

The Catholic Record.

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

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The 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 place.

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 Boston branch of the "Patriotic Order of Sons of America," which is Filthy Fulton's favorite Know-Nothing organization, has just repeated the farce by 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 able to burn down convents in Boston 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 place.

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 Government, and he figures as a 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 arisen between the Catholic Indian Bureau and Commissioner Morgan he said:

"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 opposition 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 corporation which has public business to transact with his department.

We may expect a great deal of fiery denunciation of Romanism in the address which Mr. Johnston will make, but all this will scarcely give courage to the discomfited Ottawa Equal Rights Orangemen, whose candidates were so 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.

The *Mail's* report of Mr. N. Clarke 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 subjects before the law is professedly a most cherished purpose with them; but on the twelfth of July they are not prudent enough to keep their real sentiments in the background, and no applause need be expected unless Orange dominance and persecution of Catholics for conscience' sake be proclaimed.

MESSRS. DILLON 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. Parnell's leadership, Mr. O'Dwyer Gray, of the *Freeman's Journal*, has published a letter stating that from henceforth he will reject that leadership also.

It is announced that Wm. Johnston, M. P. of Ballykilbeg, known as Ballykilbeg Johnston, will address a mass meeting of Orangemen at Ottawa on 27th inst. It is very appropriate that this prince of humbug loyalists should be banished by the sham loyalists of 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 Ulster in an insurrection against Her 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 Rights movement in Ontario, paying their respects to the fossil Tory of Ballykilbeg whose avowed political creed is to crush the Catholic religion out of his own country, where it predominates.

On 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 patulum of lies and bigotry much more sparingly than in former years. They must be of opinion that the times

are becoming fearfully degenerate. However, it is a good sign of return-common sense when we find the leading Orangemen ashamed of that style or oratory which not long ago was so much in vogue.

The *Churchman*, the New York organ of the Protestant Episcopal Church, is most decidedly in favor of religious schools which will fashion "triumph nature—body, mind and soul—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 apathy of the clergy who neglect them because their own children are carefully educated in 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.

Some years ago a number of discontented 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 Austria should make such a compact as 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 he has great respect personally for Pope Leo, as well as a veneration for the pontifical office. Italy might wish, 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-three years old, and which was in the abandoned Church of St. Stephen, near Fiano Romano, twelve miles from Rome, has been purchased by Very Rev. Prior Glynn for the new Church of St. Patrick which is in course of erection at Rome. It is an admirable work of art, being a canopy of antique marble supported on four columns, also of rich marble. It is inlaid with mosaics, and a canopy is in form of a pyramid surmounted by a globe, which 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 unimpaired, 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. Vincenzo Montenove, 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 recommendation.

DIOCESE OF HAMILTON.

Special to THE CATHOLIC RECORD.

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 the clergy received Holy Communion from the hands of the bishop.

Before the close of the retreat an indulgent fund was inaugurated for the benefit of priests who may in future be 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 Cayuga, 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 O'Sullivan expects that a new bell will be shortly heard calling the faithful to 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 warmth of Catholic faith and the noble 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 structure in the heart of the village, and to their credit be it said, not a cent of indebtedness remains on the sacred edifice. 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 spiritual for those of the temporal phase of life.

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, of Choptow; and Rev. Dean O'Connell, of Walkerton. His Lordship was met at the station by a number of leading citizens, amongst whom were Messrs. Woods, Belcher and Conway, representing the village council, two of whom are Protestants, and Carey Lindsay, Dundas and Teahan. The distinguished guests were driven 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 commenced 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 Miss Nolan, with the accompaniment of Master Fox, was a beautiful, as well as devotional, rendition never equalled in this part of the country. After Mass His Lordship administered confirmation to the children, all of whom had been carefully prepared. After Mass the following address from the congregation was presented by Mr. John Woods:

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

MY LORD, MAY I 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 hail 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 diocese 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 lamented Bishop Ferrill 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 tenaciously to our faith in this far-off, isolated parish. 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 man.

We have banded ourselves together and built, as Your Lordship will please to notice, this handsome little brick church, on which, we are proud to say, no man can claim one dollar of debt, and which we pray Your Lordship will now dedicate to the honor and glory of God under the patronage of our beloved St. Patrick, Ireland's patron saint. We have also a valuable plot of ground in connection with the church, on which, we hope, in the near future, to build a home for a resident priest, where Your Lordship may sometimes visit for rest from the wearisome toll of your official duties and enjoy for a brief space the invigorating and refreshing breeze on the beautiful shores of Lake Huron.

We therefore pray that Your Lordship may

see your way clear to send an assistant to our good priest, Father Wadel, that we may have the benefit of the Holy Sacrifice of the Mass more frequently.

Praying that Almighty God may grant Your Lordship length of days that we may enjoy the benefit of your kind advice and the blessing of your guidance, and trusting you will accept this expression of our loyalty and affection, we humbly beseech of Your Lordship on ourselves and families.

Signed on behalf of the congregation, Mr. John Woods, Mr. John Carey, D. A. Doty, D. Feahan and J. McDermet.

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 accompanied him to the residence of Mr. Carey, after which they proceeded by special train to Choptow. One very pleasing feature of his visit must have been to notice the very kindly and liberal spirit prevailing amongst the Protestant people of Southampton. Bigotry, indeed, seems to be a stranger in these parts, thus setting a Christ-like example for mere pretensions places. Long may this spirit prevail!

THE BISHOP OF PETERBOROUGH AT NORTH BAY.

On Friday, 31st ult., the youthful but enterprising and progressive 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 pastor 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 seated on the throne, Mr. P. McCool, President of the C. M. B. A., read the following address:

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

MAY IT PLEASE YOUR LORDSHIP—We, the members of St. Mary's the Lake Catholic congregation of North Bay, beg to bid Your Lordship a most respectful and most sincere welcome to our midst. As faithful sons of the Catholic Church we honor and revere its ministers and therefore had with joy the day when we can testify of those feelings to the chief pastor of this Diocese. As a congregation we have existed only a short time in a place where nine years ago the forest was scarcely cut down to give a passage to the great bond between the Provinces of this Dominion and the Canadian Pacific Railway. Our growth 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 improvements 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.

As after a long and wearisome journey we cannot trespass on the patience of Your Lordship, we beg respectfully to repeat the testimony of our respect and gratitude for Your Lordship's most honoring visit to us and to sign in behalf of the congregation.

Your Lordship's most obedient sons, John Burke, Mayor of North Bay; Rich. Banyan, Reeve; Wm. Doran, Ship, Magistrate; John Mackie, Conductor; Michael Brennan, Conductor; Wm. McDonald, Postmaster; John Blanchet, merchant; M. Flannery, merchant; Geo. Fox; Edw. Lynch; Alex. Doyle; John Crawford; P. McCool, President C. M. B. A.; B. McNally, Secretary C. M. B. A.

After reading the address Mr. McCool, as President of the C. M. B. A., welcomed His Lordship 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 pleasure at being among them, congratulating the congregation on their great progress, 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 Catholics from joining societies not approved by the Church; it assists them to be good Catholics by insisting on the members practicing the rules of the Church, besides bringing Catholics together for mutual improvement and benefit for themselves and families.

His Lordship also replied to the address from the French parishioners. He was always glad to see the progress made by the French people, who imitated their ancestors in the Province of Quebec by their loyalty to Mother Church. His Lordship concluded by giving the congregation his blessing. The services concluded by Benediction

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 by which we are made soldiers of Christ. After confirmation His Lordship administered the temperance pledge to the boys.

His Lordship was assisted by the pastor and his brother, Rev. E. Bloem, P. P., Povassan.

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 eloquent 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 upon them.

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. L. of the G. T. R. and end of a section of the C. P. R. At present both of these great corporations have their shops, station, round house, etc., in common, but we understand 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 Tennis-camague 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 house. 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 membership. The members highly appreciated the kind words of His Lordship in regard to their association.

North Bay, August 3, 1891.

Be True.

There are persons whom you can always believe, because you know they have the habit of telling the truth. They do not "color" a story to enlarge a 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 trifling 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 impression. 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 fact 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 wonderful stories or making foolish, falsely "funny" remarks. There are enough true 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 the expense of a friend."

Dear friends, be true. Do the truth. Tell the truth. There are many false tongues. Let your speak the things that 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 composed by the Pope himself.

One of God's Little Heroes.

A TRUE INCIDENT. The pattern of feet was on the stairs. As the Editor turned in his sanctum chair, And said, for every day he had been— "Don't let another intruder in."

A STORY OF THE SANDS.

Away up among the fells of Westmoreland rises the Kelvin, an independent 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 the sea.

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

It was a wild, gusty night, and the west wind was freshening fast as it swept past the lonely guide's farm and rushed waiting on over the dim, gushing sands. Joan sat at the window of her room, listening to its weird sighs and dismal moanings. The house was dark and quiet, for the other inmates had long since gone to bed, but an indelible dread haunted her, and a sense of impending evil would not let her rest.

toward the boat, bridle in hand. "Come, up with you and off, there is no time to lose." The poacher hung back, still grasping the ash scull, suspicious, desperate, inclined to fight it out.

the country side, but the squire left folks think that 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 acre.

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. The breaking up of the Protestant sects, through fatal disagreements upon doctrinal points, tends, our contemporary argues, to bring discredit upon religion in general and to encourage the advocates of unbelief.

The Inevitable.

I like the man who faces what he must... Who fights the daily battle without fear...

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...

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.

As his friends saw him, he was the very last sort of man to have given over the gilded rewards and penalties of worldly life, for years of drudgery and self-sacrifice for the Church.

caused a sensation. Officers 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.

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 of the most quiet and dignified quarters in London.

He has been so successful that it may truly be said that he presides over a congregation of converts, where almost all Americans of the same faith who visit London go to their Church duties.

STRONG IN THE ALTAR AND PULPIT. The story of Father Sebastian's change from the army to the church is known to very few people outside of his congregation.

well modulated and musical. His face is thin enough to give him a studious look, and he might be called serious were it not for the peculiar expression about his mouth which robs his face of anything like severity.

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

The Bishops of Ireland at their meeting in Maynooth College a few days ago resolved to apply a sum of about £4,000 to the improvement of the buildings and equipment of the Catholic University School of Medicine.

The interest which Englishmen are beginning to take in Ireland promises to become more extensive and profound as the general elections approach.

It is with the greatest confidence that Hood's Sarsaparilla is recommended for loss of appetite, indigestion, sick headache, and similar troubles.

LATEST CATHOLIC NEWS.

The statue of Leo XIII. to be erected in Washington is now ready and will be shipped shortly.

The Most Rev. Archbishop Ireland delivered the oration of the day on the 4th of July at Faldia, 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 of the Catholic Church.

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

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Senor Romero, the Mexican Minister at Washington, denies emphatically the truth of the report published in a San Francisco despatch to the effect that Mexico is ripe for a revolt against the 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.

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 attend an attendance of 3,096.

There are 151,614 Catholic negroes in the United States. They have 27 churches for their exclusive use, and 33 priests attend to their spiritual wants.

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Cardinal Lavigne has decided that for the future all Belgian candidates who join his society for African Missions shall be employed in the districts of the Belgian Congo.

Two thousand members of the society of Catholic Foresters of Massachusetts, held a picnic a few days ago at Haverhill in that State and there were present besides many friends of the members.

Differences of opinion regarding the popular internal and external remedy, known as Hood's Sarsaparilla, do not, so far as we know, exist.

Mrs. M. Stephens, of Albany, N. Y., writes us as follows: My stomach was so weak that I could not eat anything sour or very sweet, even fruit at tea-time would cause heartburn, fulness or oppression of the chest, short breath, restlessness during sleep, and frequent dreams of disagreeable sights.

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London, Saturday, August 8, 1891.

DOES THE LOSS OF THE NATIONAL TONGUE IMPLY THE LOSS OF DIVINE FAITH?

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 journalists 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 Gaelic—and yet have preserved their faith.

The Verite denies the parity, and still argues out its point after, what we consider, a very unsatisfactory fashion. It says: "The Irish people no doubt have given up the national language, the Gaelic (Irish) being spoken only by a small number of Irishmen, but it cannot be said that in its entirety English has been adopted. In the cities, of course, among the wealthy, and educated classes, a very pure English is spoken; but go into the rural districts, among the 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 people preserve a peculiar pronunciation—the brogue—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 peculiar accent of their own. The example, then, is not well chosen to prove that there is no relation between the national language and faith and that a people may be despoiled of the former without danger to the latter."

The editor of the Verite, although a thorough Frenchman and writing in French for a French-speaking nationality, seems to know all about the Irish and their national brogue. In his late European tour he spent a few days in 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 Gaelic as the Greek language differs from French. It must be admitted that all classes in Ireland, whether educated or otherwise, who have lost 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 brogue—their language is purely English, and has no relationship whatever to the Gaelic or national tongue. The Verite's argument, then, falls to the ground. The Irish people, as a nation, have lost their maternal language and yet 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 Irishmen than the language that was forced on them? What about the penal

laws? What about the bribes? What about three hundred years of incessant persecution? Has not the 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 language 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 Gaelic.

The Verite does not believe this, but persists in saying that perverts are found only in the East and the cities where the Gaelic is not known. In fact Mr. Tardivel is of opinion that in Ireland the educated classes alone are exposed to the danger of apostasy. 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 sowers 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 Gaelic is exclusively understood and spoken. In these localities only do they expect to impose on the ignorance and exploit the poverty of the aborigines. The Irish people who speak English—even the poorest—can meet them on their own ground, appeal to history and quote Scripture to their utter defeat and confusion.

The knowledge and use of the English language, far from being a source or a means of perversion from the Catholic faith, are, in the hands of the Irish people, the weapons most dreaded by the sowers.

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 could pronounce a word of English, until they were caught in the meshes of the proselytizers? Who were they who apostatized at Konkakee and other places at the preaching of Chiniqui and others? Was the English language the cause or the occasion of their apostasy?

There are Scotch Calvinists in certain districts of Ontario who understand the Gaelic and speak it and insist upon having the gospel expounded to them by preachers who can talk to them glibly in their own native tongue. The inhabitants of Wales have lost the Catholic faith of their ancestors, and yet adhere to the old Cymrian language, in which the gospel was first made known to their fathers.

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 proselytizers 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 Verite, 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 repeated 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 circumstances, be completely safeguarded from all error."

But those obstacles to the perpetuation of Catholic belief and practice in the United States are fast disappearing. Parochial schools and Catholic academies, magnificently equipped, are

THE TROUBLE AT BETHLEHEM.

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 taken place on the stairways leading to the grotto of the Nativity.

It is unfortunately true that there was recently one of these quarrels between 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 present case the facts show that the violence 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 staircase in public celebrations. The guard have, therefore, been instructed to prevent the Greeks in future from attempting 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 Catholics and schismatic Armenians. The Greeks, however, not satisfied with using their own rights, have constantly endeavored to abridge the rights of the Catholics, and, owing to the apathy of the representative of the Infidel French Government, they have 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 Latin 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 was indeed a deplorable desecration of so sacred a spot.

The Greeks, and all others, were allowed to use the staircase of the Catholics privately, but not for public 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 East.

The direct occasion of the recent broil was an effort made by the Greeks to take possession of the stairway of the Catholics. They actually used it by making one of their processions by it as early as December 6 of last year, and since then they did so offensively several times. The Franciscan Superior made a formal protest to the Pasha of Jerusalem against this aggression,

but no attention was paid to this, as the Pasha was bribed by the Greeks. But the matter culminated on the 24th of May, when the Franciscan Sacristan 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 attacked him with a dagger which tore his garments to shreds, as the deacon made four blows at him in attempting to stab him, though, providentially, he sustained but slight injury himself. He was, however, then assaulted by the whole company 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 be granted, and so recently as Wednesday, the 29th ult., he said that "It is 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 that the Government has no intention to let Ireland govern herself in reality, by means of an Irish Parliament. On this point the Premier was quite clear. He said: "England in the last election declared against the severance of the bond, and I believe the decision is irrevocable."

There is no desire on the part of the Irish Nationalist party to discover 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 decimated 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 sever the bond is a very transparent sham. The bond may remain much stronger than that which binds England with Canada, and yet an Irish 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 of Ireland has been diminishing.

Will it be said that Ireland cannot support her population in comfort? It is well known that such a pretext has no foundation in fact. The fruitfulness of the Irish soil is proverbial; but if the land is to be allowed to go to waste, and to grow only thistles and other noxious weeds, of course it will not support its population.

It has been the result of the policy of the Government to leave whole dis-

tricts desolate, and of course the people have been forced to look to other lands for means of sustenance; and such has been the blind policy, not only of the Salisbury Government, but of all the Governments, Liberal as well as Conservative, which have hitherto held sway.

We ought, perhaps, to except the last Government, over which Mr. Gladstone presided; but as its rule was so short that it was unable to do more than to propose a remedial measure it is scarcely worth while to make an exception for this case. It was on this remedial measure that the last Liberal 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 intends 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 manifestation of the drift of public opinion, 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 bye-election 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 correct 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 sentiment since 1886. These bye-elections have been in all parts of the country, and may fairly be considered as exemplifying 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 Government 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 grow even when Lord Salisbury proposes concessions, but they will bear them as inevitable; but they would veto them if proposed by himself. It would be necessary for him to resort to extreme courses to secure the consent of the Lords.

Through Mr. Timothy Healy the Irish party have stated that they will accept any good measure which Lord

Salisbury may propose; but this will not affect their good understanding with Mr. Gladstone; for they know that it is only because Mr. Gladstone adheres to his resolution to grant Home Rule that the Tories hope to take the wind out of his sails by granting a smaller measure of self-government. But Lord Spencer has declared that the 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 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 withdrawal 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, therefore, 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 thirteenth articles and liturgy of the Church of England were composed, to bend them to the Genevan and Scotch Presbyterian ideal of Protestantism, were not able to introduce into the Anglican 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 secretaries 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 these-called second commandment of that version, on which the secretaries rely as a condemnation of all making of images, was never intended by the translators to mean what the secretaries 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 purposely introduced the word image, in order that those Protestants who wished to do so might have a prima facie case against Catholic practice; but certainly neither King James I. nor the episcopal authorities imagined that the passage condemned what the supreme authority in the Church of England now tells us the Church never intended to condemn, otherwise, we may reason-

ably suppose, they would have had the translation altered.

There is another thing which is worthy of remark in connection with this decision of the highest authority in the Church of England. The general outburst of indignation on the part of the Protestants of Montreal when it was proposed to erect a statue of the Blessed Virgin on Mount Royal in that city will be remembered by our readers. We are not surprised that Prof. MacVicar and his co-religionists vented their spleen against the Catholics, who proposed to erect the statue. This was quite in accordance with their Knoxian principles, even though it were indefensible by solid reasoning. But the monthly meeting of the Anglican clergy, with Bishop Bond at their head, "most earnestly protested" against the proposition, and signed a petition in which they asserted that "the proposed statue represents a dogma which Protestants everywhere positively reject, and against which they and their forefathers have always earnestly protested."

The Court of Arches decision proves that all the above was the veriest humbug. It is too much to assert of any doctrine in particular that it is the doctrine of Protestants "always" or "everywhere;" and the Montreal Anglicans showed on the occasion referred to that they did not know the doctrine of their own Church. They allowed their bigotry to stultify them in making so nonsensical a declaration; and Bishop Usher, of the Reformed Episcopal Church, put himself into a position equally 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 Usher is found arrayed in armor 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 skillful 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 of whites.

This admirable state of affairs was 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 substituted Baptists, Quakers, Methodists, Presbyterians and Episcopalians in their stead. So thoroughly was this crusade carried on that the clergy interested in the Catholic schools soon

found serious cause for complaint against this Great Mozul of the West, and in a few of the most glaring cases of his despotism he was obliged by the Government to restore teachers whom he had deposed. Like all petty tyrants, his being thus foiled on some points has increased his bitterness, which he has directed especially against the Catholic Bureau of Indian missions, organized by a number of charitable Catholics for the purposes of civilizing and Christianizing the Indians.

The Moqui Indians, to whom we have already referred, were also made an object of the commissioner's persecution, and when Father Chapelle, as the deputy of the Catholic Bureau, proposed to build a fine new school-house for them, Morgan forbade him to proceed, and erected a Government school-house of grand proportions, to which he ordered the Moqui to send their children; but when the Moqui found that there was no adequate religious teaching, and that whatever of religion taught was to belittle the Catholic faith and to sap the faith of their children, they refused to send their children to the school at all. And Mr. Morgan now wants Government to send troops to compel them to comply with his wishes.

Mr. Morgan and crooked agents like him were much in the late Indian troubles which threatened to bring a serious and bloody war upon the United States, and it seems to be his desire now to bring on a new war in which, of course, he will take care not to expose his own precious life.

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 league with Commissioners Morgan and Dorchester to persecute the Catholic schools out of existence. Commissioner Morgan has already declared, as 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 without his being so readily brought to account for it. But he may find 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 prejudices will not cloak him. It will be seen that he has been working against the best interests of the Catholic Indians in order to carry out his own sectarian views, and if President Harrison's administration will not do justice, a way may be found to obtain it under changed circumstances.

Commissioner Morgan's excuse for breaking up all communication with the Catholic Bureau is that an official 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 otherwise.

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.

FREEMASONRY AS A RELIGION.

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 among Protestants that religious life is fashioned by the doctrines of Freemasonry instead of by Protestant doctrine or practice. The Congregationalist says: "Boston has 599 lodges

to 243 churches; Brooklyn 685 lodges to 355 churches; Washington 316 lodges to 181 churches; Chicago 1088 lodges to 334 churches; and the same proportion is found in other cities."

In fact so important a factor has Freemasonry become that the society now expects as a right that whenever a corner-stone of a public building is to be laid it must be done with Masonic ceremonies, to the exclusion of all other societies. Why this should be the case is not easily seen. The constitutions of the United States and Canada do not put the Freemasons into any position of pre-eminence over other citizens; but it would seem that as they have a ceremonial for such occasions in which there are certain invocations of the "Great Architect of the Universe," that they should be recognized as the only religious body worthy to be called upon to lay corner-stones "on the level and square."

Even if we are to regard the Masons as a really religious body, it does not follow that they should have any preference over other religions, under a constitution which expressly places all religions on an equality, giving preference to none. But the religious forms of Freemasonry are but a sham. Even the invocation of the "Great Architect of the Universe" seems to be a mere mockery when we consider that Freemasonry is intended to include within it fold Mahometans, Deists, Pantheists, Polytheists, and even Atheists, as the practice of the Lodges 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 worship of Freemasonry becomes an act of worship of these imaginary deities.

The Freemasons of Saginaw, Mich., were very indignant recently because the mayor of that city did not invite them to lay the corner-stone of the new city hall which is just now being erected. The stone was laid by civic officials; and the Freemasons have written several letters to the papers in which they say that they should always be called upon for such occasions. Are they not Masons, using Masons' tools in their ceremonies, and talking glibly about the square and plumb? And is 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 technical expressions of masonry but all this is farcical, for they are not either masons or architects. At St. Louis, Mo., recently there was also a public celebration of the laying 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 Protestant minister, the Rev. John D. Vincie, who is Grand Secretary of the lodges, took occasion at Rolla, near St. Louis, to denounce the Catholic Church as a "damnable institution which is plotting against American institutions." This was done at a Masonic celebration, and the speaker stated that the society is the great bulwark of America against the Catholic Church. The other day, also, when the Baptists passed a vote condemning 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 Freemasons of Canada have not manifested any of that intolerant spirit which seems to animate the order in the adjoining Republic.

People who visit Paris and attend only the High Masses often come away with the impression that few people go to church, and consequently that religion is dying out. Any of those 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 were 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 one of the attendants. "All right, all right!" replied the old sailor; "the pilot is on board."

MEDIAEVAL SCHOOLS.

Brother Azarias Writes of Them in the 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 at 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 Casarea. So great was the reputation of this saint as an educator that the magistrates of the town urged him to direct their public 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 famous. In like manner does the chivalric and large-hearted St. Martin of Tours establish schools near Poitiers, and at Marmontier, near Tours. Then, at the beginning of the sixth century, we come upon a celebrated school of nuns at Arles, under the guidance of St. Cesaire. From the sixth to the eighth century these cloistral 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 injurious 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 broken to them. And so, one of the points observed in receiving visitors is that a brother shall sit before them and shall first read some passage from Holy 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 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 Pitra.

With the advance of civilization the Benedictine studies broadened, and Benedictine labors in the literary field grew apace. Grammar, rhetoric and philosophy had their respective places in the programme of the advanced student. It is with permissible pride that the erudite and indefatigable Mabillon could write: "Almost alone, 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 the abbot from all manual labor that he might have time to study all he should teach his religious. From the masters let us turn to the schools.

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

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 of religious life.

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

His rules for study are no less admirable. He likens the mind of the child to soft wax, which may easily be moulded.

The subjects studied were at first the elements of grammar and rhetoric. At an early age the children were made familiar with scriptural words and phrases. Instead of poetic fables of pagan times they were taught "to narrate the admirable facts of sacred history and the sentences of the Book of Proverbs."

We must not imagine for a moment

that catechism was at any time the sole subject taught in

THE CLOISTRAL SCHOOLS. 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 weaving and tailoring within certain limitations; architecture, wood work and brass work, and above all agriculture.

In the seventh century Irish monks overran the continent, introducing a taste for Greek and mathematics, and initiating the younger brothers into their beautiful style of copying and illustrating manuscripts. Moengall brings Irish studies, Irish methods and Irish enthusiasm to the cloistral schools 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 monastery of St. Hilary of Poitiers extended over seven years.

The daily routine of school life followed by Eggerbert, brother of the King of Northumbria and Bishop of York, has been handed down to us. 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 be 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 reveals to us the fact that in the cloistral schools youths were taught reading, writing, arithmetic, grammar, logic, the principles of versification, liturgical chant, the Old and New Testament, theology, sometimes canon law, and later on Aristotle. There was a difference of opinion as to the extent to which the ancient classic authors 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 ninth century. This educational period has been characterized as the Benedictine period. The Benedictine monks controlled all the schools.

THE SMALLER MONASTERIES confined themselves to elementary instruction; the larger ones, in addition, taught the higher branches. In the eighth century Charlemagne gave a new impetus to learning. From far and wide he gathered learned men, and under the guidance of Alcuin organized them into a great educational association. But wars and dissensions soon undid the good work.

The ninth century set in darkness. The tenth opened up an era of warfare and bloodshed and ravagings, and on the ruins began the building up of a new order of things. It is the beginning of the epoch of feudalism. During the two following centuries there was much ignorance. Here and there, away from the scenes of warfare and depredation, the lamp was kept lighted, and monks labored in silence at the work of writing chronicles and preserving and copying manuscripts. But they are the exception. Synod and council of that period, especially in France, bewail the darkness.

The simple enumeration of all the cloistral schools that history mentions in the darkest periods would scarcely be contained within the covers of this Review. Among others, there was the school of St. Benedict on the Loire, 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 Bernard its school became famous. Meinwerk, a disciple of Bernard, established a celebrated school at Osnabruck. Idanus (d. 1096) inherited his genius, piety and learning, and continued to make the school famous.

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

St. Victor's was one of the great centres of learning in the twelfth century. This represents the kind of work that has been done for centuries in the larger cloistral schools. But as the cloistral school led to the decline of the episcopal school, and in a great measure superseded it, even so did the university lead to the decline of the cloistral schools.

In many parts of England and Scotland Catholics are twenty or thirty miles from a Catholic church.



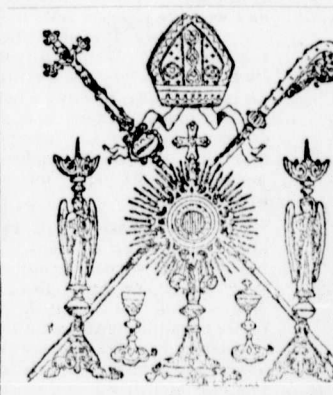
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A Mad Sculptor's Work.

When the young sculptor, John B. Leoni, during a fit of temporary insanity, was held in writing 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 wonderful model of an Alpine hunter. The figure, which is now carefully treasured, is said to be equal to anything ever executed by either Mercon 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 wisely gazing at the game his master holds aloft. Taken all in all it is a most remarkable work of art.

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POET WHITTIER AT HOME.

The Venerable Poet Receives a Visitor in Amesbury, Mass.

WHAT HE THINKS OF CARDINAL LAVIGERIE'S ANTI-SLAVERY CRUSADE IN AFRICA—HOW SOME OF HIS POEMS WERE WRITTEN—HIS OPINION OF JOHN BOYLE O'REILLY.

Making recently a brief visit to Amesbury, Mass., I felt it would be hard to leave without a glimpse of the great and beloved poet, John Greenleaf 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 poet's presence is honored 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 broad front, and the neat old-fashioned door-garden between it and the street. We soon found ourselves in a pleasant little sitting-room filled with suggestive 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 white brows, are black, piercing and luminous. He carries his eighty-three years well, age seeming with him, as it so often seems with men of intellectual and ascetic life, an even wearing away of the mortal vesture, rather than a process of visible decay and decrepitude.

Speaking of the late John Boyle O'Reilly, he said: "That was a beautiful light too early quenched." But, later, he spoke of the beauty of dying, even prematurely, while one's record is fair, and the sadness of living to make some error or blunder which tarnishes a noble past.

"Ah, you are thinking of 'Ichabod' now," he said, having in mind his poem of that name, suggested by the retreating on the slavery question of Daniel Webster. He was silent for a moment. Then, musingly: "Webster hurt himself by aspiring to the Presidency. It was a sad mistake. The office could have added nothing to him. He was too great for that."

Then, reverting to Boyle O'Reilly, he praised especially his poems, "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 cordial assent.

"Nor would, perhaps, that criticised line 'The blood blood is putrid blood, the people's blood is red.' He applauded O'Reilly's thought, and showed himself especially moved by the remembrance of this Catholic Irishman's work for the negro.

We touched presently on Cardinal 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," he ventured, "that Catholics were very few in the bulk of the Slave States; and that a Catholic priest, with his inflexible word on the indissolubility of marriages among the slaves, would hardly get a candid welcome 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, "we have our debt to your saints, and to the Old Church for her antagonism of slavery. These, knows, perhaps, my poem, 'The Men of Old,' where I spoke of St. Anselm 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 redemption 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 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 they'll have to come to it in Heaven. They'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 moment, then looking up at me—'And can't the Lord make them white in Heaven, Mr. Whittier?'" The poet laughed heartily at the remembrance of this sally of his ready Irish friend.

"Certainly there are," we said; "but they do not hinder us from appreciating 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 patients."

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; No, moved in all things, for our sake, The holy monk of Kempen spoke."

"The remembrance of his 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 him if he had noted the collection of Wendell Phillips' speeches, just issued by Lee & Shepard, of Boston. "I heard Wendell Phillips," he said, in a tone of elation and affectionate pride. But he had looked with pleasure at the collection we had referred to.

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 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 of my race." We had already seen the portrait of 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.

He called our attention to a fine picture of St. John the Evangelist, close to his desk. "Your patron saint? It should have been St. John the Baptist," we said, recalling how much of the poet's brave life had been, as his own word has it, "A long, harsh strife with strong-willed men."

He showed us, before we left him, a 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 afternoon 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 wife dying in the New England farm-house under the stern eyes of her Puritan mistress. "She murmured a psalm of the Bible; but 'twas 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 Bartlett. Truly, "The old order changeth, yielding place to new, And God fulfills 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 easily tell what saint is intended. In the case of martyrs, where the instrument of their death could be easily used in art, it was introduced with the figure of the saint. St. Paul 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, Ezekiel 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 overcame Satan, is represented as an armor with a flashing sword; St. Raphael, accompanied by a boy holding a fish, alluding to young Tobias and the fish which he carried by the angel's order. St. Augustine, from his great love of God, 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 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.

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 criticism of one of her former associates to the effect that she was an untruthful person. She published this card last week:

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 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 consequence of overwork and persecution and trouble. Now, after calm reflection, I wish to say that I am not a 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 proclaims herself what was always maintained, 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.

Dr. Conaty's Advice to Catholics. 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 Calendar: "Don't get into the habit of being late for Mass. A moment of preparation before Mass may be the means of opening your soul to many graces. Don't go to Mass without either a prayer book or rosary beads, unless you wish distraction and not devotion to occupy your mind. Don't talk in church without necessity. Talk with God, whom you may not have visited, in His temple, since last Sunday; you will have plenty of time to talk with your neighbor. Don't criticize the sermon, nor the manner of the preaching. It is a message from God bearing some truth to you. Heed the instruction and profit by it; it has something for you to learn. 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 street. 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 reverence. 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 deserving poor."

A SECRET OF THE CONFES-SIONAL. In the month of November, 1864, a 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 against him, though strong, not being sufficient to warrant the death penalty. Whilst the trial was going on, it happened 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 of death that he could not be induced to make the reparation required. Meanwhile sentence was pronounced on the unfortunate Dubois. The lips of his brother were sealed to secrecy.

On the day of his condemnation, the unhappy culprit, surrounded by soldiers, was led through the town, and passed under the windows where his brother, the priest, lived with their aged mother. When she recognized her son borne off in chains, she fell fainting into the priest's arms. Two 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, tormented by remorse of conscience, wished before his death to make public confession of the fact that he and he alone, was guilty of the double murder. 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 presence of a great number of witnesses. The priest hastened to present the document to the proper authorities, and he had the consolation, after some necessary preliminaries had been gone through, of seeing his brother restored to liberty, and his innocence publicly acknowledged.—See 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 initiative in this matter by requesting the Government to introduce the measure. Monthly Prizes for Boys and Girls. The "Sunlight" Soap Co., Toronto, offer the following prizes every month till further notice, to boys and girls under 16, residing in the Province of Ontario, who send the greatest number of "Sunlight" wrappers to 145, King Street, Toronto, in a neat box, with a name, address, age, and a pretty picture to those who send not less than 12 wrappers. Send wrappers to "Sunlight" Soap Office, 145 King Street, 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 published in The Toronto Mail on first Saturday in each month.

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 pronounced it lumbago and told me to apply a plaster, which I did, but got worse all the time. I then applied St. Jacobs Oil, and was much better next morning, and after another application was completely cured. I can highly recommend it as being the best medicine in existence. I can mention another case, a farmer, laid up for some time with pain. He came to my store, bent in two with pain. 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 know of many such cases."

Nicotine Notes. "I suffered continual pain from canker of the stomach and my face and body were almost covered with pimples. I tried Bar-duck Blood Purifier, the first dose occasioned slight pain, but I soon found relief, and after taking 5 bottles I became completely cured. I think B. B. B. the most powerful remedy known to science."—Stephen Edge, Nicolet, P. Q.

MILBURN'S AROMATIC QUININE WINE is distinctly superior to any other as an appetizing tonic and fortifier. Since Childhood's Days. "I have been bothered with neuralgic pains in the head and face since childhood and have tried all possible remedies. A friend persuaded me to try Bar-duck Blood Purifier, and after having used it I obtained instant relief, and thoroughly recommend B. B. B."—Jas. Inglis, Brodribb, Assa.

Rocking the Empty Cradle.

The mother whose heart has been seared 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 nestling of the blankets it looked as if the baby had only just been lifted out.

A man passing heard the singing and retraced his steps so that he could look through the open door into the little, plainly furnished room. "Excuse me, ma'am," he said respectfully. "But I noticed that you were rocking an empty cradle. I reckon you never heard of the superstition?" "I am not superstitious," said the woman: "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 old." "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, an' it comforts him. Is that superstition?" "No, ma'am, I reckon not, an' I hope you'll excuse me."

The man walked on bearing his own burden of sorrow with him, and the desolate mother rocked the empty cradle and resumed the plaintive melody: "Heavenly blessings with-out number Gently fall upon thy head."

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 theatre attended by a young page for whom he had a lively affection, and whom he was desirous of attaching to his person. The Emperor, however, paid but little attention 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 the fur overcoat, brought forth a pair of beads. At that period, and with the majority of those present, the beads were not in great honor, and the blushing page stood waiting a severe reprimand. "Ah, Augustus, I caught you," said Napoleon. "Well," continued he, "I am proud of you; you are above the nonsense of the theatre; you are a noble youth, and you will one day be a man. Continue, and you will one day be a man. Continue," he said, returning the beads. "I will trouble you no more." 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 theatre did indeed become a man; he died Cardinal Archbishop of Besancon, leaving numberless proofs of eminent holiness.

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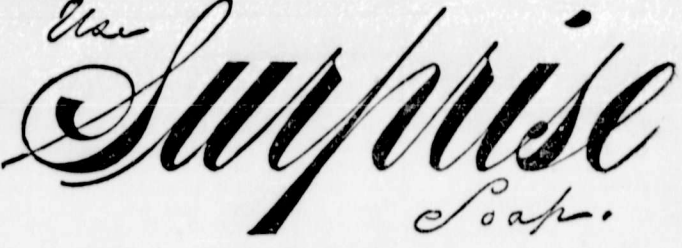
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Surprise Soap. COSTS no more than common Soap and does more work—better work—quicker work—has a fine, soft lather, with remarkable cleansing powers—for washing clothes try the **READ THE DIRECTIONS ON THE WRAPPER** SURPRISE way.

THE TYPE Used in this paper is on the Point System, made of copper metal, by the Toronto Type Foundry. Durability guaranteed. Special arrangements for newspaper dresses and new outfits. Every article required in the printing business carried in stock of the best quality and at the lowest prices. For terms and all particulars address, J. T. JOHNSTON, 80 and 82 Wellington Street West, Toronto, Ont.

Farmers, Millmen and Threshers USE M'COLL'S **Lardine Machine Oil** Which as a Lubricant has never been excelled. **CYLINDER OIL** acknowledged to be the BEST in Canada. —MADE ONLY BY— **MCCOLL BROS. & CO. TORONTO.**

THE PROVINCE OF QUEBEC LOTTERY AUTHORIZED BY THE LEGISLATURE

Next Bi-Monthly Drawings in 1891: July 15th, August 5th and 19th, September 2nd. 3134 PRIZES WORTH - \$52,740.00 CAPITAL PRIZE WORTH - \$15,000.00 TICKET, - \$1.00 11 TICKETS FOR \$10.00 ASK FOR CIRCULARS.

LIST OF PRIZES	
1 Prize worth \$15,000	.....\$ 5,000.00
1 " " 5,000	.....2,500.00
1 " " 2,500	.....1,250.00
2 Prizes " 1,250	.....1,000.00
5 " " 500	.....250.00
25 " " 250	.....250.00
100 " " 100	.....1,000.00
500 " " 50	.....4,000.00
1,000 " " 25	.....2,500.00
5,000 " " 10	.....5,000.00
10,000 " " 5	.....5,000.00
15,000 " " 3	.....5,000.00
25,000 " " 2	.....5,000.00
50,000 " " 1	.....5,000.00
Approximation Prizes.	
100 " " 25	.....2,500.00
100 " " 15	.....1,500.00
100 " " 10	.....1,000.00
500 " " 5	.....4,000.00
999 " " 5	.....4,995.00
3134 Prizes worth \$52,740.00	

S. E. LEFEBVRE MANAGER, 81 ST. JAMES ST., MONTREAL, CANADA.

All seeking recreation by Lake, River or Mountain Should supply themselves with **JOHNSTON'S FLUID BEEF** Which will materially assist in restoring exhausted vitality. Convenient for Camping-out parties. In small compass supplying good MEAT DIET **HEALTH FOR ALL.**

HOLLOWAY'S PILLS & OINTMENT THE PILLS Purify the Blood, correct all Disorders of the LIVER, STOMACH, KIDNEYS AND BOWELS. They invigorate and restore to health Debilitated Constitutions, and are invaluable in all Complaints incidental to Females of all ages. For Children and the aged they are priceless. **THE OINTMENT** Is an infallible remedy for Bad Legs, Bad Breasts, Old Wounds, Sores and Ulcers. It is famous for Gout and Rheumatism. For Disorders of the Chest it has no equal. FOR SORE THROATS, BRONCHITIS, COUGHS, Colds, Glandular swellings and all Skin Diseases it has no rival; and for contracted and stiff joints it acts like a charm. Manufactured only at Professor HOLLOWAY'S Establishment, 78 NEW OXFORD ST. (LATE 533 OXFORD ST.), LONDON. And is sold at 1s. 6d., 2s. 6d., 4s. 6d., 10s., 20s., and 30s. each Box or Pot, and may be had of all Medicine Vendors, throughout the world. Purchasers should look to the Label on the Pots and Boxes. If the address is not Orlene Street, London, they are spurious.

W. K. MURPHY, UNDERTAKER. FUNERALS FURNISHED AT MODERATE PRICES. 479 QUEEN STREET WEST, TORONTO. **JOHN FERGUSON & SONS,** The leading Undertakers and Embalmers. Open night and day. Telephone—Home, 573; Factory, 543. **JAMES KILGOUR** Undertaker and Importer of Fine Funeral Furnishings. Funerals furnished at their real and proper value. 35 RICHMOND STREET. Residence—112 Elmwood Avenue, London Street.

ONTARIO STAINED GLASS WORKS. STAINED GLASS FOR CHURCHES. PUBLIC AND PRIVATE BUILDINGS. Furnished in the best style and at prices low enough to bring it into the reach of all. **WORKS: 181 RICHMOND STREET. R. LEWIS.** BUILDERS' HARDWARE. GLASS, PAINTS, OILS, ETC. AT BOTTOM PRICES. ALSO FRENCH BAND SAWS. **JAMES REID AND COMPANY** 118 Dundas Street, London, Ont.

0, 1891. **WELL FOUND** **DOMINION** \$1,000.00 2,500.00 **YES** **FIGHTER** **ERSON'S** **ORSELS** **FEELS TOHU** **FEELS TOBRI** **FEELS TORU** **CRASER HOU** **STANLEY.** **DOCKY BLOO** **FOWLE** **EXT. OF** **WILD** **TRAWBER** **CURES** **HOLEY** **cholera Mo** **OLIC** **RAMPS** **LARRHO** **YSENTE** **Canadian Ins** **Y TAYLOR,**

Branch No. 4, London, Meets on the 2nd and 4th Thursday of every month, at eight o'clock at their hall, 111, Abbot Street, Richmond, Ontario, under the Presidency of Mrs. W. J. O'Connor, Recording Secretary.

C. M. B. A.

Resolution of Condolence. Stratford, July 29. That whereas the members of Branch No. 4, London, have heard with grief of the loss sustained by our worthy Brother, M. F. Sullivan, in the death of his mother...

At a regular meeting of Branch 124, Biddeford, held on the 24th inst. it was moved by Brother Edward McLoughlin, seconded by Brother Edward Bowers, and carried unanimously...

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 Kornmann...

Resolved, That the sincere sympathy of this branch be tendered to our Brother, Frantz J. Kornmann, and to the widow and family of the deceased...

BISHOP O'CONNOR IN BARRIE.

Right Rev. R. A. O'Connor, Bishop of Peterborough, arrived in Barrie on the afternoon train last Saturday, and was met at the station by a very large number of friends...

At the Right Rev. R. A. O'Connor, D. D., Bishop of Peterborough. We, the members of St. Mary's congregation of Barrie, beg to extend to Your Lordship a most hearty and cordial welcome...

At the Right Rev. R. A. O'Connor, D. D., Bishop of Peterborough. We, the members of Branch 51 of the Catholic Mutual Benefit Association, beg to extend to you a most hearty and cordial welcome...

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

Barry, July 29, 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 veneration...

In the evening Vespers were sung by Rev. Father Geary, of Flos. His Lordship presided and preached a most eloquent sermon on the occasion...

SEPARATE SCHOOL WORK.—John Mulcahy, only eleven years old, has passed very creditably the High School entrance examination...

JESUITS IN CHINA.

The Recent Fanatical Outbreak Against These Devoted Missionaries.

Written for the Boston Herald. So little definite knowledge do Americans 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 ARCHBISHOPRIC HAD DETERIORATED, and Petchely was sent up into three districts—northern, eastern and southwestern. The eastern district was confided to the Jesuits...

Until quite recently France was the nation that exercised a protectorate over the Chinese Catholic missions; by the treaty of 1874 she assumed this charge, not altogether out of disinterested motives...

THE JESUIT MISSIONS IN CHINA, according to the *Annuaire des Missions Catholiques*, lie in Kiangnan and East Petchely. Other orders laboring in the Flowery Kingdom are the Lazarists...

There are no doubt that his presence there was productive of great good to the Church. The relations between the Holy See and the Chinese court have remained amicable ever since...

better provide for the spiritual needs of these Chinese Catholics, erected an episcopate, or rather a vicariate apostolic, at Nankin, and named Right Rev. Ignatius Cotolendi, S. J., its incumbent...

BENEFIT SOCIETY OF MACAO.

A Portuguese possession on the Chinese coast, was the first prelate to become titular of the Nankin See, in 1686; and the diocese lasted up to 1858 as a See, its last incumbent being a Portuguese prelate...

THE CHINESE EMPIRE, which was then rigorously barred to all outsiders. His first attempt was a failure, but nothing daunted thereat...

Father Ricci was also the pioneer missionary in Petchely, the other Chinese province of which the Jesuits have charge. It was he who established in this province the Pekin mission...

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

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.

During the last ten years there have been 984 organized pilgrimages to the shrine of St. Anne de Beaupre with 777,694 pilgrims, 675,445 Communions and 25,014 Masses celebrated.

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...

A most remarkable man in many respects was Rev. Matthew Ricci, the Jesuit Father who was virtually the pioneer priest of Christianity in China...

he studied law at Rome, and subsequently joined the Jesuit order. In 1578, six years after his entrance into the society, he was called upon to accompany one of his superiors on a tour of inspection of the eastern missions...

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 the Queen Regent of that country to the grade of Commander of the Lion of Flanders.

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 improved cheer and firing by a large crowd of Transylvanian peasants...

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LATEST CATHOLIC NEWS.

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is, it is stated, not one who knows it so well and has been so successful in his description of it. He has lived as a profound observer in its midst.

Probably the finest clock in America has just been erected on the tower of Holy Trinity Church, Montrose avenue, Brooklyn. There are eight dials and the hours and quarters are struck on a peal of bells, weighing in the aggregate 10,500 pounds.

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MARKET REPORTS.

London, Aug. 6.—GRAIN (per cental).—Red winter, 3 1/2; white, 3 1/2; spring, 3 1/2; corn, 1 1/2 to 1 3/4; rye, 30 to 35; barley, 1 1/2 to 1 3/4; peas, 1 1/2 to 1 3/4; beans, 1 1/2 to 1 3/4; clover, 1 1/2 to 1 3/4; lucerne, 1 1/2 to 1 3/4; straw, 1 1/2 to 1 3/4; hay, 1 1/2 to 1 3/4; butter, 1 1/2 to 1 3/4; eggs, 1 1/2 to 1 3/4; chickens, 1 1/2 to 1 3/4; ducks, 1 1/2 to 1 3/4; turkeys, 1 1/2 to 1 3/4; geese, 1 1/2 to 1 3/4; pigs, 1 1/2 to 1 3/4; mutton, 1 1/2 to 1 3/4; beef, 1 1/2 to 1 3/4; veal, 1 1/2 to 1 3/4; lamb, 1 1/2 to 1 3/4; pork, 1 1/2 to 1 3/4; bacon, 1 1/2 to 1 3/4; hams, 1 1/2 to 1 3/4; lard, 1 1/2 to 1 3/4; tallow, 1 1/2 to 1 3/4; oil, 1 1/2 to 1 3/4; sugar, 1 1/2 to 1 3/4; coffee, 1 1/2 to 1 3/4; tea, 1 1/2 to 1 3/4; spices, 1 1/2 to 1 3/4; fruit, 1 1/2 to 1 3/4; vegetables, 1 1/2 to 1 3/4; flowers, 1 1/2 to 1 3/4; other goods, 1 1/2 to 1 3/4.

East Buffalo, N. Y., Aug. 6.—CATTLE.—The city slaughterers were in the market today for service loads, and a better clearance was made, only about 6 cars being held over unsold for next week's markets.

SHEEP AND LAMBS.—The market was very dull and slow today, quite the reverse of what might have been expected from the improved tone of trade yesterday.

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.

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...

C. C. RICHARDS & CO. Great—I have used your MINARD'S LINIMENT in my family for some years and believe it the best medicine in the market...

John Mader, Malone Bay, informs us that he was cured of a very severe attack of rheumatism by using MINARD'S LINIMENT.

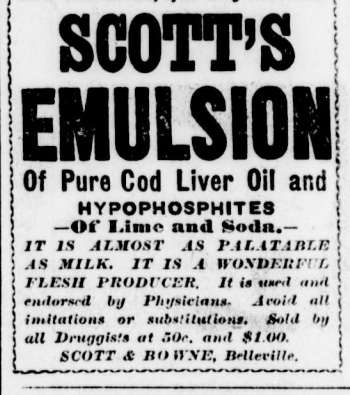


In this world, says J. H. Fisher of Syracuse, N. Y., is Pastor König's Nerve Tonic, because my son who was partially paralyzed three years ago and attacked by fits, has not had any symptoms of them since he took one bottle of the remedy...

Nervous Prostration Cured. COUGHAN, N. Y., June 1891. I was not able to do anything for 22 months, was confined to bed most of the time, could not eat nor sleep, was so nervous and dizzy that I could not walk from the house to the garden...

Our Pamphlet for sufferers of nervous diseases will be sent free to any address, and poor patients can also obtain this medicine free of charge from us.

SCOTT'S EMULSION OF PURE COD LIVER OIL AND HYPOPHOSPHITES. OF LIME AND SODA. IT IS ALMOST AS PALATABLE AS MILK. IT IS A WONDERFUL FLESH PRODUCER. IT IS USED AND ENDORSED BY PHYSICIANS. AVOID ALL IMITATIONS OR SUBSTITUTIONS.



TO any Mother sending us her name and address on a postal card, we will send two sample tins of Nestlé's Milk Food, sufficient for four meals. Nestlé's Food requires the addition of water only in its preparation.

FOR SALE. A FIRST-CLASS LICENSED HOTEL FOR A sale at Price's Corner, five miles from the town of Orleans, on the main road to Good's buildings. It is doing a good business. Satisfactory reasons for selling. Will be sold on easy terms. Apply to JAS. O'CONNOR, on the premises, Price's Corner, Ont. 66-17

TEACHERS WANTED. FOR THE PRESCOTT SEP. SCHOOL, two assistant female teachers, holding 2nd or 3rd class certificate. Duties to commence 1st Sept. Apply to JAS. O'CONNOR, School Board, Prescott, Ont. 66-17

FOR THE SEPARATE SCHOOL, COFFICIENT. UNNA, a teacher holding 3rd class certificate. Duties to commence 1st Sept. Applicants must state salary and give references.—M. STANLEY, Sec. of Trustees, 66-17

TWO LADY TEACHERS FOR SALT ST. MARY'S C. S. Separate school; one to have 2nd class certificate. One who can play organ and sing in choir preferred. Duties to commence after vacation. Address, stating salary, J. J. KERR, Salt St. Mary, Ont. 67-24

FOR THE PORT LAMBERT SEPARATE SCHOOL; one holding a 2nd or 3rd class professional certificate; duties to begin after the summer holidays; applicants will please state experience and salary expected. Address—CHAS. O'LEARY, Sec. Port Lamberton, Ont. 66-17

BELLS! BELLS! PEALS & CHIMES FOR CHURCHES. School Bells. Clock Tower Bells. Fire Bells. House Bells. Hand Bells. Chimes & Ecclesiastical Bells.

JOHN TAYLOR & CO. are founders of the most noted Bells of which have been cast, including those for St. Paul's Cathedral, London, a Bell of 12 largest in the world, also the famous Great Paul weighing 15 tons 11 cwt. 2 qrs. 10 lbs. JOHN TAYLOR & CO., Loughborough, Leicestershire, England.