus forever, and danger and death seemed far away. Suddenly he was brought back to his sober senses by

wail from Joan. "Oh, Jack, my bonnie lad you are

What a fool he was! She cared

himself resolutely together.

"Redman is safe, Joan, never fear; swam his horse boldly across, so as to

the current runs strongly there, and we may get past," whispered the girl But it was too late, for the stream

As he spoke the boat began to rock

fierce oath Redman lifted a scull, and springing to his feet, bade him keep off a wild plunge, a cataract of foam spout-ing against a black mass right ahead, and a shrick from the girl, "The black "You murdering cur. You shall swing for this night's work," cried the rocks! rider, as he grasped a heavy hunting

crop and rode straight at the stranded But before Gerald Radcliffe could get within striking distance, his horse shied, as a woman's figure sprang up and his arm dropped as the voice which he yet thought the sweetest in the world, cried piteously: "Have mercy, Mr. Gerald, for my

'Great heavens, Joan, what are you doing here? Do you know this ellow has just murdered poor old Bay ey?" he cried, bewilderedly. 'No, no," she almost shricked, "i

is all a mistake; and if he did, you must let him go, for my sake. "But you will not plead for such a scoundrel; you cannot know who he

"Yes. yes. I do! Oh, Mr. Gerald, ne-he is-my sweetheart-let him go

-let him go! For a moment Radcliffe paused. His duty was clear, to seize the murderer but to hang Joan's lover-no, he could

"Here, you fellow-for her sake be jump on to my horse and ride like the fury-turn him loose when you get over the sands-he'll find his way home. And never let me come across you again, for, by all the saints, I will hand and the doctors pulled him through. dropped into the water and waded at that wild night's work throughout cians Minard's Liniment is used by Physicians

"Come, up with you and off, there is

ing the ash scull, suspicious, desperate nclined to fight it out.

"Be off, say ye—an' leave her for ye wed, eh? Not me, ha, ha."

laid down his weapon. A dozen hot kisses and he loosed her arms from about him, jumped overboard, took the bridle

poor lassie. As there is a God above, I didn't kill Tom Bayley. An', squire, I'll never forget what you've done for me this neet.

Then he turned his horse's head and

had snapped short off by the gunwale.

oling foam

"Sit still for your life," he cried, fighting desperately to get the bow

"Come, cheer up, lassie, we shall weather it yet; the tide must slacken

drowning-drowning and I cannot get

nothing for him. It was no time for love-lorn dreaming if either of them were to see land again, so he pulled

he would reach Hest bank long before the bore came. Don't tremble so. We, too, shall be safe before long.

"Hush, listen," she said, raising her head again. "Can't you hear waves breaking on the shore?" "Its only the wind and the roar of the tide," he answered. "We are too

and roll; there was a heave of waters,

Gerald sprang forward to try and stave the gig off with the oar, but the stout ash stave broke in his hands. He gave one wild stagger and, losing balance, fell head first overboard into the whirl of waves. For one second the boat hung, and then swing ing off, was swept away in the dark

The gale blew itself out toward day dawn, and the sun rose and bathed the sands in golden splendor, as three fisher folk set out across the shallows for the long line of nets off Silverdale. And there they found, among the stakes, the body of a girl, with a tangle of auburn hair floating round her, washed to and fro by the merry laughing ripples. Tenderly they lifted her, all dripping, cold and lifeless, and carried her homeward over the sands. And the rooks, swaying in the elms above the Guide's farm cawed on and ook no heed of a broken-hearted father who wailed.

'My bonnie bairn-my lile lassie,

Joan."
A few hours later Gerald Radeliffe was lifted from a crevice in the black rock and taken up to the home of his

toward the boat, bridle in hand, the country side, but the squire let folks think what they would, and kept his own counsel, and the only one who knew the truth was John Newby. Gerald wanted to pension him off, thinking he would feel lonely at the farm, but the stout-hearted guide was true to the memory of his ancestors, and did his duty until the day he was laid beside them under the turf of God's

> Joan sleeps a little way beyond her kin in a corner of the old churchyard which looks to the setting sun; and her story is yet told by the toothless old sexton to the visitor who will endure his garrulous telling. And to-day, when the wind moans over Kelvin sands, the villagers will whisper that

poor Joan's spirit is abroad. Years after, when Gerald Radcliffe's children were grown up about him, and a grandson was the spoilt darling of the nursery at Kelvin Towers, a message came that a dying man in the village wanted to see the squire.

"Ah, squire, ye doan't know me, but I ken ye. I'se not likely to forget the man as lent me his own horse to cross th' sands and get away, the night Tom Bayley died in Marlewood. I'se been pretty nigh over t' world sin' then, and now I'se come to my native place to die. And oh, squire, if ye would ease a dying man's blessing—though mine's noan likely to do ye or onybody gude-promise to put me i' t' grave where my bonnie Joan is-I canna where my bonnie Joan is—I canna bide easy elsewhere. God bless you, squire. I knew you'd promise't. I can die quiet now. An' I swear to ye I didna kill Tom Bayley—I didna, squire."-Belgravia.

#### A Warrior Monk.

Probably the most notable cophytes who started to join Cardinal Lavigerie, says a writer in Harper's Weekly, was the Vicomte Guy de Bris sac, one of the best known and most popular of Parisian club men. His chievements on the turf as the owner f a small but exceedingly choice stable were only equalled by his successes in the salons and boudoirs of the gay capital, and if there ever has been on who has merited description as a spoiled child of fortune, Guy de Brissac was the man. A year ago his flancee, whom he worshipped, died of a rapid decline-that strange malady which seems to enhance and etherealize the beauty of its victims, and to illumine their eyes with a strange light. She rests beneath a snowy marble cross in the pretty little cemetery that nestles among the pine trees at Arcachon, and to-day her lover, the pleasure-seeking, keptical and worldly Guy de Brissa who had disappeared from all his accustomed haunts since her death turns up at Biskra, on the borders of the great desert, in the guise of the newly consecrated Warrior Monks of

#### Making Home Happy.

It is just as possible to keep a calm house as a clean house; a cheerful house, an orderly house, as a furnished , if the heads set themselves to do Where is the difficulty of consulting each other's weakness as well as each other's wants; each empers as well as each other's health ; ach other's comfort as well as each other's character? Oh! it is by leaving the peace at home to chance, instead of pursuing it by system, that many houses are unhappy.

It deserves notice, also, that almost any one can be courteous and forbearng and patient in a neighbor's house anything go wrong, or be out of tune, or disagreeable there, it is made the best of, not the worst; even efforts are made to excuse it, and to show that it is not felt; or, if felt, it is attributed to accident, not design; and this is not only easy but natural in the house of friend. I will not, therefore, believe

that which is so natural in the house of another, is impossible at home, bu maintain, without fear, that all the ourtesies of social life may be upheld in domestic societies. A husband as willing to be pleased at home, and as anxious to please as in his neighbor's house ; and a wife as intent on making things comfortable every day to her family as on set days to her guests could not fail to make their own home

Let us not evade the point of these remarks by recurring to the maxin bout the allowances for temper. It is worse than folly to refer to our temper, unless we proved that we gained any good by giving way to it. Fits of ill humor punish us quite as much, if not more than those they are vented upon and it actually requires more effort and inflicts more pain to give them up than would be requisite to avoid them.

#### Blood Poison

Blood Poison

Is very liable to follow contact of the hands of face with what is known as poison ivy, especially in hot weather or if the body is perspiring freely. The trouble may subside for a when opportunity offers. The great purifying powers of Hood's Sarsaparilla thoroughly eradicate every trace of poison from the blood, as the cures it has accomplished conclusively show. It also cures scrofula, salt rheum and all other affections arising from impure or poisoned blood.

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## Consult Your Neighbor,

ny one may find out just what Burdock od Bitters is and does by asking a neigh who has tried it. It rarely fails in making or who has thea h. It rarely fails in making complete cure of dyspepsia, constipation ck-headache, biliousness and diseases of the comach, liver, bowels and blood.

stomach, liver, bowels and blood.

Can Not Compete.

Miss Maud Grant, of Mountain, On writes: "I can recommend Dr. Fowler's E tract of Wild Strawberry for summer conplaints and diarrhosa. There is nothing compete with it as it succeeds even in the everest cases."

#### GROWTH OF UNBELIEF.

The Sunday Democrat of New York, an able Catholic journal, apprehends an advance in strength by the apostles of infidelity in this country. breaking up of the Protestant sects, through fatal disagreements upon through doctrinal points, tends, our contemporary argues, to bring discredit upon religion in general and to encourage the advocates of unbelief. At the same time this chaotic condition does not help the Catholic Church as much might be expected upon a superficial study of the conditions. Whatever tends to injure religion injures all religious forms and bodies in proportion as they are liable to be affected by atmospheric pressure.

Our contemporary thus states the results of its diagnosis of the religious situation: "The perplexed multitude of contradictory teachings by the Potters, the Briggses, the Dixons, the Talmages and other lights of the non-Catholic world have combined, with a number of other causes on which we need not dwell, to place the advocates of unbelief on a more favorable ground in the public view than they have before occupied. Hell has not been idle new forms of deceit and delusion are permitted to walk the earth-a hundred new Utopias, promising earthly felicity, the indulgence of the passions, and then either annihilation or universal salvation to their votaries, solicit the unwary, who have no faith to guide and steady them, and the age which has rejected the Christian miracles sits at the feet of the high priests of modern paganism and drinks with open mouth and eyes their lying wonders—lying wonders which tend directly to the support of false doctrines and the

denial of Christianity. There is much truth in these observations, and it is incumbent upon the Catholic pulpit and its ally, the Catholie press, to lend every effort to stem the tide of infidelity and to hold fast that which has been gained. The ranks of unbelief must not be increased by recruits from Catholicity, but Catholicity must hold out inducements to those who, despairing of any settlement of the conflict of creeds in the Protestant sects, seek a haven of rest outside of their pale. Unbelief is merely a protest. The soul that finds no peace or contentment or comfort in its religious environment either seeks another or abandons all religion in disgust. The Catholic Church can win over many such who are now irretrievably drifting into Agnosticism. This should be the ambition, as it is the mission, of the pulpit and the press. -Boston Republic.

#### Boys Who Smoke.

We have known of boys who failed to secure good business positions be-cause they smoked. And it is reported f a prominent merchant in Georgia that he promptly rejected an applicant who appeared with a cigar in his mouth, saying to him: "The next time you want a place do not go into a house smoking one of those things If all the employers should take a similar stand it would have more influence upon boys than any amount of legislaive action, or of appeal front parents and pulpit. In another instance we heard of a young girl who applied for and secured a situation as a ceeper which had been denied her brother because he was addicted to the ise of cigarettes. These cases furnish practical argument against smoking, which, if more general, would rouse boys to see what they are in danger of osing if they persist in the harmful and expensive habit.

#### From the Stage to the Cloister.

The news that Mlle. Donadio has left convent has naturally caused some stir both in New York and Paris theatrical circles. "La Donadio," whose real name was Dieudonne, came out under Strakosch at the Italians. She played La Somnambula" alternately Albani, and her stage successes have been great and many. This is not by any means the first case of a French actress becoming a nun; but the news of each transition comes with a great thrill to the Parisian play-goer.

### A Chivalrous Shiner.

On the corner of one of the business streets of the city the other morning, says the Detroit Free Press, a shoeblack had just finishing polishing the shoes of a well-dressed and gentle-appearing man. The latter was unfortunate in having a deformity which compelled him to wear a shoe on one of his feet with an exceedingly thick sole, thus endeavoring to make up mechanically for what nature had denied him. 'How much shall I pay you?" he

asked of the boy.
"Five cents, sir." "Oh, but you should have more than five cents for polishing my shoes," said the gentleman tapping the thick sole

significantly with his cane. "No, sir," said the boy, "five cents is enough. I don't want to make no money out o' your hard luck."

The customer handed out a coin, laid his hand on the youngster's head for a noment and passed on. Who says the days of chivalry are

Merit wins, as the marvelous success of doods Sarsaparilla shows. It possesses true nedicinal merit. Sold by all druggists.

Mother Graves' Worm Exterminator is leasant to take; sure and effectual in destroy-og worms. Many have tried it with best re-Why go limping and whining about your orns, when a 25 cent bottle of Holloway's forn Cure will remove them? Give it a trial, nd you will not regret it.

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#### The Inevitable.

I like the man who faces what he must
With step triumphant and a heart of cheer;
Who fights the daily battle without fear;
Sees his hopes fall, yet keeps anfaltering trus
That God is God; that somehow, true and just
His plans work out for mortals. Not a teat
Is shed when fortune, which the world hold

dear.
Falls from his grasp. Better with love a crust than living in dishonor; envies not.
Nor loses faith in man, but does his best,
Nor ever murmurs at his humbler lot.
But with a smile and words of hope give zest to every toiler. He alone is great
Who by a life heroic conquers fate.

#### SOLDIER AND PRIEST.

Strange Career of Captain Henry Charles Bowden, now Father Sebastian,

It is a long distance and the road is rough, as well as crooked, between an officer's quarters and position in one of the aristocratic regiments of Her Majesty's service and a priest's robe with the exactions of his holy office, writes Frank A. Burr in the Chicago Herald. There is only one man living who has covered it with success. Few people outside of its influence and exclusive pleasures know what means to belong to the Guards' Club, the top notch in military circles, or to wear the searlet uniform and have the authority and social distinctions of a captain, or even a subaltern, in the Scots Guards. To enjoy these honors is to sit upon the pinnacle of military and social repute. and survey the world with ease and satisfaction from a high place. The Duke of Connaught, the Queen's third son and the future Commander-in-Chief of the British army, is the colonel of the regiment. This naturally gives to it the very highest military power, and its officers a strong standing in social life. The duke is a careful student of his profession, as well as a hard-working officer, ambitious for his regiment because it is the steppingstone to the highest military honor ahead of him, for which he is fitting honor himself. There is no official place more desired by those who can afford to live in luxury and bask in the sun-shine of the rarest flowers of titled existence, or the wild roses of capricious life, than a commission in the Scots Guards. It is about as far away from the severe exactions of the Church and the obligations it imposes as it is possible to get in following the pathway of our practical activities. The man who has the fortitude and impulse to put aside the ease, comfort and power of such a position for the hard work and sacrifice of a priest's place in the Catholic Church must needs be actuated by high motives and endowed sect dominates and all state conditions are Protestant. Father Sebastian, one of the most picturesque figures in the priesthood of the Papal Church as it is seen in England, has travelled the long road between the two important stations, and while on the journey "rounded up" a large drove of souls, who have followed him in deserting the English Church for the older dispensa-

CAPTAIN BOWDEN WAS A GREAT FAVORITE.

There are three regiments of foot soldiers belonging to the Queen's Own. They are known as the household troops, and are regarded as the flower of the infantry arm of the British army. The Coldstream, Grenadier and Scots Guards are the names. The officers of either one, like the soldiers, are careeither one, like the soldiers, are carefully selected, and they are both proud of the right to wear the uniform and name. It is a badge of honor everywhere. The highest social circles are open to the officers of either of these regiments, and the attack on their regiments, and the attack on their rouses is always continuous and heavy. purse is always continuous and heavy. Not only must the record of a man be good who carries a commission in any one of them, but a good income must wait upon it. All conditions of life from the bottom to the top are within the reach of him who owns one, and London by night and by day is an open book to them in all its wonderful ways and by-ways. Any officer of the household troops is welcome at the most exclusive clubs, and women feel honored with the attentions of those who are so near the Queen. Not many years ago Henry Charles Bowden was captain in the Scots Guards. father had honored the regiment with good deeds and good conduct before him. There is no spot on his lineage or record. Springing from one of the best county families in England, with plenty of means to support any position he would take, Captain Bowden was welcomed everywhere, and in the royal regiment to which he belonged there were none who knew life better or enjoyed it more. He filled his place moment.

The story or Father Sebastian's and attractive qualities, but a delight-hearted and hard attractive qualities of the British army. He was strong in the head as skell-searing in conversal on a scale in the British as well as the heart, charming in conversal on a scale in the story of the priesched, have the hardships of the priesched, have the hardships of the priesched, have seened to a scaler's work, and to tenjoy to the full the multitude of good things his opinion in the Duke of Connaught's regiment brought him. Light-hearted and happy under all circumstances, whether in the drawing room or at the table, he was a leader in all the pleasantries of the hour.

As his friends saw him, he was the very last sort of man to have given over the gilded rewards and penalties of work the most of wordly life, with ample means to support them, for years of durdery and self-searifiee for the Church. Naturally, his resignation and decision to the limit of success in both its civic

caused a sensation. Officers of the well modulated and musical. His facnovitiate with a fixed purpose which could not be swayed. He has never had, it is said, a regret for the step he took, and now seems to look back on the events of the years behind him as only a "vanity fair," of which he was simply a part; illustrating how strangely, and et how easily, new words can be engraved on the marble of our conduct without marring the statue of our lives. Good examples are like fresh

mushrooms on the beefsteak of exist-When the priest's robes were ence. When the priest's robes were fairly won, and the arrows of criticism which had been levelled at him when he left the army recalled the history of St. Sebastian and the archery practice of which he was the victim centuries ago, he took the name of that persecuted saint and carried it into the Order of wherein devotion and suffering are the as an example of high fortitude and wonderful self-sacrifice. It was quite natural that, after what Father Sebas-tian had given up for the Church of his adoption, he should turn toward this

branch of the Catholic Church. FATHER SEBASTIAN'S POPULARITY. It was but a short distance from his

graduation and ordination to the head of the chapel on Brompton road, in one with strong natural gifts of head and heart. This is doubly true in a country like Great Britain, where another tradesmen and professional haracters, sect dominates and all state conditions as well as those who labor hard, live in the neighborhood of the temple wherin he now administers holy rites. Perhaps no better quarter for his evangelical no better quarter for his evangelical labor, as it may well be called, could have been selected. Certainly no parish could have brought more satisfaction to him in the harvest reaped than the field in which he will glean the balance of his life. Naturally this soldier priest has given much attention to those within his reach who still cling. to those within his reach who still cling to other tenets than those he teaches He has been so successful that it may truly be said that he presides over congregation of converts, where almost all Americans of the same faith who visit London go to their Church duties. "The Oratory," a curious house of wor-ship, like most churches in this century, is built in irregular shape with a numfew flower beds to add to the beauty of the greensward. There is much that is attractive in it and its surroundings. and Father Sebastian makes things so pleasant inside with fine music and eloquent talk that many go there who are of a different faith. Every Sunday it holds forth a large and distinguished congregation. While the humblest are welcomed within its walls and to the land and more of the paster warm hand and word of the pastor, women and men of high rank in all the walks of endeavor furnish the majority of those who sit, listen and follow the creed therein taught. Dukes, lords, earls and numbers of recruits from the priests of the English Church are among the number. Two of the leading newspapers writers of London have recently put aside the Episcopal faith to join in the throng who follow Father Sebastian's words. A leading stock-broker. tian's words. A leading stock-broker, himself an old officer of the army, has turned from the creed of Henry VIII.'s time to the older religion. Judges, bar-risters, doctors and rich tradesmen

caused a sensation. Gfficers of the army were astounded, and very many of the aristocratic women of England marvelled when it was officially announced that Henry Charles Bowden had ceased to be a captain in the Scots Guards, to become a priest of the Catholic Church. With a military record without a stain, his promotion was certain, and all the pictures of his future were drawn with bright colors, when, with a firm hand, he drew the gray canopy of humility, self-denial and conjecture over them all. In the festive career of a royal regiment, where life is both by day and by night without regard to expense of concern, where life is both by day and by night without regard to expense of concern, and lowly work of the Church. His income and all his powers are devoted to his new choice with an earnestness no bounds. But the dark gown and exactions of his present office are in quarters after parade, in social circles and at afternoon teas. But every day the gossip grew less and less, until quarters after parade, in social circles and at afternoon teas. But every day the gossip grew less and less, until finally the name and fame became a tradition in the famous guards, in which both father and son had made fine records. While this mist of forgetfulness was drawing slowly over his career as a soldier, so soon to be forgotton, Captain Bowden was going through the struggles of his novitiate with a fixed purpose which eloquence or a more attractive way of presenting their thoughts to an audi-ence. This adds to his power and gives an attractiveness to his church work that brings all classes within his

reach and pleases them. TIRELESS IN HIS WORK. Fifty-four years of labor on the field and in the Church leaves Father Sebastian still a young man in spirit and activity, giving him the power as well as the desire to fill to the full the demands of his order. Night or day he is at the beck and call of the hum blest as well as the highest of his con gregation. Sleeping on his cot at night with the call bell at his ear waiting to be summoned to the sick or the death bed, he makes a very different picture than when on the tented field Oratorians, one of the strange and strong orders of the Catholic Church mand to arms. He is so earnest and careful in his work that the respect of typical emblems of its holy record.
Ever since Philip Neri, the son of a lawyer, founded it in 1556 it has stood knowledge of the world gives him the power to attract the young, and his church thrives as much because he provides good amusements for his people as on account of his devotion to A visit to the Oratory and to this

strange man, who started as a soldier and ended as a priest, is of interest i only to see how complete a change man can make in his habits and surroundings without marring his best fiber. As Father Sebastian is clearly the typical Catholic convert of high degree in England, so is the Duke of Norfolk the leading representative of the old faith among those whose anabout £1,000 will be held over to meet the old fatth among those whose ancestors clung to the Church when Henry VIII. assaulted it. He is known as the "Little Duke," and is not only the first Catholic of the United Kingdom, but the head of its oldest house. He is often seen at the Oratory, and is, I believe, the only duke who clings to the oldest of faiths. He represents a long line of distinguished ancestors who have stood steadfast to it while the laws and customs of the country were naws and customs of the contact it.

Journeying among these scenes for recreation and study I came in contact with both these men who so strongly stand out as representatives of the Catholic Church. The one represents in his person and power generations of the faith who have fought for the Church in a lordly way, and the other

The interest which Englishmen are eginning to take in Ireland promises to become more extensive and profound as the general elections approach. The troubles caused by the treachery of Parnell have inspired Mr. Chamberlain with hopes. He is preparing to instruct the non-Conformists of England in the fact that the Irish hierarchy is strong enough in Ireland to overthrow and destroy any party that opposes them, and he believes that the bitter feelings such instruction is bound to raise will secure to him the non-Conformist vote against Home Rule. At the same time, through his Conservative allies, he is ready to offer to the Catholic Bishops such an education bill as will cover their entire demands in the matter, and an education mands in the matter, and an equation bill is sufficient in his mind to win over the Irish Bishops. The success of these hopes depends on many circumstances. If Mr. Gladstone should die before the general election, if the non-constraints should forgat, the noble to the constraints and all were pleased with the sum of the constraints. crowd the Oratory, giving some strong stances. If Mr. Gladstone should distillustrations of the peculiar religious tendences of the English mind at this Conformists should forget the noble

#### LATEST CATHOLIC NEWS.

The statue of Leo XIII, to be erected in Washington is now ready and will be shipped shortly. It is a beautiful work of art.

The Most Rev. Archbishop Ireland lelivered the oration of the day on the th of July at Fulda, Murray county Minn.

It is reported from Chaldea that 200, 000 Nestorians, who, since the sixth century, have adhered to the heresy of Nestorius, have returned to the bosom f the Catholie Church.

Father Aranza, the Arabian priest who was ordained by the Pope in 1884. s making strenuous efforts to found a church in Chicago for the benefit of he two hundred and fifty Arabian families now in the city.

During the recent Archiepiscopal visitation of the Archdiocese of New York, three churches were dedicated, and twelve thousand, one hundred and ifty-seven persons confirmed.

Senor Romero, the Mexican Minister t Washington, denies emphatically he truth of the report published in a San Francisco despatch to the effect hat Mexico is ripe for a revolt against he Diaz government.

The medal commemorating the fourteenth year of the Pontificate of Leo XIII. is about to be struck as usual at St. Peter's. This year the Vatican Observatory, restored by the munificence of Leo XIII., will be epresented on the medal.

In the United States the total Indian population is 277,020, of whom 87,375 are Catholics. The Catholic Indians have 104 churches, 81 priests and 58 schools, which have an attendance of 3,096. Members of several sisterhoods each in the schools. The number of oaptisms in 1890 was 3,807 children and 245 adults.

There are 151,614 Catholic negroe in the United States. They have 27 churches for their exclusive use, and 33 priests attend to their spiritual wants. There are 110 schools for colored children, which are attended by 6460 pupils. During 1890, 4558 children and 590 adults were baptised. Besides the schools there are 8 orphan asylums, 1 foundling asylum and 1 hospital.

The Bishops of Ireland at their meet ing in Maynooth College a few days ago resolved to apply a sum of about £4,000 to the improvement of the build ings and equipment of the Catholic University School of Medicine. The greater part of this sum will be ex-pended at once in providing increased accommodation for the students, and other needs according as they arise.

Supt. Porter, of the Census Bureau, has in preparation and will soon issue a bulletin upon the membership of the Catholic Church in the United States, by States and counties. The bulletin will show that the membership now numbers 6,250,000 communicants over fifteen years of age. This minimum limit of age to fifteen years will be adhered to in the statistics of other churches which are in course of preparation.

Timoleague Abbey, a monastery which in ancient times belonged to the Franciscaus, was the scene of an interesting ceremony recently. Brothers of the order who were holding a mis sion in the village decided to have Mass Rev. Father Jarleth, O.S. F., Killarney

Cardinal Lavigerie has decided that for the future all Belgian candidates who join his society for African Mis sions shall be employed in the districts of the Belgian Congo. He has had a happiness rarely enough enjoyed by missionaries in Islam. Five Mohammedans from an easis of the south arrived baptism at the hands of the Cardinal-Archbishop. They are stated to be Archbishop. They are stated to be men of education and of considerable

authority. Two thousand members of the society of Catholic Foresters of Massachusetts held a picnic a few days ago at Haver hill in that State and there were pre sent besides many friends of the mem bers. This association has no connec tion with the society generally known as the Foresters, but its object is similar concerned, and it is conducted in con formity with the laws of the Catholic Church. There was a pleasant gather ing, and all were pleased with the day's proceedings.

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trsons writing for a change of address idd invariably send us the name of their er post office.

#### London, Saturday, August 8, 1891. DOES THE LOSS OF THE

NATIONAL TONGUE IMPLY THE LOSS OF DIVINE

The Verite, a French-Canadian weekly of great merit, continues a controversy between it and some Irish-American journals, on the dangers to which the French-Canadian emigrants to the United States are exposed of losing the faith by being compelled to learn and speak English. The Verite maintains that a change of language for the French-Canadians induces a change, or rather a loss, of the Catholic faith. The Irish-American journal ists take issue with the Quebec weekly and maintain the contrary. In proof of their contention they instance the Irish people who, for the most part, have lost the use and even the knowledge of the national language - the Gælic-and yet have preserved their faith. They say: If the Irish people as a body have been robbed of the mother-tongue, and speak English, fathers, why is it not possible for the its point after, what we consider, a history and quote Scripture to their very unsatisfactory fashion. It says: utter defeat and confusion.

given up the national language, the lish language, far from being a source Galic (Irish) being spoken only by a small number of Irishmen, but it cannot be said that in its entirety English olic faith, are, in the hands of the Irish has been adopted. In the cities, of people, the weapons most dreaded by course, among the wealthy, and edu-, the soupers. cated classes, a very pure English is spoken ; but go into the rural districts, poorer classes, in the South and the West, and you will find that the language in use can scarcely be called English. Even educated Irish could pronounce a word of English, people preserve a peculiar pronunciation—the broque—pleasant enough to hear, but which distinguishes them from the English, the Scotch and the Americans. The Irish people, notwithstanding the loss of their national tongue, have not lost altogether the national impress (son cachet) in speaking, since they have preserved a apostacy? peculiar accent of their prove that there is no relation between Gælic and speak it and insist upor the national language and faith and that a people may be despoiled of the former without danger to the latter."

thorough Frenchman and writing in European tour he spent a few days in made known to their fathers. Cork and Killarney, and addressed some questions to the boys and girls who were selling sprigs of shamrock and goat's milk to the American tourists, and the inference he drew from their replies was that the language spoken in that part of Ireland, although not Irish, can scarcely be called English.

We can assure the Verite that had he a little more extensive experience of the Kerry people, and their brogue, he would be convinced that the English spoken in that county, or any other county in Ireland, differs as much from the Gælic as the Greek language differs from French. It must be admitted that all classes in Ireland, whether educated or otherwise, who have lest the Irish language, have lost it completely, and that whether they have a peculiar accent or not - whether they speak with a broader or less pronounced broguetheir language is purely English, and has no relationship whatever to the Gælic or national tongue. The Verite's argument, then, falls to the ground. The Irish people, as a nation, have lost their maternal language and ye have preserved their national faith.

The Verite continues its argument by maintaining that the introduction of English had disastrous effects, and caused the perversion of Irishmen whose fathers had been evangelized by St. Patrick.

Could the Verite discover no other cause for the perversion of some Irish-

Verite heard or read of the law that gave the right to any young scapegrace who turned Protestant to possess himself of his father's estates, to the detriment and prejudice of his older brothers or sisters? Aye! even of his own father and mother! How is it possible that a whole people could resist, or that some few should not fall by the wayside?

If the adoption of the English lan guage must be considered an efficient cause for the perversion of some Irish Catholics it is surprising what numbers have escaped the dreaded consequence of losing the mother tongue. There are millions of Irish people, both at home and abroad, who speak English fluently and gracefully and who are as fervent Catholics as the men in the South or West who still adhere to the Gælic

The Verite does not believe this, but persists in saying that perverts are found only in the East and the cities where the Gælic is not known. In fact Mr. Tardivel is of opinion that in Ire land the educated classes alone are ex posed to the danger of apostacy. This is a very poor compliment to Catholic faith, and, if it were true, would be a formidable weapon in the hands of those fanatics who maintain that the priests keep the people in ignorance in order to hold them subservient to the teachings of Rome.

The tract-distributors, bible-readers and soupers in general, who have for mission the perversion of the Irish, are scarcely ever found in Leinster in the east, or in the large towns or cities. Their favorite camping-ground is in the extreme south and west of Ireland, where Gælic is exclusively understood and spoken. In these localities only do without having lost the faith of their they expect to impose on the ignorance and exploit the poverty of the aborig-French-Canadians to speak English ines. The Irish people who speak and yet remain Catholics? The Verite | English - even the poorest - can meet denies the parity, and still argues out them on their own ground, appeal to

"The Irish people no doubt have The knowledge and use of the Eng-

We might ask the Verite who are they who lose the faith at Pointe-aux-Trembles, in the Province of Quebec Are they not people who never heard or until they were caught in the meshes of the proselytisers? Who were they who apostatized at Koukakee and other places at the preaching of Chiniqui and others? Was the English language the cause or the occasion of their

There are Scotch Calvinists in certain example, then, is not well chosen to districts of Ontario who understand the having the gospel expounded to them by preachers who can talk to them The editor of the Verite, although a glibly in their own native tongue. The inhabitants of Wales have lost the French for a French-speaking nation. Catholic faith of their ancestors, and ality, seems to know all about the Irish Yet adhere to the old Cymrian lanand their national brogue. In his late guage, in which the gospel was first

We might say with the poet who wrote of the flowers that bloom in the spring that language "has nothing to do with the case." It would have much to do with it, however, if, before emigrating, or even after emigrating, to the United States, the French-Canadians would make themselves masters of the English language. Then would they be armed with ready weapons wherewith to repel the assaults of the proselytisers and to controvert their arguments and sophisms.

The cause of defection from the faith of some of the early Irish settlers in America was not the loss of their mother-tongue, but the paucity of Catholic missionaries and the want of parochial or Catholic Separate schools. The New York Catholic Review, quoted so triumphantly by the Verite, admits no other reason for the loss of Catholic faith and practice in the United States than the causes assigned by us.

It says: "During fifty years the Catholics of the United States have lived in the midst of Protestant tradition without schools to protect their children, without Catholic papers or periodicals to protect the parents, against the re-peated assaults of this tradition, against its far-reaching power. It would be folly to suppose that a people, however solidly established in the faith, could, under such circum-

The Catipalic Liccord. laws? What about the bribes? found in every town and city. The Plen-What about three hundred years of ary Council of Baltimore has made them incessant persecution? Has not the a necessity in every parish. So that we can see no adequate reason for the cry of alarm that the Verite has been raising in its late numbers about the dangers which threaten the French-Canadian populations, whom necessity, or even a desire to better their condition, is forcing annually across the bor ders.

Let it not be understood, however that we favor in any way expatriation ... Irish or the French ; but we are willing to maintain, since they de emigrate, that a thorough knowledge of the English language and a fair acquaintance with Butler's catechism. instead of being a means to perversion as the Verite persists in saying, would on the contrary, be the most powerful and most efficient arm of self-defence against proselytism or the danger of being argued into apostacy.

#### THE TROUBLE AT BETHLE. HEM

The Sultan of Turkey has been obliged to place a larger guard than formerly at the Bethlehem grotto, where the Church of the Nativity has been erected at the spot where our Lord and Saviour was born. This action has been taken in consequence of unseemly quarrels which have taker place on the stairways leading to the grotto of the Nativity.

It is unfortunately true that there was recently one of these quarrels be tween the Catholics and the Greek schismatics; and the anti-Catholic press, both in Canada and the United States, have represented the matter as if the Catholics were entirely to blame. The sympathies of the so-called religious Protestant press are invariably against Catholics, whoever may be on the other side, whether Greek, Pagan, Jew or Mahometan. But in the pre sent case the facts show that the vie lence and aggression were altogether on the part of the Greeks, who, relying on the protection of Russia, have for years taken every opportunity to encroach upon the rights of the Catholics : and that this is the case is proved by the action of the Turkish authorities themselves, who, after having examined into the circumstances, decided that the Franciscan Fathers were entitled to all they claimed as regards the exclusive right to use their own stair case in public celebrations. The guard have, therefore, been instructed to prevent the Greeks in future from at tempting to make public use of the stairway which is reserved for the Catholics.

From time immemorial there have been two stairways leading to the grotto, one of which, namely that on the south, has been reserved for the exclusive use of the Greeks, while the other is recognized as belonging to the Latin Catholies and schismatic Armenians. The Greeks, however, not satis fied with using their own rights, have constantly endeavored to abridge the the apathy of the representative of the succeeded in doing this to a considerable extent. Thus, about ten years ago, the Greeks placed a ladder, and followed up their usurpation by placing pictures around part of the Intin portion of the Basilica of the Holy Nativity, after which they actually claimed the place as their own and forcibly ejected the

Catholics from it. The Franciscans, representing the Catholic claims, appealed to the French Consulate and the Turkish Government for protection in their rights, which had been guaranteed by treaty, but they obtained no redress to this day. They have, therefore, discovered that it is necessary to be constantly on the alert to prevent encroachments upon the old treaty which was made by all parties concerned to prevent disturbances, and it was a breach of this treaty which caused the recent strife, which so sacred a spot.

The Greeks, and all others, were allowed to use the staircase of the Catholics privately, but not for public celebrations, nor were they allowed to interfere with the Catholic or Armenian services : and, if the latter would allow this, the Greeks would soon claim exclusive right to it, as they have done with many Catholic churches which have been erected by Catholics in the of Ireland has been diminishing.

the United States are fast disappearing. several times. The Franciscan Super- support its population. gen than the language that was forced Parochial schools and Catholic acadior made a formal protest to the Pasha It has been the result of the policy of Irish party have stated that they will now tells us the Church never intended

but no attention was paid to this, as tricts desolate, and of course the people Salisbury may propose; but this will the Pasha was bribed by the Greeks. But the matter culminated on the 24th of May, when the Franciscan Sacristan been the blind policy, not only of the that it is only because Mr. Gladstone saw the Greeks again take possession of the stairway of the Catholics. He told them in gentle words to pass by their own stairway on the opposite side, whereupon a Greek deacon at tacked him with a dagger which tore his garments to shreds, as th deacon made four blows at him in attempting to stab him, though, than to propose a remedial measure it providentially, he sustained but slight injury himself. He was, how ever, then assaulted by the whole com pany of Greeks, and he would probably have been seriously injured, perhaps killed, had not a number of the Fathers and Brothers come to his rescue, whereupon the Greeks fled from the scene. The Greek deacon, who was the first aggressor, received a blow on the head in the melee, but was not seriously injured. The authorities, who made enquiries into the affair, decided that the Franciscans were defending their just rights, and hence the decision that the Greeks should no more use the stairway of the Catholics.

We agree perfectly with our Protestant contemporaries of the United States and Canada that the transaction was a disgraceful one, but it was disgraceful to the aggressors, and not to the Franciscans, who acted solely in self-defence, in the only manner in which they could have preserved their rights intact.

## THE PROSPECT FOR HOME RULE.

There seems to be but little doubt that the Salisbury Government intend to bring in a measure during the next session of Parliament for the local Government of Ireland on lines resembling those on which England and Scotland enjoy the same. Mr. Balfour has said that such is their intention, and Conservative members who are most cognizant of the secrets of the Government declare that the Irish Secretary is sincere in his promises on this subject.

It is true that on several occasions Lord Salisbury has declared in emphatic terms that Home Rule cannot necessary Ireland should be governed resolutely, and that those who had served Mr. Balfour efficiently will be supported and not handed over to their enemies." This is equivalent to saying that the Ulster Tories will be left to govern themselves, and that the police and the resident removable magistrates will be secured in their positions, out of gratitude for their readiness to carry out all the provisions of the Coercion Act, with that severity which the Government desired them to exercise. This shows, of course tha the Government has no intention to let Ireland govern herself in reality, by means of an Irish Parliament. On this rights of the Catholics, and, owing to point the Premier was quite clear. He said: "England in the last elecon declared against the severance the bond, and I believe the decision is irrevocable."

There is no desire on the part of the Irish Nationalist party to dissever the bond which unites the two countries. if only the people of Ireland be dealt with justly. But if the consequence is to be that with the bond in existence Irish needs are to be neglected by the rulers of the country, Ireland must demand that the bond be severed. It were better that the bond were irrevocably sundered than that the population of the country should be de cimated every decade, as is the case under the present regime. But the pretence that the measure of Home Rule demanded by the Irish party will dissever the bond is a very transparent sham. The bond may remain much stronger than that which binds England with Canada, and yet an Irish was indeed a deplorable desecration of Parliament may make laws for the Government of Ireland which will tend to the material advancement of the population. The main difficulty has been in the past that the British Parliament paid no attention to bills introduced for the purpose of ameliorating the condition of the Irish people and nothing more strikingly exhibits the cruelty of such conduct than the wholesale rate at which the population

Willit be said that Ireland cannot sup The direct occasion of the recent porther population in comfort? It is well even when Lord Salisbury proposes posely introduced the word image, in broil was an effort made by the Greeks known that such a pretext has no concessions, but they will bear them as order that those Protestants who wished to take possession of the stairway of foundation in fact. The fruitfulness inevitable; but they would veto them to do so might have a prima facie case stances, be completely safeguarded from the Catholics. They actually used it of the Irish soil is proverbial; but if if proposed by himself. It would be against Catholic practice; but certainly by making one of their processions by the land is to be allowed to go to waste, necessary for him to resort to extreme neither King James I. nor the episco-But those obstacles to the perpetua- it as early as December 6 of last year, and to grow only thistles and other tion of Catholic belief and practice in and since then they did so offensively noxious weeds, of course it will not Lords.

for means of sustenance; and such has Salisbury Government, but of all the Governments, Liberal as well as Con-

We ought, perhaps, to except the stone presided; but as its rule was so short that it was unable to do more is scarcely worth while to make an exception for this case. It was on this Government was defeated, so that, like all the Governments which went before, it did nothing for Ireland. The fact is that until the last three years the people of England would not so much as bestow a serious thought upon the question of legislating for Ireland's good. They were willing to pass Coercion Acts, penal laws of every degree of hardship, at any time since the union; but the Liberals of the past were just as blamable as the Conservatives for legislation which oppressed, instead of bettering, the condition of the people.

To Mr. Gladstone we accord all the credit due him for having taken to heart the cause of Ireland, and for having called the attention of Englishmen to the injustice which they have hitherto been inclined to commit against their sister island. But Mr. Gladstone has been himself one of the most outspoken of English statesmen in acknowledging the injustice of which he himself in common with other English legislators has inflicted upon Ireland in the past.

The proposal which Mr. Balfour in

tends to introduce during the next session is understood to be to give large powers of local government to County Councils. This will enable the Government to maintain that they preserve their consistency, while they recognize that the elections have shown that the people of England are now disposed to give partial justice to Ireland. A gain of eighteen seats for the Liberals, and a consequent loss of thirty-six votes on a division in Parliament, is an unprecedented manibe granted, and so recently as Wednes- festation of the drift of public opinion, day, the 29th ult., he said that "It is especially when it is considered that the Government has not hitherto seriously departed from the policy which it was elected to carry out. It is a demonstration that the people of England recognize that they have been hitherto unjust towards Ireland, but that they are now willing to make reparation. Lord Salisbury and Mr. Balfour cannot but see that this is the case, and if they are now prepared to concede something it is because they cannot help themselves. In reference to the great Liberal

> victory in the recent election at Wisbech, Lord Salisbury said that a byeelection is no indication of the will of the people, and that the Government cannot change its policy on account of such an event. This would be very orrect if Wisbech were the only constituency in which the electorate had spoken, and if Cambridge were the only county in England which had made itself heard; but one hundred and fifteen constituencies have been similarly heard from, and in almost every case there has been a Liberal gain. Liberal constituencies have given increased Liberal majorities, whereas Conservative constituencies have shown reduced majorities for the successful Conservative candidates, and the net gain to the Liberals has been eighteen seats. It cannot be said that this is no indication of a change in popular sen timent since 1886. These bye-elections have been in all parts of the country. and may fairly be considered as exem plifying what would occur if there were to be an election immediately and if this be the case Mr. Gladstone would have a majority of over one hundred in a new Parliament.

The members of the Salisbury Gov rnment are undoubtedly convinced that such is the case, and this accounts for their wish at the last moment to concede something to Ireland in the hope that they may not be compelled to grant all that is demanded. Mr. Gladstone has acknowledged that the Tories will have less difficulty than himself to make concessions, for, opposed as the Lords are to granting Ireland's demands, they will growl

n them? What about the penal emies, magnificently equipped, are of Jerusalem against this aggression, the Government to leave whole dis-accept any good measure which Lord to condemn, otherwise, we may reason-

have been forced to look to other lands not affect their good understanding with Mr. Gladstone; for they know adheres to his resolution to grant Home Rule that the Tories hope to take the servative, which have hitherto held wind out of his sails by granting a smaller measure of self-government. But Lord Spencer has declared that the last Government, over which Mr. Glad- Liberal party will not abandon their intention to grant all that is requisite to make Ireland prosperous and free With a re-united Irish party the victory is certain, and in spite of the recent dissensions in the camp of the remedial measure that the last Liberal Home Rulers, Ireland may safely look forward to the next election as the moment when England, Scotland and Wales will confirm that union of hearts which will arise from their readiness to grant redress of grievances to their sister nation.

> Concerning the Wesbech election even the London Times has said. "This defeat is the worst the Unionists have sustained. Mr. Gladstone has at length obtained an argument supporting his predictions of a Liberal success at the general election.

It continues by asserting that the victory is not due to the popular adoption of Home Rule, but to the with drawal of Liberal-Unionist votes from the Conservatives on general Liberal principles. Even if the latter part of this statement were correct it would still be true that the victory is for Home Rule, for there is no part of the Liberal programme to which so much prominence has been given as to this principle. The adhesion of the people to the Liberal policy in general, there fore, must indicate, above all things, adhesion to Home Rule.

#### THE REREDOS QUESTION AS AFFECTING DOCTRINE.

The Anglican Bishop of London, England, has been sustained by the Court of Arches in the suit which was brought against him to oblige him to remove the image of Mary and her Divine Son from the reredos of St Paul's Church. The suit was brought by some very Low churchmen of the great metropolis, who can endure to see the Lion and the mythical Unicorn placed in the most prominent position in the church as an object of popular adoration, but not any Christian symbol, or the representation of an event so thoroughly Christian as the divine maternity of the Blessed Virgin. But the images are to remain where they are.

This decision of the highest ecclesiastical court of the Church of England effectually disposes of the pretence of the thorough-paced Iconoclasts which Protestantism has produced, that it is idolatrous to place pictures and images of Christ and the saints in the churches as objects of respect and veneration All the Calvinistic influences which were brought to bear when the thirty nine articles and liturgy of the Church of England were composed, to bend them to the Genevan and Scotch Pres byterian ideal of Protestantism, were not able to introduce into the Angli can standards of belief a condemnation of the use of sacred images, and it is now proved that English Protestantism maintains as lawful many of the ancient Catholic practices which hatred of the Catholic Church leads the still more modern Protestants of the same denomination to reject as unlawful.

But the consequences of this decision are still more far-reaching than we have indicated yet. It has been very generally maintained by the sectaries that the second commandment of God, as found in the Protestant Bible. absolutely forbids the use of these images, as inconsistent with the honor which is to be paid to God alone.

As the King James version of the Bible is essentially the work of Church of England divines, and as the translation was made purposely to uphold Church of England doctrine, we must infer that the so-called second commandment of that version, on which the sectaries rely as a condemnation of all making of images, was never intended by the translators to mean what the sectaries would infer from it. Only those "graven images" which are to be adored as gods, that is to say "idols," are forbidden by the Scriptural commandment. We do not intend to deny that the translators expressed the meaning awkwardly, and even that they purcourses to secure the consent of the pal authorities imagined that the passage condemned what the supreme Through Mr. Timothy Healy the authority in the Church of England at this will derstanding they know . Gladstone grant Home to take the granting a covernment. red that the andon their is requisite us and free rty the vicpite of the camp of the safely look tion as the cotland and

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and his co-religionists vented their and Christianizing the Indians. onian principles, even though it were statue represents a dogma which Proand against which they and their forefathers have always earnestly protested.

that all the above was the veriest bun- the school at all. And Mr. Morgan religions on an equality, giving precombe. It is too much to assert of any now wants Government to send troops doctrine in particular that it is the doc- to compel them to comply with his trine of Protestants "always" or wishes. "everywhere;" and the Montreal Anglithat they did not know the doctrine of troubles which threatened to bring a that Freemasonry is intended to include their own Church. They allowed their put himself into a position equally to expose his own precious life. ridiculous: for though he has abjured Anglicanism properly so-called, his new-fangled Church was organized on the hypothesis that the Anglican Church, in not condemning Ritualism, had fallen from her primitive purity. Here is a case where the Church asserts her primitive doctrine, yet Bishop against it.

#### INDIAN EDUCATION.

A new trouble has arisen between the United States Government and the Indians of the North-West, which may before long be the cause of serious complications, and it arises, as most of the Indian troubles have arisen, out of the arbitrary and unjust treatment to which the Indians have been subjected, by Government officials, whose last thought was to deal with the Indians with that fairness which the Government wished to be shown to them.

The Moqui are a civilized Catholic tribe in Arizona. They have been self-supporting for several generations, and they are in a state of comfort, possessing much stock, and accustomed to raise grain of every kind on their own land. They are well educated and are skilful manufacturers of many articles useful and ornamental, in which they carry on a thriving trade, and all of these things together serve to make them prosperous to a degree in which they rival many communities

brought about by the Catholic missionaries who civilized and Christianized them beyond anything which has been done for the other tribes of the North-West. Of course the schools in which these Indians had their children educated were Catholic schools; and until the present Indian Commissioner-General Morgan was sent out by President Harrison to take charge of Indian civilization the Government gave the usual aid which it is accustomed to extend to the other tribes.

But Commissioner Morgan is a member of Know-Nothing organization which was established especially in New York and Boston, under the management of Drs. King and Miner, John Jay, Justin D. Fulton and others whose aim is avowedly to suppress Catholicism, and especially to crush out Catholic education. The commissioner is bound by his oath of office to protect in their rights people of all denominations; but it would be inconsistent with his obligation as a follower of the precious Know-Nothings whom we have indicated to tolerate the Catholic religion whenever it were in his power to deal harshly with it. Hence as soon as he betook him to the scene of his labors he began by proclaiming his intention to put an end to all Catholic instruction given to Indians. He placed his duty to Know-Nothingism above his obligations as a State official, and under pretence of establishing purely secular education, he dismissed all the Catholic teachers whom he found in the Indian schools, and subterested in the Catholic schools soon alist says: "Boston has 599 lodges pilot is on board."

ably suppose, they would have had the found serious cause for complaint to 243 churches; Brooklyn 685 lodges this decision of the highest authority in Government to restore teachers whom tion is found in other cities." the Church of England. The general he had deposed. Like all petty tyrants, outburst of indignation on the part of his being thus foiled on some points. Freemasonry become that the society the Protestants of Montreal when it was has increased his bitterness, which he now expects as a right that whenever proposed to erect a statue of the Blessed has directed especially against the a corner-stone of a public building is Virgin on Mount Royal in that city will Catholic Bureau of Indian missions, to be laid it must be done with be remembered by our readers. We organized by a number of charitable Masonic ceremonies, to the exclusion of

spleen against the Catholics, who proposed to erect the statue. This was already referred, were also made an Canada do not put the Freemasons into quite in accordance with their Knox- object of the commissioner's persecu- any position of predominance over tion, and when Father Chapelle, as the other citizens; but it would seem that indefensible by solid reasoning. But deputy of the Catholic Bureau, proposed as they have a ceremonial for such the menthly meeting of the Anglican to build a fine new school house for occasions in which there are certain clergy, with Bishop Bond at their head, them, Morgan forbade him to proceed, invocations of the "the Great Architect "most earnestly protested" against the and erected a Government school of the Universe," that they should be proposition, and signed a petition in house of grand proportions, to which which they asserted that "the proposed he ordered the Moqui to send their children; but when the Moqui found that testants everywhere positively reject, there was no adequate religious teach-The Court of Arches decision proves they refused to send their children to

Mr. Morgan and crooked agents like cans showed on the occasion referred to him were much in the late Indian bigotry to stultify them in making so United States, and it seems to be his Pantheists, Polytheists, and even nonsensical a declaration; and Bishop desire now to bring on a new war in Atheists, as the practice of the Lodges Usher, of the Reformed Episcopal Church, which, of course, he will take care not

The fact is as the Protestant Senator Nest explained in the United States Senate, the Jesuits and the other religious orders who have devoted themselves to the Indians, have distanced the preachers in their success as educators and the latter are consequently in deities. league with Commissioners Morgan Usher is found arrayed in armor and Dorchester to persecute the Catholic schools out of existence. Commissioner Morgan has already declared, as them to lay the corner-stone of the new points observed in receiving visitors is a step towards carrying out his policy, that he will no longer treat with the Catholic Bureau, but will deal directly with each individual school. The object of this is, of course, to lessen the efficiency of the Bureau and to enable him to persecute the schools in detail they not Masons, using masons' tools in without his being so readily brought their ceremonies, and talking glibly to account for it. But he may find about the square and plumb? And is himself mistaken in his calculations. The people of the United States do not generally interest themselves much to see fair play dealt out to the Indians, but when matters are brought out clearly before them they love to see justice and right prevail, and there will be a day of reckoning for Mr. Morgan, who has made himself so obnoxious to all who take an interest in seeing the Indians fairly treated. There are men who understand the Indian question, and when Mr. Morgan will be brought to account for his conduct, an appeal to Protestant preand all of these things together serve of make them prosperous to a degree of make them prosperous to tarian views, and if President Har rison's administration will not do jus tice, a way may be found to obtain it

under changed circumstances. breaking up all communication with whom he had dismissed, and who was afterwards employed by the Bureau, published a letter in which he criticized Morgan's administration. It has been shown that this official acted on his own responsibility, and that the Bureau knew nothing of his action. He was, in fact, reprimanded by Father Chapelle, and the Bureau declared that it is not to be held responsible for any but its official acts: but Mr. Morgan persists in viewing the matter other-

The whole transaction shows how anxious the fanatical faction is to throw obstacles in the way of Catholics and the same spirit prevails outside of the United States, but the Catholic press feel assured that sooner or later they will secure from Mr. Morgan's superiors that justice which they do not expect from himself.

FREEMASONARY AS A RELIG-

The Congregationalist, of Boston, is much alarmed at the overwhelming preponderance of Freemasonry among Protestants as a form of religious belief, there being in all the important cities of the United States more than twice as many lodges as churches; and as Catholics do not join the lodges, it is only stituted Baptists, Quakers, Methodists, among Protestants that religious life is Presbyterians and Episcopalians in fashioned by the doctrines of Freetheir stead. So thoroughly was this masonry instead of by Protestant doccrusade carried on that the clergy intrine or practice. The Congregation-

against this Great Mozul of the West, to 355 churches; Washington 316 lodges There is another thing which is and in a few of the most glaring cases to 181 churches; Chicago 1088 lodges worthy of remark in connection with of his despotism he was obliged by the to 334 churches; and the same propor

are not surprised that Prof. MacVicar Catholics for the purposes of civilizing all other societies. Why this should men. be the case is not easily seen. The constitutions of the United States and recognized as the only religious body worthy to be called upon to lay cornerstones "on the level and square."

Even if we are to regard the Masons ing, and that whatever of religion as a really religious body, it does not taught was to belittle the Catholic faith | follow that they should have any preand to sap the faith of their children, ference over other religions, under a constitution which expressly places all ference to none. But the religious forms of Freemasonry are but a sham. Even the invocation of the "Great the guidance of St. Cesaire. From the Architect of the Universe" seems to become a mere mockery when we consider serious and bloody war upon the within it fold Mahometans, Deists, in Europe demonstrates. The Great Architect referred to, therefore, cannot mean the true God, who is a real person. It must mean Nature, or Chance, or perhaps Buddha or Vishnu, or some other imaginary being, and thus the act of worship of these imaginary

The Freemasons of Saginaw, Mich., were very indignant recently because city hall which is just now being erected. The stone was laid by civic officials: and the Freemasons have written several letter to the papers in which they say that they should always be called upon for such occasions. Are not this enough to give them the first right when the construction of a public building is in question?

It is true they have a vocabulary of their own in which they use the techni- Pitra. cal expressions of masonry but all this is farcical, for they are not either masons or architects.

also a public celebration of the laving of the corner-stone of a city hall, and the Freemasons were invited to perform the ceremony. There was some criticism in the papers on the civic authorities for inviting them, whereupon a as a "damnable institution which is plotting against American institutions." This was done at a Masonic celebration, and the speaker stated Commissioner Morgan's excuse for that the society is the great bulwark of America against the Catholic the Catholic Bureau is that an official Church. The other day, also, when the Baptists passed a vote condemning being kept apart. Freemasonry as a menace to religion. they defended themselves by attacking Catholics. Surely their tendency to attack Catholics on every occasion does not give them any right of pre-eminence over all other societies and religions. The Mayor of Saginaw acted most wisely in giving them to understand that the civic authorities are quite able to attend to their own business without calling in the Masonic High Priest to invoke a blessing on such public buildings as the city may desire to erect.

It is but fair to state that the Free masons of Canada have not manifested any of that intolerant spirit which seems to animate the order in the adjoining Republic.

Ave Maria. People who visit Paris and attend only the High Masses often come away with the impression that few people go to church, and consequently religion is dying out. Any of these visitors who were present at the High Mass on Easter Sunday at Notre Dame for instance, would not have believed that 4,000 men-among whom wer many deputies, senators, and other officials—received the Blessed Eucharist in that church alone earlier in the day

A retired captain of the French Marine, a devout member of the Confraternity of the Blessed Sacrament, recently received the Holy Viaticum. "How are you now?" asked of one of of the attendants. "All right, all right!" replied the old sailor: "the MEDIÆVAL SCHOOLS.

Brother Azarias Writes of Them in American Ecclesiastical Review.

Cloistral schools, writes Brother Azarias in the American Ecclesiastical Review, begin with the establishment of monastic institutions. We find them flourishing under Pachomius as Tabenna in the first half of the fourth century. The doors of his monastery were open to children as well as to men. And in the latter half of the fourth century St. Basil organized similar schools in Cæsarea. So great was the reputation of this saint as an educator that the magistrates of the town urged him to direct their publi schools; and when he declined the people assembled in a body and besought him to comply with their request. In the fifth century, Ierins, under St. Honoratus, became a nursery of learning and piety. There St. Eucherius had his two sons educated. oldest being scarcely ten years when, in 401, he entered. There St. Loup kindled the torch that he afterwards brought to Troyes. In the monastery of Our Lady, outside the walls of this city, he established a school that became fam-ous. In like manner does the chivalric and large-hearted St. Martin or Tours establish schools

near Poiters, and at Marmoutier, near Tours. Then, at the beginning of the sixth century, we come upon a cele-brated school of nuns at Arles, under sixth to the eighth century these clois ral schools flourished. But the one who organized them, as he did all monastic life, in the West, was St. Benedict. We are told that, laziness being the

enemy of souls, the brothers (of the schools) shall give certain times to manual labor and certain other times to the reading of holy things. They shall labor from the first hour of the day till the fourth, and from the fourth till nearly the sixth they shall devote to the reading of holy things. Ignorance is not only a shame, it is very inworship of Freemasonry becomes an jurious for religious men. We should not be degenerate children of those fathers of the Church so illustrious in every species of doctrine. Even casual visitors to the monastery must not leave without having the bread of life Writ, and he shall afterward receive them with all possible graciousness. A beautiful custom this, sowing the

seeds of many a rich harvest. Such was the intellectual side of

THE RULE OF ST. BENEDICT. Benedict insisted that the brothers gave a new impetus to learning. From should not lose time upon mere works far and wide he gathered learned men. should not lose time upon mere works of the imagination. He considered sufficient time spent on them during the period of preparatory study. Hence the solid character of the work done by those men from Cassiodorus down to Dom Gueranger and Cardinal

With the advance of civilization the Benedictine studies broadened, and Benedictine labors in the literary field grew apace. Grammar, rhetoric and At St. Louis, Mo., recently there was philosophy had their respective places much ignorance. Here and there

The primary aim of the monastic school was to prepare candidates for the recruitment of the religious life. Basil eccived orphans into his schools and also children from the hands of their parents before witnesses. have received girls as well as boys, for the great doctor lays stress on their

These children had a rule of their own. They had their own hours for study and play, for rising and retiring ; they sang in the choir and became gradually accustomed to the discipline

Basil felt that the touchstone of all education is the formation of character. Basil did not permit every master to administer punishment indiscrimin-There was one set apart for ately. that duty, and for all serious faults the child was brought to him. The whole system of discipline tended to self-con-

His rules for study are no less admirable. He likens the mind of the child moulded.

elements of grammar and rhetoric. At an early age the children were made the episcopal school, and in a grea familiar with scriptural words and pagan times they were taught "to the cloistral schools. narrate the admirable facts of sacred history and the sentences of the Book

We must not imagine for a moment miles from a Catholic church.

that catechism was at any time the sole

subject taught in

The grammar of those days, for instance, covered a wider field than the mere technicalities now attached to the name. We find that St. Basil anticipated modern times in another respect. Basil regulated for a certain number of trades to be learned and practised Children should begin to learn some one or other as soon as they are able Among those recommended are weav ing and tailoring within certain limi tations; architecture, wood work and brass work, and above all agriculture

In the seventh century Irish monk taste for Greek and mathematics, and their beautiful style of copying and illustrating manuscripts. Moengall brings Irish studies, Irish methods and of St. Gall's and under his direction discussions in grammar and philosophy were carried on with a degree of subtlety that would have rejoiced Dante's own master in the rue de Fouarre.

The course of study in the monas-tery of St. Hilary of Poitiers extended

over seven years.

The daily routine of school life followed by Ecgberht, brother of the King of Northumbria and Bishop of York, has been handed down to No doubt it was that pursued by his old master Beda.

In the course of studies mapped out

by Charlemagne for the episcopal and monastic schools of his dominion, are reading, the study of the Psalter, arithmetic, plain chant and writing and he further ordains that there b placed in the hands of the pupils correct and approved Catholic books.

An examination of the lives of saints from the fifth to the twelfth century re veals to us the fact that in the cloistral schools youths were taught reading. writing, arithmetic, grammar, logic the principles of versification, liturgic chant, the Old and New Testamen theology, sometimes canon law, and later on Aristotle. There was a difference of of opinion as to the extent to should be cultivated.

Monastic schools varied in number and in efficiency with different countries and with different epochs. They flourished greatly from the sixth to the that a brother shall sit before them and shall first read some passage from Holy Writ, and he shall afterward receive monks controlled all the schools. THE SMALLER MONASTERIES

confined themselves to elementary instruction; the larger ones, in addi tion, taught the higher branches.
In the eighth century Charlemange

and under the guidance of Alcuir organized them into a great educa tional association. But wars and esensions soon undid the good work. The ninth century set in darkness

The tenth opened up an era of warfare and bloodshed and rayagings, and on the ruins began the building up of new order of things. It is the beginn ing of the epoch of feudalism. During the two following centuries there was in the programme of the advanced student. It is with permissible pride that the crudite and indefatigable Mabillion could write: "Almost alone, the order of St. Benedict, for several the order of St. Benedict, for several centuries, maintained and preserved letters in Europe."

The masters were carefully chosen.
We are told that St. Ferreol dispensed

which was frequented by more than 5000 pupils, each one of whom upon withdrawing was required to present the monastery with two manuscripts. There was the monastery of Hildesheim. Under Bernward its school became famous. Meinwerk, a disciple of Bernward, established a celebrated school at Osnabruck. Idamus (d. 1066) inherited his genius, piety and learn ing, and continued to make the school

With the twelfth century dawned a new era. There is an upward move-ment of the people. The crusades ment of the people. The crusades help to break down the barrier of caste. thought. Schools become secularized Men run hither and thither, devoured by a thirst for knowledge that no known source seems sufficient satiate. The period of scholasticism has set in.

St. Victor's was one of the great centres of learning in the twelfth wax, which may easily be century. This represents the kind of work that has been done for centurio The subjects studied were at first the in the larger cloistral schools. But as the cloistral school led to the decline of familiar with scriptural words and measure superceded it, even so did the university lead to the decline of

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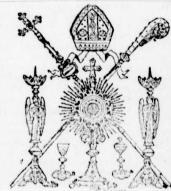
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New York Catholic Agency
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#### A Mad Sculptor's Work.

When the young sculptor, John B, Leoni, during a fit of temporary insanity, was held in waiting at the Burlington (N. J.) jail pending the results of inquiries as to his identity, he obtained possession of a common bar of washing soap and proceeded to astonish the jailers. With the nail of his index finger he began to dexterously carve the soap into the shape of the "human form divine," and within an incredibly short time, considering the magnitude of the undertaking and the unbalanced condition of his mind, had produced a onderful model of an Alpine hunter. The figure, which is now carefully treasured, is said to be equal to anything ever executed by either Mercou or Vidouquet. It represents a man with his right arm outstretched, the fingers of the hand encircling the neck of a duck, which is as carefully reproduced and as true to nature as the figure of the hunter. The left hand hangs by the hunter's side holding a shotgun, while at his feet lies the figure of a dog wistfully gazing at the ame his master holds aloft. Taken all in all it is a most remarkable work

POET

GERIE

WERE

quaint of poet's proof literate

They are slipping away-these sweet, swift years, Like a leaf on the current cast: With never a break in their rapid flow, We watch them as one by one they go Into the beautiful past.

As silent and swift as a weaver's thread, Or an arrow's flying gleam; As soft as the langulorous breezes hid, That lift the willow's long golden lid, And ripple the glassy stream.

As light as the breath of the thistle down; As fond as a lover's dream; As pure as the flush in the sea-shell's throat, As sweet as the wood-birds woonig note, So tender and sweet they seem.

One after another we see them pass Down the dim-lighted stair; We hear the sound of their steady tread In the steps of the centuries long since dead, As beautiful and as fair. There are only a few years left to love; Shall we waste them in idle strife? Shall we trample under our ruthless feet Those beautiful blossoms, rare and sweet By the dusty way of life?

There are only a few swift years—ah, let No envious taunts be heard; Make life's fair pattern of rare design, And fill up the measure with love's sweet wine But never an angry word!

#### INTERESTING MISCELLANY

Of all the solemnities of which the mind can conceive, death is the great-est. There may be here and there an empty heart and a thoughtless brain, across which no churckyard meditation passes for months or years together, but these are exceptional and leave unaffected the truth, that no one reflec tion comes to man with such uniformity and power as the thought that in a few years we shall all be far away.

Some say that the age of chivalry is past. The age of chilvary is never past, so long as there is a wrong left unredressed on earth, or a man woman left to say, "I will redress that wrong, or spend my life in the at-The ag of chivalry is never past, so long as we have faith enough to say, "God will help me to redress that wrong ; or, if not me, He will help those that come after me, for His Eter nal Will is to overcome evil with good. -Charles Kinglsey.

"The advantages of wealth," says the New York World, "are in the leisure it allows. We are all rich on Sunday." The important question is, How do we use these riches? On Sunday we have time for rest, for reading, for "thinking it over." How do we use this time? We are responsible for its use, just as we are for the use that we make of our money, whether it be little or much. There is a great deal of money wasted and misspent. fear that the Sunday riches of most persons are likewise misspent and

Nothing is easier than to theorize about other folks' troubles. How feelingly we can wipe away our neighbor's tears when her baby dies! mourn a bud transplanted, a blossom borne to sunnier gardens, a lamb lifted in tender arms above snow, wind and loss? So we talk until one day death lifts our latchstring and away flies our own singing bird to heaven! Are we not dumb then? Do we waste breath then on poetic metaphors or songful platitudes? When the Lord sends along an experience that sears the soul as with a hot iron, or stamps it for eternity with the mint-mark of serrow we find no help in beautifully turned sentences of comfort, nor in poems, nor philosopies, nor any such thing. The slow processes of time alone bring healing, and even the passage of years secret bleeding. As well go out and or to the night wind, Make no moan," or counsel eyes which grief has touched with the dark chrism of woo to cease their weeping, or hearts which despair has touched to hush the clamor of their pitiful unrest. - Amber.

#### A True Mother.

The Church weeps, like a tender mother, over the sins of her children she employs every kind and tender influence to win them back to virtue she goes after them in their wander as the Good Sheperd after the strayed sheep; she has no word of reproach or railing to frighten them farther away from the fold; with earnest and unfaltering love, she seeks to reclaim them from their errors : no poverty, no misery however squalid or loathsome, no disease however infec tions deters her from pursuing cherished work of mercy; and if she succeeds in her mission her heart overflows with unspeakable joy and gladness, and she bears them back with maternal affection to her sanctuary, and lays them tenderly and joyously at of her altars, as noble trophies of her labor of love.

Her ministers labor day and night for the spiritual welfare of their people ; they wear out their health, and grow prematurely old in assiduous toil among the poor and lowly; they often lay their lives for their flocks. And if their zeal is not always crowned with success, if scandals still abound, in spite of their exertions to promote virtue, the unfortunate result is surely not owing to their fault, because clearly beyond their control.

## Macauley as a Speaker.

Men listened to Macauley with espect, weighed his arguments, reflected on what he had said, were often convinced, sometimes converted; but nowhere did crowds of eager listen ers and ardent admirers bend beneath the music of his voice or the lightning glance of his eye. An old friend of recently dead, who had often heard him and remembered him perfectly, assured me, however, that he was a great power fifty years ago, and he believed that his oratorical triumphs hardly received full credit in those days.

Macaulay himself said that one of his chief defects as a public speaker was his extradinary rapidity of utterance, which spoiled the effect of his words. His speeches resembled carefully prepared essays, delivered with incredible rapidity and some want of impressiveness, rather than the spon taneous outburst of the orator's ful Fluency and great facility for finding the right words are not an unmixed gain to the speaker. Appropriate pauses and emphasis are even nore important; otherwise a terrent of words lacks impressiveness. the management of the voice counts for very much. A speech that flows on like a rope unwound from a cylinder is not a good one. Again, to be suc cessful a speech must be enlivened with anecdotes or humor; people can always read for solid instruction, but a platform speaker must amuse and please rather than teach.—The Gentle-

#### CHARACTER AND CULTURE.

These are Higher Purposes for Our Young People Than Money or

"I have neither riches, nor power, nor birth to recommend me; yet, if I live, I trust I shall not be of less service to mankind and my friends than if I had been born with these advantages." Thus spoke at the age of twenty-one a poor lad who had been brought up in a mechanic's shop and who became afterwards one of the most eminent men of his time. He was great and honored because of his noble character and high mental attainments. His opportunities were not better than those of the average young man of his or our day. Not one of us who can not, if we will, build up and strengthen our character; not one of us who can not cultivate and enrich our mind, if we only set ourselves earnestly to do so.

There are thousands of men to-day prominent in the affairs of state, distinguished in the various professions, suc essful in business, filling the highest offices of the Church, especially here in America, who have risen from the humbler ranks of society. Neither the accidents of birth, nor power, nor wealth which belong only to the few, are required. All that is needed are character and mental culture, which may be attained by everybody. Character, in a country like ours, where every man votes, makes and unmakes partie and policies, is everything. And if a man has a cultivated mind, with a strong character, he can scarcely fail to succeed. It is hardly necessary call attention to the almost innumerable instances in which men have risen to the very highest position through the careful and thorough development of mind and heart. The training, to be sure, is oftentime a slow and difficult process. But we must submit ourselves to it if we are desirous of success. need not be deterred by the obstacles that, in most instances, arise at the There is no gain or vic very start. tory which does not cost labor and sacrifice. And the victory is all the more prized in proportion to the greater hardships and difficulties encountered in winning it. The athlete deprives himself of many things, submits to a rigid course of daily exercises, attends closely to the details of diet, sleep and recreation. He does this cheerfully, because he is fixed by the ambition that burns in the soul of the true hero. can never efface the sear nor cure its too must each one of us about the tasknay it is a solemn duty-of developing say to the rain-cloud, "Shed no rain," the higher faculties of reason and conscience with which God has endowed us EVERY HUMAN SOUL IS CAPABLE OF

HIGH CULTURE. The French have a proverb that says, "It is the man who makes the land." How true this is. We have sometimes seen the richest soil grow poor and barren in the hands of the gnorant or idle farmer, whilst we have also witnessed a farm that was accounted sterile and almost worthless vield an abundant crop through the intelligent and unceasing cultivation of the active and busy husbandman. So it is with the human soul. It can be made to bring forth a rich and immortal harvest of God-like virtues and merits. What is required is this: that we cultivate the faculties of mind and heart that the Author of our being has implanted within us. And of what base ingratitude are we not guilty in the sight of Him who made us "little lower than angels" if we make no use, and worse still if we put to bad or wicked uses, those high and noble gifts? There is set apart by God Himself a life-work for each of us to do. Woe to us if we are faint-hearted, woe so us if we have lost patience and quitted the work. One day we shall have to give a strict account of all that we have omitted or left undone. The talents we have buried away in the ground, the lost opportunities, the pre-cious moments and hours and days of youth that we have allowed to glide by unprofitably, the great good we could done in life if we had only strengthened our minds and character -all this will be scrutinized by the

divine Giver. It is, indeed, much to be regretted that too many of our Catholic youn men fail to fully realize the necessit and obligation of mental culture Amongst the vast 1 young men in our with much difficulty th. ary society, here and there, car de ain-The great majority isfied "to nourish a dull I"

see in satthe brain. What are we if the high ier and nobler faculties are negl poet's question and answ gore 1? The

"What is a me If his chief good and marke" Be but to sleep and feed?

The dignity, then, of our manhood demands that we cultivate our minds and hearts so that we fit ourselves for membership in that society of which Wordsworth speaks:

"There is One great society alone on earth: The noble Living and the noble Dead."

Who would not wish to be admitted into this choice company? It is within the power of any one of us to be associated with these noble spirits. not only a laudable ambition but the promptings of the Holy Spirit urge us on in the pursuit of what is true, beau-tiful and good. We can educate and train ourselves to run so in the race of life that if we no not "command success," we'll do more ; we'll deserve it.

great character and the attainment of knowledge depend on our helping ourselves. The experience of mankind but confirms the golden truth in the melodious strains of skerelling pipes saying: "God helps only those who help themselves."
Our chief duty, then, is to help

Self-education let that ourselves. be our watch-word. Some of the most eminent and successful men that the world has ever seen have been self-educated. "A man," writes Eishop Spalding in his book—"Education and the Higher Life "-"educates himself; and the best work teachers can do is to inspire the love of mental exercise and a living faith in the power of labor to develop faculty, and to open worlds of use and delight which are infinite, and which each individual must rediscover for himself." And he adds, "no labor can be too great or too long if its result be cultivation and enlightenment of the mind."

How abundant are the means, and within the reach of all, for carrying on in our day this work of self-educa-The best books can be secured at a triffing cost; all our large town and cities have public libraries; the magazines are full with the choicest productions of our best writers and artists: special agencies, like "The Catholic Reading Circle" with its admirable monthly Review, and "The Columbian Reading Union" have been specially provided to assist those who are aiming to reach that "Higher Life," that may be secured by nobility of character and sound mental culture —Rev. Morgan M. Sheedy in the Cath-olic Reading Circle Review.

#### BAGPIPES.

Reflections Summoned up by the Death of William Ross, Piper to the Queen.

Belfast Weekly Examiner. Mr. William Ross, first piper to the queen, has gone over to the majority. For many years the deceased fought gallantly in the Black Watch regiment, and for thirty seven he piped it to Her Majesty. Royalty has not forgotten him in the "Court Circular," where a "touching notice" of Wully (as he was named privately) informs the public that his death has caused the Queen "much grief." The dead piper has also led to another notice, not touching, but informational. This is a little essay by a London journalist on bagpipe playing. It is an inter-esting little history, which shows the pibroch to have sounded not only er Highland mountain and loch but also in other parts of the habitable and floating globe. According to this authority the Greeks had the first of the bagpipes, as of many other things, good and bad.
The Germans, the Poles, and the Spaniards were also pipers, and of old the Italians used to descend from their mountain heights at Christmas time to end shrill melody through the streets of the Eternal City. Ireland, land of song and music, had a bagpipe of its own, believed to have been the softest and most melodious of all such pipes and for the playing of which instruction books were at one time published. The Scotch Highlander, however, stands pre-eminent as the piper; and perhaps, pace the Greeks, it was a ancester of Wully Ross who could ha boasted of being "the piper that ple before Moses." Many stories of f the Scotch bagpipe exist. General' they relate of incidents of war. At the battle of Quebec, in 1760, the strainsof the Scotchmen's inspiring pibroch rallied the wavering Highla nd soldiers. The pipes that played "T e Campbells are Coming," we all hav beard, gave ge to hold out Lucknow was the Highlanders cours unti! the relief effected. Doubt has been thrown on this story; but for this neither the pipes nor Jessie B cown can be blamed.

The best anecdot e of bagpipes is that the instinct of two CANNY NORT A BRITISH ARCHITECTS. atlemen had employed assons and bricklayers to Highland r. build cer' ain dwelling houses in After a while the High London. landers began to fret, not over wages e eight-hour question, but over thou Two pipers suddenly ap land. ared on the scene, and like magic ne exiled masons and bricklayers stimulated by the strains of their native music, plucked up courage and completed the building. The latter day historian of the Highland bagpipes describes the instrument as a simple musical apparatus, consisting of

leathern bag blown out like a football, and stopped by a valve, with three pipes or flutes one called the chanter and the two others the drones. While the Lowlander (wise man!) blew his pipes with a bellows, the Highlander keeps up the aerial steam by blowing through his mouth. The often-puzzling, wildlike march up and down of the High-land piper while performing is ex-pained by the necessity of walking to gather wind to his lungs, and to

permit of the occasional use of his arm as a pump handle to strengthen the stream of air force required to inflate the pipe bag. The Queen is the first British sovereign who has maintained a piper as a permanent attache of the royal household. Whether succeeding British sovereigns will continue the pibroch musician is another matter. The author of the "skerelling ma-chine" is lost in antiquity, and a debating society might profitably discuss whether the cheering inspiration of the music in the Highlander, o its terrifying effect on the uncultivated Indian and African, has had the more todo with the success of battles won by Scotch solders. English soldier have never discovered where the The most important truth for us to charm of the pibroch comes in.

Temember is this: the formation of a great character and the attainment of song, "It's all very well when you know it but you've got to know it first melodious strains of skerelling pipes at a distance. And the greater distance the sweeter in our ear sounds the music of chanter and drones.

#### Three Great Prelates.

Archbishop Ryan, at the late unveiling of the Hughes statue at Fordham, paid the following tribute in his usual charming style to the prominent historical character of the American hierarchy:

In looking back on his (Archbishop Hughes') character and deter-mining the niche in the temple of fame in which his statue should stand, we naturally compare him with other great and prominent prelates of the American Church. Perhaps the three men who shall stand highest in our ecclesiastical annals in the future will be Archbishop Kenrick, of Baldmore Archbishop Hughes, of New York, and Bishop England, of Charlestown.

"As an ecclesiastic, profoundly learned and holy, one worthy to stand amongst the Fathers of the best ages of the Christian Church, Archbishop Kenrick holds the first place. As great public man, a prelate statesman. filled at once with the spirit of religion and imbued with the spirit of the country, Archbishop Hughes stands

"The great Bishop of Charleston was probably not inferior in original tal ant to either of the prelates mentioned, and as an orator was superior to both, but he lacked the magnificent opportunity of position, such as Archbishop Paghes possessed, for the exercise of his great He had the vigor of character powers. of the Archbishop of New Yew and greater learning, but whe ther he would have held the helm with equal power and prudence we can never be

certain.
"God placed each one in nis position, and only He can know p rfectly their relative excellence. An 1 now let us, before closing these cer emonies, learn an important moral less on, In looking at the career of Archbi shop Hughes we behold what great thi .ngs one man in tensely in earnest ca a do in a lifetime. Can we look on suc career and not feel our hearts burning within us to do so mething in our day and generation before we pass into

Old Nr rsery Favorites.

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and "Chatterbox" stories, "Little Lord
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Old fashioned pills and physics have
superseded, and wisely, too, by Fierce's
gentle in their action that the most delicate
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Huntsville Happenings.

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Sale by all Dealers.

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#### POET WHITTIER AT HOME. he Venerable Poet Receives a Visitor

THAT HE THINKS OF CARDINAL LAVI-GERIE'S ANTI-SLAVERY CRUSADE IN AFRICA-HOW SOME OF HIS POEMS WERE WRITTEN - HIS OPINION OF JOHN BOYLE O'RIELLY.

Making recently a brief visit to Amesbury, Mass., I felt it would be ard to leave without a glimpse of the great and beloved poet, John Green-leaf Whittier, who makes his home for a great part of the year there, says a writer in the Boston Pilot. Every resident of Amesbury is proud to claim him for a fellow-citizen, and hardly a child but could point out to the stranger the quaint old homestead, which for the oet's presence is honored as a shrine

poet's presence is nonored as a shrine
of literature and patriotism.
A little Catholic school-girl conducted
us thither. "There's Whittier's
house," she said eagerly, as we came out through a shady lane, near St. Joseph's, and on to a shady, quiet street "It's cream-colored now, it used to be white." There it was, with its road front, and the neat old-fashioned loor-garden between it and the street. We soon found ourselves in a pleas-We soon found ourselves in a pleas-ant little sitting-room filled with sug-gestive pictures and books; and presently the venerable poet himself entered with kindly greeting. He is tall, erect, with white hair and beard. The eyes, gleaming under the heavy The eyes, greatming white brows, are black, piercing and luminous. He carries his eighty-three years well, age seeming with him, as so often seems with men of intellectal and ascetic life, an even wearing away of the mortal vesture, rather

than a process of visible decay and de-Speaking of the late John Boyle

PReilly, he said:
"That was a beautiful light too arly quenched." But, later, he spoke of the beauty of dying, even prema-urely, while one's record is fair, and he sadness of living to make some error or blunder which tarnishes a

"Ah, you are thinking of 'Ichabod' ow," we said, having in mind his been of that name, suggested by the retrograding on the slavery question of Daniel Webster.

He was silent for a moment. Then, nusingly: "Webster hurt himself by aspiring to the Presidency. It was a sad mistake. The office could have added nothing to him. He was too

He smiled his cordial assent.

Nor would, perhaps, that criticised

The bluest blood is putrid blood, the people's blood is red;"

have shocked your taste?"

He applauded O'Reilly's thought, and wed himself especially moved by the emembrance of this Catholie Irishman's ork for the negro. We touched presently on Cardinal Y TO HEALTH

avigerie's crusade against the slave-

Lavigerie's crusade against the slave-traffic in Equatorial Africa.

"I am thankful for Lavigerie's work," he said; adding, however, that in the old American slave-days, all the churches had been too slow to move

against slavery.
"You forget," we ventured, "that
Catholics were very few in the bulk of
the Slave States; and that a Catholic the clogged arennes of neys and Liver, can without weakening the impurities and foul house at the same time idity of he Stor illiousness, Dyspe Dizziness, Heart n., Dryness of the mness of Vision, heum, Erysipelas, ring of the Heart, and General Debilit ny other similar Company of the same of priest, with his inflexible word on the indissolubility of marriages among the slaves, would hardly get a candid welne on the average plantations.

He granted that, and he knew too, of the communities of negro nuns founded in Maryland and Louisiana long before the abolition of slavery. He recalled also the pronouncement of an early Pope against slavery.

We recalled here his poem, "St. John of Matha." "You had to come to the Old Church for a patron saint for your abolitionists." "Yes," he added, your abolitionists.' we have our debt to your saints, and to the Old Church for her antagonism of slavery. Thee, knows, perhaps, my poem, "The Men of Old, where spoke of St. Anslem melting down the sacred vessels to make coin for the redemption of captives.'

"Church property was used in the early Irish Church, too, as far back as the time of St. Patrick, for the redemp tion of slaves," we rejoined, not willing to give Italy all the glory.
"I remember that, too," he said

"but not all the Irish of a later day felt kindly to the negroes. I knew an Irishman in Amesbury," he said, his eyes twinkling at the remembrance, who was very much opposed to social quality for the negro. I said to him; equality for the negro. I said to him; But there are many Catholic negroes in Brazil, the West Indies and other places. Thy Church accounts of them as it does of thee. And thee'll have to come to it in Heaven. Thee'll have to meet the negroes there on equal terms.

"I thought," he continued, "that I had silenced him with an unanswerable argument. He sat musing for a sat musing for a moment, then looking up at me-

And can't the Lord make them white in Heaven, Mr. Whittier?" The poet laughed heartily at the emembrance of this sally of his ready

Irish friend. Presently we recalled a number of poems besides "The Men of Old," in

which he had shown much comprehension of the Catholic spirit and sympathy with it. "We Catholics appreciate these poems," we said.

"But there are some of my poems, you Catholics don't like so well.

"Certainly there are," we said 'but they do not hinder us from appre

ciating those of a different spirit."
"My 'Female Martyr,'" he said,
"was inspired by the death of a Sister of Charity, a nurse of the cholera

Further on he spoke of his love for the writings of St. Thomas a Kempis. We quoted:

"The Cross, if rightly borne, shall be No burden but support to thee; So, moved in all time, for our sake, The holy monk of Kempen spake."

"Thee remembers my poems better than I do myself," said the venerable poet, who seemed indisposed to touch

on any work of his own, except where it served an illustrative purpose With more pleasure he turned to reminiscences of the other men who made the golden age of Boston's literary supremacy - Emerson, Holmes,

Wendell Phillips and the rest. "Emerson was a sweet spirit." We asked his if he had noted the collection of Wendell Phillips' speeches, just issued by Lee & Shepard, of Bos-

ton.
"I heard Wendell Phillips," he said,
in a tone of elation and affectionate
pride. But he had looked with pleaspride we had referred ure at the collection we had referred

He invited us to a glimpse at his study, with its pleasant outlook on the well-shaded back garden. Here are the books among which he lives. Between the windows hangs an oil painting of the old farm and homestead,

in Haverhill, Mass.
"Just where," we asked, "did you write that first poem of yours about the Dr. Conaty's Advice to Catholics. Irish exile?"

Some of our readers may remember perhaps, that Whittier's first poem, written at the age of twelve, was an attempt to describe the feelings of an Irish immigrant, leaving the Old Land forever. "Yes," he had told us in reference to it. "It was my first verse-making;" but he smiled away our attempt to minutely localize it. He showed us his brother's picture

over his desk. "Is he living?" we asked. No; he is dead. I am the last

his mother over the parlor mantel, a beautiful old lady in the Quaker garb—the poet has her eyes—and hanging on the opposite wall that of his lovely sister, of whom he has written so sweetly.

Here we have the parlor mantel, a not have visited, in His temple, since last Sunday; you will have plenty of time to talk with your neighbor.

Don't criticise the sermon, nor the manner of the preaching. It is a most supplied to the preaching.

He called our attention to a fine pic-ture of St. John the Evangelist, close

"Wendell Phillips" and "Crispus Attucks."

"You sympathize, I take it, with O'Reilly's feeling to Attucks rather than with that of the Massachusetts Historical Society?"

He smiled his cordin.

picture which he prized, that of the negro jubilee singers—their own gift to him; and a fine portrait of Abraham Lincoln, in the hall.

When the shadows of the June after-noon were lengthening we left him, storing away among our most cherished memories our last glimpse of him, serene in his dignified, self-forgetting

and kindly old age.

We thought of his tender poem
"Marguerite," about the poor Acadian
girl, the Catholic waif dying in the New England farm-house under the stern eyes of her Puritan mistress.

"She murmured a psalm of the Bible; but cioser the young girl pressed, With the last of her life in her fingers, the cross to her breast."

And presently we were again in sight of the Catholic church, with the statue of St. Joseph above its entrance, neighboring the near-at-hand statue of the old Colonial Governor, Josiah artlett. Truly.

The old order changeth, yielding place to And God fulfils Himself in many ways."

#### Symbols of the Saints.

Painters at an early period adopted symbols by which saints whom they depicted might be recognized. Some of these are in a manner fixed, and are not used with other saints, so that a person with a little knowledge can asily tell what saint is intended.

In the case of martyrs, where the instrument of their death could be was beheaded with a sword, hence he is represented with one ; St. Catherine,

torn on a wheel, is shown with it.

Other saints have emblems derived from some fact or incident. The four evangelists are believed to be typified by the four animals seen in the chariot of the prophet, Ezechiel and one is applied to each. St. Matthew is shown with an angel or man standing near him ; St. Mark with the lion ; St. Luke with the ox, and St. John the evangelist with an eagle.

St. Michael the archangel, who over came Satan, is represented as an armo with a flashing sword; St. Raphael, accompanied by a boy holding a fish, alluding to young Tobias and the fish which he captured by the angel's order.

St. Augustine, from his great love of is represented as holding a flaming heart; St. Patrick, who expelled idolatry from Ireland, as a bishop driving off a serpent with his crozier. St. Nicholas is represented with three children in a tub, the legend being that he restored three children to life who had been brutally murdered, their who had been brutally murdered, their bodies cut up and hid in a tub. St. Francis of Assisi is represented with the stigmata in his hands; St. Anthony of Padua as visited by the Infant Jesus.

FREEMAN'S WORM POWDERS destroy and remove worms without injury to adult or infant.

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#### FALSE TO THE END.

Mrs. Margaret L. Shepherd, the de-throned president of the "Loyal Women of America," has pulled herself up from the mud of oblivion once more, and in doing so she justifies the criti-cism of one of her former associates to the effect that she was an untruthful person. She published this card last

Chicago, May 14.—In strict justice to myself and my friends at large I feel called upon to make this public statement. It has been stated in the daily ment. It has been stated in the daily press within the past few days that I had returned to the Roman Catholic Church, and had interviewed Rev. Father McGuire. I wish to say that I did make these statements, but believe I did so under great mental strain, the spectfully, "but I noticed that you were rocking an empty cradle. I ware now mere recking an empty cradle. I tion and trouble. Now, after calm deliberation, I wish to say that I am not Roman Catholic and intend to retain the principles of Protestantism, never subjecting myself or my reason to Rome. MARGARET L. SHEPHERD.

The unsavory Margaret admits that she uttered falsehoods, and thus pro-claims herself what we always maintained was, viz., a reckless, unscrupulous scandal-monger and purveyor of baseless libels. We are glad that she has cleared up the mystery surrounding her course after her infamous life had been exposed by her co-workers. She is still a Protestant. Our separated brethren can have her all to themselves. We don't want her.—Boston Republic.

Rev. Thomas J. Conaty, D. D., pastor of the Church of the Sacred Heart, Worcester, Mass., gives this advice to his parishioners in his Monthly Calen-

Don't get into the habit of being late for Mass. A moment of preparation before Mass may be the means of open-

ing your soul to many graces.

Don't go to Mass without either a prayer book or rosary beads, unless ou wish distraction and not devotion to occupy your mind.

Don't talk in church without necessity. Talk with God, whom you may

you. Heed the instruction and profit by it; it has something for you to Don't leave the church until the

priest has left the sanctuary. Take a moment in which to thank God for the graces of the holy Mass. Don't talk in the aisles, going out. Remember you are in the presence of God in His holy sacrament. Your

gossip will keep until you reach the Don't forget to bend the knees as you enter and leave your seat. This is an act of adoration paid to the Real

Presence. Do it with faith and rever Don't fail to see the holy water font and the poor-box at the church door. Take a few drops from one with which to bless yourself; drop a penny in the other that you may help to bless the de

#### The Rosary at the Theatre.

Without making devotion a specialty, Napoleon I. had nevertheless very clear ideas on religious matters, which ideas were implanted in his mind during his early years. One day, at the period of his highest prosperity, this monarch went to the theater attended by a young page for whom he had a lively affection, and whom he was defined by a feet additional to the prosper. us of attaching to his person. Emperor, however, paid but little ttention to the drama and spent his time in examining the assistance. The conduct of his young attendant seemed greatly to astonish him; this young man appeared to be rapt in thought and to take very little interest in the representation. Besides, he obstinately kept his hands hidden under a fur overcoat spread across his knees. Suddenly Napoleon, leaving his seat, bent over the young duke's shoulder and, thrusting his hands into easily used in art, it was introduced the fur overcoat, brought forth a pair with the figure of the saint. St. Paul of beads. At that period, and with of beads. At that period, and with the majority of those present, the beads were not in great honor, and beads were not in great honor, and the blushing page stood waiting a severe reprimand. "Ah, Augustus, I caught you," said Napoleen. "Well," continued he, "I am proud of you; you are above the nonsense of th theater; you are a noble youth, and you will one day be a man. Continue," said he, returning the beads.
will trouble you no more." Those Those who witnessed the scene and heard the words of the monarch dared not laugh at the devotion of the page. He who thus said his beads at the theater did indeed become a man; he died Cardinal Archbishop of Besancon, leaving numberless proofs of eminent holiness. The Best in Existence.

The Best in Existence.

Mr. G. N. Boyer, merchant, Carillon, Quebec, writes: "I had a very sore back, which my doctors failed to cure. I was so bad I went to Montreal and consulted the best doctors of that city. The latter prosumed it lumbago and told me to apply a plaster, which I did, but got worse all the time. I then application was completely cured. I can mention another application was completely cured. I can mention another case, a farmer, laid up for some time with sore back and could get nothing to relieve him. He came to my store, bent in two with spain. I persuaded him to try a bottle of the Oil, and told him if it did not cure him it should cost him nothing. A few days later he came in smiling. Two applications cured him. This is a man sixty years of age.

I suffered continual pain from canker of the stomach and my face and body were dock Blood Biters, the first dose occasioned slight pain, but I soon found relief, and after atother application was completely cured. I think B, B, B the most powerful remedy that the most powerful remedy at the most powerful remedy a slight pain, but I soon found relief, and after another application was completely cured. I think B, B, B the most powerful remedy that the most powerful remedy as a single bottles I became completely cured. I think B, B, B the most powerful remedy as a single bottles I became completely cured. I think B, B, B the most powerful remedy as a single bottles I became completely cured. I think B, B, B the most powerful remedy as a single bottles I became completely cured. I think B, B, B the most powerful remedy as a single bottles I became completely cured. I think B, B, B the most powerful remedy as a single bottles I became completely cured. I think B, B, B the most powerful remedy as a single pain, but I soon found relief, and after another application with pain, and after another application was completely cured. I think B, B, B the most powerful remedy that it soon found relief, and after some completely cured. I think B, B, B the most p

#### Rocking the Empty Cradle.

The mother whose heart has been eared by the loss of a babe can, better than any one, feel the depths of woe pictured in this sketch by Mrs. M. L. Rayne in the Detroit Free Press: It was a woman's voice crooning sweetly the old lullaby:

"Hush-my-dear-lie-still-and-slumber. And as she sang she rocked an empty cradle with her foot, keeping time with its melancholy refrain. From the nest-ling of the blankets it looked as if the

baby had only just been lifted out.

A man passing heard the singing

reckon you never heard of the super

"I am not superstitious," said the

" Holy-angels-guard-thy-bed."

"Excuse me, ma'am, but folks told my wife that if she didn't stop rocking the cradle when the baby wasn't in it something would happen — an' it did. The baby died when he was a year

"My baby won't die," answered the mother, "he's been an angel these three months, an when I feel so bad that I can't live another minute I come in here and make believe he's asleep It does me good an' mebbe God lets him know, and it comforts him. Is that

'No, ma'am, I reckon not, and ope you'll excuse me."
The man walked on bearing his ow

burden of sorrow with him, and the desolate mother rocked the empty cradle and resumed the plaintive mon

# A SECRET OF THE CONFESSIONAL.

In the month of November, 1864, certain Robert Dubois, whose brother was a priest of Autun, France, was brought before the court of assizes of that city, charged with the murder, for the purpose of robbery, of Louis Vion and his wife. an old couple living in the country. After a protracted trial. Dubois was at last condemned to imprisonment for life, the evidence gainst him, though strong, not being sufficient to warrant the death penalty Whilst the trial was going on, it appened that the brother of the prisoner was visited by a man who came to make his confession. In his confession he declared he was guilty of the murder of the two Vions. In vain did the priest urge on the wretched man the obligation which he was under of freeing an innocent person: the criminal had such an overpowering fear o death that he could not be induced to make the reparation required. Mean-while sentence was pronounced on the unfortunate Dubois. The lips of hi brother were sealed to secrecy.

On the day of his condemnation, the unhappy culprit, surrounded by solwas led through the town, and diers. passed under the windows where hi brother, the priest, lived with their aged mother. When she recognized son borne off in chains, she fell fainting into the priest's arms. months after this agonizing scene the poor mother died of a broken heart.

A few months ago the Abbe Dubois was hastily summoned to visit a sick man, who was crying loudly for the priest. It was the murderer of the Vions, whose confession he had heard years before. The guilty man, tor-mented by remorse of conscience, wished before his death to make public confession of the fact that he, and he was guilty of the double mur der. Accordingly he dictated and signed a paper in which he confessed his crime and furnished all the details above related; and this paper he put in the hands of the priest. He died a few hours afterward, loudly asking God's pardon for his crimes, in pres ence of a great number of witnesses.

The priest hastened to present the document to the proper authorities, and through, of seeing his brother restored to liberty, and his innocence publicly acknowledged.—Ave Maria.

The Spanish Government, in order to encourage the proper celebration of the Sunday, have introduced into the Cortes a bill prohibiting servile work The Spanish hierarchy took the initia-tive in this matter by requesting the Government to introduce the measure.

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than 12 wrappers. Send wrappers to "Sunlight" Soap Office, 43 Scott St., Toronto not later
than 25th of each month, and marked "Competition;" also give full name, address, age, and
number of wrappers. Winners' names will be
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Canadian Ins ylor's Bank Richm

Branch No. 4, London,

#### C. M. B. A.

Resolution of Condolence.

That whereas the members of Branch 12 have heard with regret of the loss sustained by our worthy Brother, M. F. Sullivan, in the death of his mother, Resolved, That the members of this branch desire to express to Brother M. F. Sullivan our sincere sympathy with him in the sad affliction, Resolved, That a copy of this resolution be ferwarded to Brother M. F. Sullivan and to the CATHOLIE RECORD.

At a regular meeting of Branch 124, Bid-dulph, held on the 26th instant, it was moved by Brother Edward McLoughtin, seconded by Brother Edward Bowers, and carried unani-monsty.

Brother Edward Bowers, and carried unamously:
That whereas it has pleased Ahnighty God in his infinite wisdom to call from our midst the beloved mother of our respected Brother. Patrick O'Shea, who departed this life on the 1st day of July, after a long and painful illness which she endured with Christian fortitude and resignation to the Divine will, be it.
Resolved, That while bowing to the all-wise decrees of Heaven, we, the members of this Branch, do hereby tender our sincere sympative to our afflicted Brother in his great sorrow. Be it also

Braining afflicted Brother in his great to our afflicted Brother in his great Be it also Hesolved. That we extend our unfeigned sympathy to his father, brothers and sisters in pathy to his father, brothers and bereavement in the loss of a loving wife and a kind, affectionate mother; be included in the state of the s

er olved. That a copy of these resolutions be the CATHOLIC RECORD for publication.

PATRICK J. DEWAN, President, WILLIAM TWOHEY, Rec. Sec.

At the last regular meeting of St. Basil's Branch, No. 145. Toronto, it was unanimously adopted that.

It is with profound regret that we learn of the death of our late Brother, Ignatius Kormann. It is fitting to place upon record our testimony of sorrow for the occurrance and of our high appreciation of the sterling qualities of the deceased member. To his energy in the doing of good this branch owes largely its existence. In his death we have lost a most respected and influential member, the association one of its strongest supports, and the Church a faithful and a dutiful son. Our sympathy should therefore be tendered without measure to the bereaved widow and family of the deceased, and especially to our Brother, Frantz J. Kormann, his son. Be it

especially to our Brother, Frantz J. Kormann, his son. Be it.
Resolved, that the sincere sympathy of this branch be tendered to our Brother, Frantz J. Kormann, and to the widow and family of the deceased; and that as we pray for the eternal repose of his soul, so also do we pray that the grief of the afflicted one may be visited with Divine consolation; be it further.

may be visited with Divine consolation; or if further Resolved, that we drape our charter mourning for three mouths as a mark or respect to his memory, and that copies of these resolutions be forwarded to the official organs of the association.

Signed on behalf of the branch,
W. T. KERNAHAN, Rec. Sec.

Toronto, 24th July, 1891.

#### BISHOP O'CONNOR IN BARRIE

Barry Examiner, July 39, 1891.

Right Rev. R. A. O'Connor, Bishop or Peterborough, arrived in Barrie on the afternoon train last Saturday, and was met at the station by a very large number of friends, by a number o whom he was escorted to the Deanery. The Bishop on Sunday morning cele-brated the 8:30 o'clock Mass and preached eloquently on Prayer. At 10:30 Mass was celebrated by Very Rev. Dean Bergin, at which His Lordship presided and preached on the to the country, some of whom were Sacrament of Confirmation, its Graces put to death, and others preached with and Effects; after this, by the kind permission of His Grace the Archbishop of Toronto, and on account of this hav ing been Bishop O'Connor's first visit after his consecration, Barrie having been the place where he was parish priest for nearly twenty years, he administered the sacrament of confirmation to over forty children, all of whom he had baptized during his term The following three of residence here. addresses were then presented to His Lordship by his former parishioners by the C. M. B. A., and by the young

To the Right Rev. R. A. O'Connor, D. D., Bishop of Peterborough: MAY IT PLEASE YOUR LORDSHIP—We, the members of St. Mary's congregation of Barrie, beg to extend to Your Lordship a most hearty and cordial welcome on this the occasion of beg to extend to Your Lordship a most hearty and cordial welcome on this the occasion of your first visit to your old parish where you labored for nearly twenty years as our most zealous and devoted pastor, before your elevation to the Bishoptic of the See of Peterborough. Words cannot express our joy at seeing Your Lordship clothed in the robes of Bishop of the One Holy Catholic and Apostolic Church, a dignity of merit which Your Lordship has justify achieved.

We do not greet Your Lordship as a stranger, but as one whose Christ-like deeds and words have won already a high rank in our hearts best love and highest veneration.

We beg to congratulate Your Lordship on your present healthy appearance, and it is the fervent prayer of this congregation that Almighty God may long spare you with renewed health and vigor to discharge the duties of your sacred office.

In conclusion eleves and families.

Signed conserves and families.

Signed to behalf of St. Mary's congregation at Barrie this 25th day of July, 1891.

To the Right Rev. R. A. O'Connor, D. D., Bishon of Peterborough:

To the Right Rev. R. A. O'Connor, D. D., Bishop of Peterborough:

MAY IT PLEASE YOUR LORDSHIT—We, the members of Branch 51 of the Catholic Mutual Benefit Association, beg leave to tender Your Lordship a cordial welcome upon this your first visit to your old parish. We recognize the wisdom of the Holy Father in having selected for the See of Peterborough one so eminently qualified as Your Lordship is, in a temporal as well as a spiritual sense, to administrate the duties devolving upon you, in your dignified and sacred office. We rejoice at the pleasure of extending to Your Lordship as a member of this branch of the C. M. B. A. our fraternal greeting upon this your first visit since your elevation to the Bishopric. We feel justified in anticipating the lively interest which, we are assured, you will always take in the progress of our good association. Again let us offer your warmest welcome entwined with our earnest prayers that God's blessing may rest on Your Lordship, and all your undertakings.

Presented on behalf of Branch 51 of the C. M. B. Association, the Sth day of July, A. D., 1891, John Coffey, President; John Rogers, Secretary; Peter Kearns, Past Chancellor.

To the Right Rev. R. A. O'Connor, D. D., Bishop of Peterborough: Bishop of Peterborough:

Welcome, thrice welcome, My Lord, to the hearts that thrill with joy sincere and true at meeting again their loved and lost pastor! We greet you, dearest Father det us call you so once more, with the warm love of old; we joy to see you again among us. Your presence recalls the sacred memorles of other days—memorles engraved indelibly upon our greatful hearts, and though your visit to-day must necessarily be brief, still shall we long cherish its warm remembrance as another instance of Your Lordship's unwavering fidelity. We, the children of Mary, welcome you, My Lord; it is our especial privilege to do so; and without gladsome greetings we offer, not barren words, but that which you caught us in childhood to form, beauteness coronals of prayer; we have prayed for you, My Lord, before Mary's shrine; the crown of the Rosary we have twined for you, and Mary's benediction has watered it with graces divine for your soul. Is it not the holiest tribute we could offer to the one who spent himself for our sakes to say that our prayers will follow him ever, that our pettitions to Mary will be constant and loying that she will shield with her Mother's love, and guard with her Mother's

care, and bless with her Mother's heavenly blessing him who endeavored to make us, True and devoted CHILDREN OF MARY.

Barry, July 26, 1891.

His Lordship replied in that happy, graceful way peculiar to him. He thanked them for their welcome, for their warm words of love and venera-tion. "Although," said he, "it is now about two years since I left, I often think of you and of the people of I am proud to see you keep-Barrie. ing up the good name you always bore by loving your neighbors who differ from you in religion and that you are giving your pastor all the assistance possible. I am pleased to see the many mprovements you have made since left you, and my constant prayer shall e that Almighty God may bless you temporally as well as spiritually in this ife, and then award you a place in his eavenly kingdom.

His Lordship then gave his blessing

o the congregation. In the evening Vespers were sung by Rev. Father Gearin, of Flos. His Lordship presided and preached a most eloquent sermon on the occasion. Throughout the day the choir, under he efficient leadership of Mr. Thomas O'Mara, rendered very appropriate services. On Tuesday Rev. Dean Dean Bergin entertained a number of visiting parish priests of this district at dinner.

SEPARATE SCHOOL WORK. - John Mulcahy, only eleven years old, has passed very creditably the High School entrance examination. This is very good for Johnny and shows he is a bright, pushing boy, and it also speaks well for the Separate school teachers. Orillia News Letter.

#### JESUITS IN CHINA.

The Recent Fanatical Outbreak Against These Devoted Missionaries.

Written for the Boston Republic So little definite knowledge do Ameri

cans possess of Chinese towns and villages that it is difficult to locate exactly the scene of the outbreaks reported from China against the Jesuits The fact that the Jesuits are the missionaries against whom the fury of the mob was directed informs us that the trouble lies in the eastern provinces for it is in them the Jesuit missions are situated. In which vicariate of the two under Jesuit care the outbreak occurred is not clear, however, but that is a matter of miner importance. Who and where Christianity was first intro duced into China is something on which the authorities are not agreed. Some affirm that St. Thomas, the apostle, preached the gospel there, and fabulous stories are told of old Christian monuments that still exist in the interior of the country. When the Portuguese, who were a favored nation, entered China, in 1517, they found no trace of Christianity there. Forty years later the Dominicans sent some missionaries small success. The Jesuit Father Roger, a Neapolitian, seems to have been the first of his order to enter China, and he was closely followed by Father Matthew Ricci, S. J., who went there about 1580, and got permission to settle and remain three years later. According to accounts that appear reliable the Church flourthere during the next century, ished and in 1715 there are said to have been 300 churches in the country and 300,-000 Catholics. Persecutions began a few years afterwards, however, and in 1731-the priests were ordered to quit the country. Owing to their great learning some Jesuits were allowed to remain in order that they might act as to minister to the spiritual needs of the native Christians. Persecutions have often occurred since, and if the blood of the martyrs is the seed of the Church. Christianity should assuredly flourish in China, for its soil has been deluged again and again by the crimson tides

which flowed from the veins of the confessors of the faith. THE JESUIT MISSIONS IN CHINA. ccording to the Almanac des Mission Catholiques, lie in Kiangnam and East Petchely. Other orders laboring in the Flowery kingdom are the Lazar who have charge of Kiangsi. Petchely and Tchekiang; the Missions Etrangeres of Paris, who are to be found at Kouangsi, Kouangtong Koutchyeon, Sutchuen and Yunun the Belgian Foreign missionaries at Kansou; the Dutch missionaries in Northern Chantong; the Milanese mis sionaries at Honan and Hongkong the Roman missionaries at Northern Chensi: the Dominicans at Tokien and Amoy, and the Franciscans at Northern Chantong, Chansi, Honan and Houpe It will be seen, therefore, that the field is well covered: these missions consti tute a number of vicariates—there is no longer any bishoprie in China and prefectures, and it is estimated that the Catholic Chinese number about 500,000, all told, with some 2500 churches or chapels, 700 priests, nearly one-half of whom are natives, 2000 schools, at-

the faith. In 1660 Rome, wishing to

better provide for the spiritual needs of he studied law at Rome, and subsethese Chinese Catholics, erected an episcopate, or rather a vicariate-apostolic, at Nankin, and named Right Rev. Ignatius Cotolendi, S. J., its incumbent. Thirty years later the vicar-iate was made a Bishopric, becoming a suffragan to the archdiocese of Goa, in India, and its ordinary exercised juris diction over the provinces of Kiangnan and Honan. Right Rev. Alexander Ceceri, who had

BEEN BISHOP OF MACAO. a Portuguese possession on the Chinese coast, was the first prelate to become titular of the Nankin See, in 1696; and the diocese lasted up to 1838 as a See its last incumbent being a Portugues prelate, at whose death Rome allowed the episcopate to sink to the level of vicariate, which condition it retained for about twenty years, being governed in the meantime by apostolic vicars when the Holy See altogether sup pressed it. In its stead Pius IX pressed it. erected the vicariate-apostolic of Kiang nan, which he confided to the Jesuits who have retained charge of it ever In this vicariate are comprised the entire Province of Kiangnan, with two sub-provinces, and there are a number of American and European military posts within its limits. Shanghai is in this vicariate, and the Catholics have two large orphanages there, besides a number of others at various places. The estimated Catholic population of the vicariate is in excess of 100,000 and these are a tended to by about 120 priests, about one-fourth of whom are native clergy There are over 600 churche men. There are over 600 churches and chapels in the district, and altogether the vicariate is in a very flourishing condition.

Father Ricci was also the pioneer missionary in Petchely, the other Chinese province of which the Jesuits have charge. It was he who establishd in this province the Pekin mission, and in 1688 Rome granted episcopal honors to that city, giving its incumbent jurisdiction over the entire province to-gether with the district of Chantong, astern Tartary, Corea and some other localities. Later on Pekin became a metropolitancity. By degrees, though, it lost much of its territory and then forfeited its ecclesiastical Corea was separated from it sixty years ago, and other districts were subsc quently withdrawn from the authority of its metropolitan. In 1856 the vicariate, into which

THE ARCHEISHOPRIC HAD DETERIOR-

ATED, was abolished, and Petchely wascut up into three districts—northern, eastern and southwestern. The eastern district was confided to the Jesuits, who still have charge of the missions there, and the latest available statistics credit the vicariate with about 33,000 Catholic population, 462 churches, 40 priests, of vhom seven are Chinese clergymen, 90

schools, one seminary and one college. Until quite recently France was the nation that exercised a protectorate overall these Chinese Catholic missions by the treaty of 1874 she assumed this harge, not altogether out of disin terested motives, but because she be ieved such a protectorate would inure to her commercial advantage. Natur ally this attitude on France's part ex ited no little jealousy among other European nations, and the present Pope, who was quick to see that that jealousy might easily be made to work injury to the Catholic missions, five or six years ago sent a representative to the court of Pekin in the person of Monsignor Agliardi. He was moved all the more to do this because as far back as 1881 China had written to Cardinal Jacobini, the Papal Secretary of State, expressing a wish that diploma- in Vienna. teachers, and about twenty years later these missionaries obtained permission tween Rome and Pekin, even going so tween Rome and Pekin, even going so far as to ask for the appointment of a nuncio, to whom China promised to pay all the honor and respect due to such a personage. France, of course, well aware of these nego-France, of tiations, endeavored to dissuade the Holy See from complying with China's request, alleging that protectorate sufficiently insured the afety of the Chinese missionaries and Catholics: and for a while her representations prevented the sending of any Papal representative to Pekin. erated petitions on China's part, however, finally induced the Pope to send Monsignor Agliardi to Pekin, and there is no doubt that his presence there was productive of great good to The relations between the the Church. Holy See and the Chinese court have remained amicable ever since, hence there is good reason to believe that the Government will call the authors of the recent outbreaks against the Jesuits to a strict accounting. late years the Church in China has enoyed comparative peace, yet a decade has not yet elapsed since a most fright ful massacre of Christians took place in Cochin China, of which the Catholi Missions said at the time of its occurrence: "The permanent foundation of the Church seemed assured, and vefanaticism and hatred are rapidly un doing what a love, humble, patien and strong, has taken two centuries to effect. Seventeen missionaries, 15 native priests, 200 catechists and over 40,000 Christians have already been massacred; numbers have sought a voluntary exile from their country 500 churches have been destroyed or pillaged, thousands of dwelling burned to ashes, and incalculable damage has been inflicted on the Chris

> the silence of death. A most remarkable man in many

tians. In places where but recently the voice of faith was heard there

reign to-day mourning, desolation and

quently joined the Jesuit order. In the land has been so successful in his 1578, six years after his entrance into the society, he was called upon to action of the land has been so successful in his description of it. He has lived as a proton of the land observer in its midst. With company one of his superiors on a tour of inspection of the eastern misbecause of the tact and sions, and ability he displayed in the discharge of the duties that then devolved on him, he was charged with the task of introducing Christianity into China. Willingly accepting that difficult work, he repaired to Macao, a Portuguese settlement on the Chinese coast, order to obtain a knowledge of the language of the people whom he hoped subsequently to convert. Having gained this knowledge, he next en-

deavored to penetrate THE CHINESE EMPIRE, which was then rigorously barred to all outsiders. His first attempt was a failure, but, nothing daunted thereat he persevered, and finally succeeded in passing the barriers, though not until another Jesuit, Father Roger, had preceded him. In 1583 he managed to secure permission from the authorities to take up his abode in China, but he was still far away from the accomplishment of his desire to convert it people to the Christian belief. He appealed to the well-known love of the mandarins for learning; published a map of the world and a little catechism, all of which labor won him a reputation for being a learned man, but failed to bring him any converts. After a while he took the determination to push on to Pekin, the capital, believing that he could make a better impression there than elsewhere. do this, though, he had to assume the Chinese dress and attach himself to a mandarin as a scholar and even then he was stopped at Nankin and ordered to return to his former abode. Having written a couple of more learned works, he wa at length given permission to travel to the north, and he straightway went to Pekin and sought an audience This was denied with the Emperor. him; but his journey was not fruitless. since it obtained permission for him and his companions to reside at Nankin, the second most important city in the empire. In 1600 leave was given him to come to Pekin to reside. and his labors there proved very successful; so much so, in fact, that the number of Catholics in the city and province increased rapidly enough to warrant the erecting of an episcopate there before many years. Father Ricci lived but ten years after getting permission to reside in Pekin. and his death was universally mourned, the Chinese regarding him as a most eminent scholar and a man of remark-

#### LATEST CATHOLIC NEWS.

able virtues.

Justin McCarthy, the younger, has already written eleven books and seven plays, although he is only thirty years

Father Grieta, a missionary priest in India, has discovered a remedy, sucessfully tested in Calcutta, for the cholera, which has threatened to desoate the world so often.

Archbishop Ryan has purchased the old Presbyterian Church at Twelfth and Lombard streets, Philadelphia, for \$20,000 and intends to have it fitted up as a church for the colored Catholics of that city. Rev. Father Nolan will be the postor.

To the Pope was assigned the deli cate duty of selecting a confessor to the little King of Spain. The Holy Father has chosen for the responsible position one of his own prelates, Mgr. Merry, son to the Spanish Ambassado

During the last ten years there have been 984 organized pilgrimages to the shrine of St. Anne of Beaupre with 777,694 pilgrims, 675,445 Communions and 25.014 Masses celebrated. During 1890 there were 105,672 pilgrims, of whom 20,000 were from the United During the same year there States. were 108,575 Communions and 3,696 Masses celebrated.

There were 200,000 communicants in the Church of the Holy Family, Chicago, during 1890. This represents an im mense amount of labor on the part of the ten Jesuit Fathers, who have charge of that parish: though, of course, a those times when the number of con fessions to be heard was usually great, they had assistance from their confrere of the college.

There are in Milwaukee thirty Greek united families. By this name Greek Catholics are known in the East from their being united with the Apostolic See of Rome. They are descendants of those Greeks who refused to secede from the Church when the others seceded in a body after the reunion which took place at the Council of Florence in the fifteenth century.

Cardinal Manning visited the House of Commons on the evening of July 21, to consult with Sir John E. Gorst, political Secretary for the India office, upon matters relative to the Catholic union. Sir John is in full sympathy with the Cardinal's views on this subject. The prelate looked so unlike his usual self, n a new black clerical suit, that the House of Commons police did not recognize him and refused to allow him access to the short cut to Mr. Gorst's room until he explained his identity. A policeman then made the awkard excuse that he thought the visitor was only a Bishop.

the highest commendation of issued by a Jesuit Father, Luis Coloma. 'Pequenees" is the title of the new book which shows up and chastises the derespects was Rev. Matthew Ricci, the fects and vices of Spanish society. The Jesuit Father who was virtually the pioneer priest of Christianity in China. author satirises them with incomparable skill. Of all the Spanish novelists who Born at Macerata, Italy, Oct. 6, 1552, have described aristocratic society there

The Spanish press speak in terms of

is, it is stated, not one who knows it so detail of what goes on in the every most distinguished salons of the Spanish capital he is familiar, and his descriptions of these scenes are most accurate

Probably the finest clock in America has just been erected on the tower of Holy Trinity Church, Montrose avenue, There are eight dials and Brooklyn. the hours and quarters are struck on a peal of bells, weighing in the aggregate 10,500 pounds. The clock is fitted with Dennison's Gravity Escapement and a zinc and steel compensating pendulum and everything is adjusted with such nicety that the makers, the Seth Thomas Clock Company, guarantee its time-keeping, within a variation of ten (10) seconds per month, under proper The pendulum is fifteen feet care. long and the pendulum ball weighs five

hundred pounds. As a testimony to the high esteem in which he is held by the people of Holland, Mgr. Snickers, the Archbishop of Utrecht, has been promoted by Queen Regent of that country grade of Commander of the Lion of Flanders. The Protestant Governor of the Province of Utrecht was one of the distinguished personages who assisted at the ceremony and since the event occurred, congratulations and presentations for the Cathedral of Utrecht have been sent to the Primate in great abundance by Protestant dignitarie as well as Catholic. The diocese in cludes the Northern Provinces of Holland, and the population is mostly Protestant; nevertheless, His Grace is universally beloved and admired. He is a most learned, able and successfu

A gentleman in Austria relates the following beautiful incident as having occurred to the late Cardinal Haynald. 'On a tour through his Hungarian diocese he was received with music and firing by a large crowd of Transylvanian peasants who adhere to the Protestant faith of their ancestors. The Bishop asked if there were many Catholics in the place, as he was se gladly welcomed. He was told: 'Not one of us is a Catholic but we have not seen a priest nor heard a sermon for a long time, and wish you to preach for They had no church, were willing to stand on the grass while he preached under the shade of a large tree. The Bishop preached a sermon which delighted them, and they crowded around to kiss his hands and the hem of his gown. He asked them what he could give them, as the had no faith in his usual gifts to Catholics-medals and pictures of saints. They cried. 'Stay with us and be We will build you our pastor. church.

#### MARKET REPORTS.

MARKET REPORTS.

London. Aug. 6.—Grain (per cental)—Red winter, 1.50; white, 1.50; spring, 1.50; corn, 1.20 to 1.25; rp. 50 to 1.00; barley, nail, 1.10 to 120; barley, feed, 1.10 to 1.15; oats, 1.30 to 1.55; peas, 1.20 to 1.25; beans, bush, 1.00 to 1.50; burck-wheat, cental, 9: to 1.00; spress, fresh, dozen, 12; eggs, basket, 11; butter, best roll, 20 to 22; butter, large roll, 18 to 19; butter, creamery, retail, 22; drywood, 4.50 to 5.50; green wood, 4.50 to 5.50; services, 18, 11 to 13; tallow, rough, 2; tallow, cake, 4½ to 55; large 1.00; flav, rough, 2; tallow, cake, 4½ to 55; large 1.00; flav, rough, 2; tallow, cake, 4½ to 55; large 1.00; flav, rough, 2; tallow, cake, 4½ to 55; large 1.00; flav, rough, 2; tallow, cake, 4½ to 55; large 1.00; flav, rough, 2; tallow, cake, 4½ to 55; large 1.00; flav, rough, 2; tallow, cake, 4½ to 55; large 1.00; flav, rough, 1.50; to 50; spring the per bag, 50 to 60; cabbages, per doz., 50 to 1.00; beets, per bunch, 3; carrots, per bunch, 3.
POULTEY (dressed).—Spring chickens, 30 to 50; flowls, per lb., 7 to 8; flowls, pair, 75 to 80; ducks, pair, 60 to 9; ducks, pair, 75 to 80; ducks, pair, 60 to 6.50; mutton, per lb., 7 to 8; lamb, per bl., 10 to 11; veal, per cargass, 50 to 60; per, per cwt, 6.50 to 6.55;

each, 1.59 to 2.09; peafowls, each, 65 to 75.

MEAT.—Beef, by carcass, 5.09 to 5.59; mutton, per lb., 7 to 8; lamb, per lb., 10 to 11; veal, per carcass, 5.5 to 6; pork, per cwt., 6.59 to 6,75; pork, per quarter, 7 to 8.

Toronto, Aug. 6.—WHEAT.—Red winter, No. 2, 1.02 to 1.03; hard Man., No. 2, 1.08; hard Man., No. 3, 94 to 95; spring, No. 2, 97 to 98; peas, No. 2, 70 to 75; oats, No. 2, 46 to 47; corn, 70; flour, extra, 3.85 to 3.99; straight roller, 4.40 to 3.50.

MONTREAL, Aug. 6.—FLOTR—Receipts, 7,50; bbls. Market quiet and unchanged. bls. Market quiet and unchanged

BUFFALO LIVE STOCK. East Buffalo, N. Y., Aug. 6.— CATTLE— The city slaughterers were in the market to-da-for service loads, and a better clearance wa made, only about 6 cars being held over unsol for next week's markets. The feeling was made, only about 5 cars being field over unsoid for next week's markets. The feeling was a little stronger for good cattle, and the market closed for the week with a better tone, but prices are not quotable higher than yesterday. SHEEF AND LAMIS—The market was very dull and slow to-day, quite the reverse of what might have been expected from the improved tone of trade yesterday. There were only 5 cars of fresh arrivals on sale to-day, but the reports from the east were bad, a dull, slow trade there and a liberal supply reported for Monday, and very few orders were in for buyers here to-day, Good sheep that would have brought 5.0 to 5.25 yesterday were slow at 5.50 to-day, and a very choice bunch only brought 5.25 to-day; a few bangup lambs sold to butchers at 5.25, but ruled slow, and all were not sold at the close, the market closing with a weak tone and unfavorable prospects.

market closing with a weak tone and unfavorable prospects.

Hois—There were all of 15 cars of the grassy order of hosy in pens to-day, held over from the early receipts of the week, and about 10 cars of fresh arrivals were received to-day. Some of them were of fairly good quality offering. New York men only bought a load or two, paying 5,30 to 5,50 for some fair grade of Michigan light and fair weight Yorkers, the bulk of the corned hosy going to the city packers at 5,70 to 5,75, as to quality, market closing heavy.

LONDON CHEESE MARKET.

Saturday, August 1, 1891.—This was the

ieu nogs going to the city packers at 5.70 to 5.75, as to quality, market closing heavy.

LONDON CHEESE MARKET.

Saturday, August 1, 1891. — This was the strongest market of the season. There was a large turnout of both buyers and sellers, and it factories were considered. The Utica Herold, considered the strongest market of the season. The transport of the factories were considered to the considered the strongest market of the season. The transport of the factories were considered to the considered the side of the Atlantic, says: "Another slight improvement has taken place in the considered the market upprovement has taken place in the considered to the trade, and comparatively light movement in home trade. There is no disposition to push in home trade. There is no disposition to push itself, while prices slowly and healthfully imprices. That they must do so seems as nearly certain as any proposition that is not an accomplished fact, for all the conditions of the season point in that direction. There can be no doubt in that direction. There can be no doubt in that direction. There can be no doubt in that direction, and the stand-off during the summer will only cause a larger sale during the fall, and even if it should take no more than it did last season the diminished make will cause it to appear more, and the stand-off during the summer will only cause a larger sale during the fall. We see no reason for any decling the summer will only cause a larger sale during the seven or ight weeks before September cheese comes into market. The flush of the season has already been disposed of, and receipts will gradually form this time onward. The quality of the milk, and consequently of the cheese, has been all right through this mouth, so that it is not likely that complaints will arise on account of poor stock, and there is no probability that August will bring any more trying weather than has been experienced in July: that is to say, hardly any whatever." Owing to the copious rain for the last month in this London di

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in this world, says J. Hofherr of Syracuse, M. Y., is Pastor Koenig's Nerve Tonic, because my son who was partially paralized three years ago and attacked by fits, has not had any symptoms of them since he took one bottle of the remedy. I most heartily thank for it.

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CROGHAN, N. Y. June, 1889 I was not able to do anything for 19 ras confined to bed most of the time, o was confined to bed most of the times coming out nor sleep, was so nervous and dizzy that I could not walk fron the house to the garden. I was all run down by what the doctors enled the nervous prostration. No medicine scened the help me. Then I took Pastor Koenig a Norw Tonic and now I can eat and sleep and have more sinking spells, can do my housework again Lam very thankful for this and recommend the Tonic to all sufferers.

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tion by the KCENIG MEDICINE CO., KCENIG MEDICINE CO., 50 West Madison, con Clinton St., CHICAGO, ILL, SOLD BY DRUCCISTS.

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