

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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NO. 779.

ARCHDIOCESE OF KINGSTON.

HIS GRACE ARCHBISHOP CLEARY PAYS A PASTORAL VISIT TO KEMPTVILLE.

On Friday, Sept. 1, 1893, Most Rev. James Vincent Cleary, Archbishop of Kingston, went to Kemptville for visitation of the parish and confirmation of the children. Next morning, after celebrating early Mass, he examined the boys and girls in the forms of daily prayer prescribed by him to be committed to memory by all candidates for confirmation. He was attended by the pastor, Rev. Michael McDonald; Vicar-General Gauthier, pastor of Brockville; Dean Masterson, pastor of Prescott; Rev. Morgan O'Brien, pastor of Merrickville, and Archdeacon Kelly, His Grace's Secretary.

On Sunday morning, Sept. 3, the Archbishop celebrated Mass at 7:30 o'clock and presided at the public Mass at 10:30 o'clock, Archdeacon Kelly being the celebrant. At its conclusion a large number of the prominent members gathered around the Archbishop in the sanctuary and presented him with an address of welcome and warm expressions of loyalty to him as their chief pastor, to whom they declared they were indebted for many tokens of kindness and special regard throughout the past ten years. Their address represented in strong terms the complaint of the congregation that a section of the parishioners, had failed to discharge their duty towards God and the Church and had treated their more Catholic neighbors unfairly by persistently withholding payment of their subscriptions towards defraying the cost of their new church. The address appealed to the Archbishop to interpose his authority and constrain those reluctant persons to pay their just share of the cost of the church, and thus enable the pastor to substantially reduce the debt and the annual burden of interest.

To His Grace the Most Reverend James Vincent Cleary, S. T. D., Archbishop of Kingston.

MAY IT PLEASE YOUR GRACE:—The honor which you confer on your devoted people of this mission by your distinguished presence amongst them here to-day is one highly prized by each and all.

It is a source of no little satisfaction for us to hear from time to time that the engrossing cares incident to the administration of this large diocese are making no serious inroads upon your health and to see for ourselves, as we do now, that that wonderful vigor of mind and body which have helped you to do such marvels for religion and its institution in this diocese in the past, is still present to aid you for the upbuilding of everything in the future. Our constant prayer shall always be that God may enable you to carry to triumphant issue your every endeavor in behalf of your flock, and that He, in His Providence, may long spare you to us all.

For ourselves we have always been exceedingly gratified to know and now most cheerfully bear testimony to the fact that, amidst your arduous and multifarious duties, Kemptville and its interests—spiritual and temporal—have never been forgotten by you. For this token of affection we warmly and heartily return thanks.

You have come amongst us again for the administration of the holy sacrament of confirmation to the little ones, and for the feeding of the lambs of the flock with the milk of sound doctrine. The grace of the sacraments will strengthen them in our Catholic faith with that fortitude that fears not to face suffering, or even death itself, for the cause of Christ; and from the words of wisdom which you shall speak in the name and by the authority of God, they, and we, their parents, shall receive courage and consolation for the future.

You have come not only for the imparting of the gifts of the Holy Spirit to our children, but also in pastoral visitation and out of solicitude for our material prosperity and the financial condition of this mission, and this encourages us to say a word in that connection.

First the tribute of our deepest gratitude is due, and shall be ever paid, to our good pastor, the Rev. Father McDonald, who has labored with untiring energy in the building of this beautiful temple in which we are now assembled and in the liquidation of the debt which rests so heavily upon it. For the past twelve years he has been active, earnest and zealous in the collection of monies for this building; but notwithstanding all his endeavors and the cheerful assistance of a considerable proportion of his congregation; much remains yet to be done. The majority have ever contributed in an unstinted and generous manner to God's house; the minority—we say it with regret—enjoying the same consolations and the same spiritual benefits in this holy house, have been entirely forgetful of their duty toward God's Church and their fellow-Catholics.

We leave it to the wisdom and prudence and authority of Your Grace to regulate this matter, at the same time assuring you that you can always count on the willing obedience and cheerful co-operation of those in whose behalf we speak.

Again thanking Your Grace for the

honor of your visit and the many benefits ensuing therefrom, we ask your blessing upon ourselves, our families and this mission.

Signed on behalf of the congregation, Robert McGehey, M. Roach, John O'Neil, Timothy Deegan, John Slavin, M. M. Loughlin, John Shields, Wm. O'Dair, John Whalen, John Sweeney, Owen Shea, Edward O'Dair, John Sheridan, P. Higgins, John Cassidy, John Murphy, Th. Burns and M. Gaffney.

The Archbishop promised to advert to this subject in his address to the congregation after administering the sacrament of confirmation. Meanwhile he spoke to the children for a good half hour on the nature of this sacrament and the heavenly gifts conferred by it, and the discipline of piety whereby these precious treasures of grace are to be preserved and made fruitful of sanctification throughout their whole lives. He instructed the parents upon the primary duty of guarding the children against the various dangers to which youth is exposed in this age and country, laying special stress upon fidelity to the morning prayers, the evening Rosary to be recited by the whole family together, regular attendance to Sunday's Mass and frequent reception of the sacraments of penance and the Blessed Eucharist. He warned the parents to be most careful to exclude from their homes bad books and bad newspapers that tend to corrupt the spirit of religion and piety in the youthful mind, and too frequently contain impure matter that defiles the soul and the thoughts and destroy innocence by lascivious stories. He exhorted them to provide a few good books, instructive and entertaining, and also a good weekly Catholic paper, for the food of their children's minds, and to have something good and useful read in the family every evening. He earnestly exhorted them to cultivate family affection by keeping their children close to them and dealing kindly with them, so that the children may come as they grow up to love the society of their parents and prefer to spend their evenings in their own home rather than anywhere else. These family affections are the strongest bonds of life, which time or distance cannot dissolve, and most frequently serve to restrain young people from evil ways when religious influences would be ineffectual. He laid special charge upon the mother of the family to give effect to his instructions in regard of domestic life, and bade all mothers to remember continually the short, forcible admonition of the Apostle St. Paul, "The woman shall be saved by the bringing up of her children."

The Archbishop then explained the two pledges he had exacted from the children the previous day, viz., 1. That they will all attend the catechism class in the church every Sunday of the ensuing year; and, 2. will abstain from tasting alcoholic drink of any kind whatever until they have completed their twenty-first year of age. He pointed out the benefits sure to follow from the observance of these two pledges, and called upon the parents to co-operate with him and the local pastor in securing the children's fidelity to these promises. In reference to the temperance pledge the Archbishop spoke plain and homely truths to the fathers and mothers, appealing to their own interests in this life as well as to their Christian duty towards their children as strong, practical inducement to rear up their little ones in the ways of strict sobriety whereby their virtue will be protected against a thousand dangers, and their bodily health, their character amongst their neighbors, their peace and happiness in the family and in society, and their whole life's prospects and hopes of success will be insured. Here again he dwelt upon the powerful influence of domestic affection and the love of home in the cultivation of this virtue of temperance and the exclusion of the many perils and temptations that beset young men who ramble abroad and prefer the company of strangers to that of their family. He most urgently entreated all fathers to avoid as much as possible sending their boys into the towns and cities far away from their own supervision, thus exposing them to casual acquaintance with the bad fellows that unhappily are too numerous in every city and town, and whose association is enough to corrupt a good boy in a single hour, and whose favorite place of resort is usually the drinking house.

The Archbishop then proceeded to administer the sacrament of confirmation to thirty-five females and thirty males, after which he again addressed the congregation and devoted a considerable time to the subject of the debt lying against the church and the practical methods to be adopted for its gradual liquidation. He dealt vigorously with the defaulters, holding up before their eyes a paper on which their names, numbering forty, were written. He emphatically declared their duty and urged it upon them in most earnest manner, pointing out how unjust and ungrateful they have been in refusing to our Lord Jesus Christ the tribute He demands from them for His temple, which is only a very small proportion of the material goods they have received from His

bounty. He warned them that they are entirely dependent upon Him for their life and health and all whatsoever they possess or hope to acquire in the future. He must get what he demands, and if they continue to dishonor Him He will dishonor them and make them know and feel that He is their Sovereign Lord and King. If they do not give willingly what is His due He has a thousand ways of taking it from them, and He will surely take it in His own time. Some of those men did not subscribe for anything towards the church, although they have abundant means. Several others subscribed \$50 or more, but have paid only \$10. This is absolutely unjust towards the building on the basis of the subscription list and are now left to pay the cost without the promised monies. These men must be extremely mean, for they ask their Catholic neighbors to pay their share for them, in addition to their own, and at the same time take the advantage out of this church and its sacred services equally with the Catholics who have paid their full share. What self-respect can these men have? or what consideration have they for their wives and children who are made to blush and hang their heads in shame when they hear their family taunted with this misconduct, and stigmatized as the black sheep of the parish, the dishonor of the Catholic religion, the unjust neighbor that imposes on his fellow-parishioners the necessity of paying his share for him towards the cost of the church. The Archbishop appealed to the wives and mothers of the families of those men to be true women and maintain their honor and their self-respect by insisting that their unworthy husbands persist any longer in withholding from the Lord Jesus Christ what He demands of them, to exercise their own rights on this matter, and do that which their bad husbands criminally refuse to do. For, said the Archbishop with great emphasis, the mother of the family is guardian of the honor of the family, no less than the father; she has rights over the family substance equally with the father, notwithstanding the arrangement of the civil law that gives the father the control and management of the family property; and, moreover, it very often happens that the property has been acquired and preserved and improved by the mother's toil and industry and prudent administration of affairs much more than by the labors of her husband, who is sometimes a worthless man, more of a burden than benefit to his family.

Before terminating the services in the church, His Grace called upon the children and the entire congregation to kneel down and offer prayers with him for the following intentions: 1st. The Divine blessing upon his own labors as chief pastor of this diocese, that God may direct him what to do for the people everywhere and how to do it; what to say to them according to the requirements of each mission, and how to say it effectively; and in all things to accomplish the will of God, who sent him to the people of this country; for it is not he who planteth nor he who watereth, but God that giveth the increase. 2nd. For your local pastor, Father McDonald, who abides in the midst of you, watering what I plant, and making the good seed of God's word fructify in your souls unto holiness of life on earth and eternal glory hereafter. He labors assiduously for you, for the young and old, the sick and strong. He has shown how full of priestly spirit he is, how zealous and untiring in his efforts for your welfare. You know how much he has undergone in bringing your magnificent church towards completion. The examination of the children yesterday gave evidence of the assiduous care he has bestowed on them. Let us ask the Almighty God to bless him and his ministry in the future as in the past. 3rd. For the parents, that God may inspire their hearts to fulfill their whole duty towards their children as I have directed them and to bless them with their children, and their children with them, for the temporal and eternal welfare of all the families. 4th. For the souls of all the faithful who have departed from this life out of the several families of this parish. 5th. That God may give and preserve the fruits of the earth, arranging the showers and sunshine so as to mature the crops and save them for the remuneration of the husbandman's industry and toil and the general prosperity of the people. 6th. For the defaulters who have hitherto denied to Jesus Christ the small tribute He demands of them for His Church out of the substance of worldly goods He of His bounty has bestowed upon them, that their hearts may yield to the spirit of grace and may see and willingly fulfill their duty towards our blessed Lord and Saviour and their own families and their honest Catholic neighbors, against whom they are now doing a manifest injustice.

We are glad to welcome to the Palace and Kingston Rev. Father Carson, who has for some years been stationed in

Prescott. Father Carson has always been a welcome visitor in Kingston. He is an active and energetic priest whose assistance will be of great benefit and who will supply the places of those who have gone from us. We trust Father Carson's health will keep pace with his energy, and that he may have a pleasant as well as useful sojourn among his scores of friends and admirers in Kingston.—*Kingston Freeman.*

AT WINCHESTER.

Special to the CATHOLIC RECORD. His Lordship paid a visit to Winchester on the 4th inst. for the purpose of holding confirmation. He was accompanied by Revs. Twomey, Kelly and Dean Gauthier. On arriving at the station they were met by Rev. Dean O'Connor, Pastor, and a large crowd of parishioners, who escorted them to the church, where His Grace was presented with a suitable address. His Grace made an appropriate reply, which was highly appreciated by the people, after which he entered into full discussion of the affairs of the parish. His speech was excellent and the words of advice tendered made a great impression on those present. He administered confirmation on the 5th, at which a large crowd attended, and his exhortations had a salutary effect on all present. The venerable Archbishop looks well, and we hope God will spare him long life to administer the affairs of the Archdiocese. His anxiety for the paternal care of his people is plainly perceptible in all his utterances. The people were rejoiced to see once more the familiar face of our worthy Archbishop among us.

On Tuesday evening the Chester-ville band, composed of Protestants with one exception, paid a dignified compliment to His Grace. The band serenaded him at the residence of Dean O'Connor, playing several beautiful pieces of music. His Lordship came to the platform and made a humorous and complimentary speech, and stated that he was glad to see harmony established in the community among the several denominations. This mark of respect by the band is characteristic of the good fellowship which prevails among Catholics and Protestants.

His Lordship's visit to Winchester has been productive of a great deal of good. Peace, concord and harmony accompany his footsteps.

SUCCESSFUL CONCERT AT PICTON.

On the 5th inst. a very successful concert was given in the new St. Gregory's Church, Picton. The chief features of the evening were the singing of Mrs. Widdifield, Misses N. Reynolds, of Toronto, Redmond and Wafer and Messrs. Burke and Ledmond. The piano accompaniments were well played by Mrs. Burke, Misses Ledmond and Hadden. Messrs. Meyerre and Tully carried off the honors in the instrumental part of the programme. Messrs. Meyerre's accompaniments were especially pleasing. The Picton Orchestra, under the leadership of Mr. Meyerre, deserves great praise for their excellent music. The choir of St. Gregory's Church rendered several selections in a very creditable manner. Father McDonald is to be congratulated upon such an auspicious opening.

MAISONNEUVE'S MEMORY.

Montreal to Honor It by the Erection of a Monument. Boston Republic.

On the day when all over this country the American workmen were celebrating their annual holiday, the citizens of Montreal attended a ceremony which, possessing an interest for all the residents of that city, had an especial attraction and significance for the Catholic population, which far outnumbered all other elements of the town's inhabitants. The ceremony in question was the laying of the foundations of a monument which Montreal is erecting to the memory of Paul de Chomedey, Sieur de Maisonneuve, who took such a prominent part in the foundation of the populous and beautiful city which now stands beside the great St. Lawrence where the Ottawa empties its waters into that stream, and is the largest of the cities in the Canadian Dominion.

Sieur de Maisonneuve, a Frenchman, as his name sufficiently indicates, after having served his king for twenty years with rare fidelity, and shown himself a man of high purposes and noble aspirations, was in 1642 sent out to establish a colony on the island of Montreal, and sailed in the summer of that year from the port of Rochelle. On their arrival at Quebec, efforts were made to detain the newcomers at that place, and it was represented to them that it would be folly for them to venture up the river, beset as its banks were with hostile Indians, who would not fail to attack any colonists that might intrude on their lands. Maisonneuve was too much of a soldier, though, to be deterred by such representations, and as his instructions were to establish his colony at Montreal, thither he led his associates, after spending the winter at Quebec, and May, 1643, saw their arrival on the chosen island, where Maisonneuve felled with his own hands the first tree in the place

selected for the settlement. The new colony was a thoroughly Catholic one. Its first acts on reaching the site of the settlement were religious ones. An altar was upreared, and Mass celebrated by Father Vimont, and from that day, May 18, 1643, the blessed sacrament has, to quote a writer on the subject, "always been reserved in Ville Marie," which was the name the colonists gave to their settlement.

BEFORE THE SNOW FELL.

the colony was well under way; a spacious clearing had been made; rude residences and a chapel had been erected, and additions had been made to the number of the colonists by the arrival of friends and acquaintances from France. The predictions of the people of Quebec that the Indians would be certain to oppose the new settlement, were speedily verified. The summer had hardly begun before some Iroquois and Hurons attacked the colonists, and besides killing a number, carried others into captivity; and Maisonneuve and his companions found it necessary to lay down the axe and take arms against the savages. Many desperate encounters took place; every man became a soldier as well as a settler, and the city was in a constant state of siege, the vast number of the Indians enabling them to encircle it on all sides, and to render hazardous in the extreme all out-goings on the part of the white men. In fact the Indians besieged the place so closely that it was impossible for outsiders to approach it, and when the people of Quebec, anxious for the fate of the venturesome settlers, sent a small vessel up the river to learn tidings of them, it came back with word that in probability the colonists had entirely perished, since there were no signs of life to be seen on the island.

The colonists survived, however, despite the many and desperate assaults the Indians made on the settlement. Maisonneuve, who was recognized as the governor of the island, was indefatigable in his labors for its welfare, and performed prodigies of valor in his encounters with the savages. Time and again he repulsed the Iroquois when they attempted to carry the place by assault; and at other times he would sally forth and attack the besiegers.

COMPELLING THEM.

to take to flight and leave the settlers in comparative peace for a while. The persistence with which the Indians returned to harass the settlers finally induced Maisonneuve to organize a military company for the defence of the town, and in 1653 he issued this proclamation to the inhabitants: "We, Paul de Chomedey de Maisonneuve, governor of the Island of Montreal and the land thereupon dependent, according to information furnished us from divers localities, that the Iroquois design to capture this habitation by force or by surprise, and the help promised by his majesty not yet arriving, have deemed it our duty, in consideration that this island belongs to the Blessed Virgin, to invite and exhort all those who are zealous in her service to enroll themselves together by squads of seven each; and having chosen a corporal by plurality of votes, to report themselves for enrollment in our garrison, and in this capacity to obey our orders for the salvation of the country."

In response to this invitation seventy-two men offered their services to the governor, who named them "Soldiers of the Blessed Virgin," and, assuming command of them in person, assigned to each band of seven the duty of patrolling the settlement a week in turn, in order to guard against surprises and to summon the others in the event of an attack. Ten years later Maisonneuve reorganized this little band of heroic defenders, naming them then "the militia of the Holy Family," and their numbers had increased to double their original strength. Major Zachary Dupuis was appointed their commander, and of his militia the late lamented Dr. Shea wrote as follows in the *Age Maria* three years ago: "This body was singularly protected. For three years it was constantly in service, and formed the real protection of Ville Marie; and in all that time it only lost five killed and three captured by the enemy. One taken by the Iroquois raised his soul in prayer to Our Lady, putting all

IN HIS HOPE OF DELIVERANCE.

in her intercession with God. He was hurried off toward the Mohawk country, and at night was securely bound. In the darkness an Algonquin war party surrounded the Iroquois camp and attacked it furiously. A fierce struggle ensued between the Algonquin chief and the Mohawk leader, who was a noted brave; but the Algonquin cut him down. Most of the Mohawks fell, and the soldier of the Holy Family, fettered to the ground, beheld the struggle, unable to aid his rescuers. When the Mohawks were all killed, routed or taken, he was discovered by the Algonquins, and on his calling out that he was a Frenchman he was delivered from his bonds. These were soon cut, and falling on his knees he poured forth a fervent prayer of thanksgiving."

Two years after he had reorganized his militia for the defence of the settlement Maisonneuve was unjustifiably

relieved of his governorship, in consequence of charges preferred against him by his superior at Quebec, with whom the Montreal commander could never agree; which official had represented to France that Maisonneuve was incompetent for the important post which he occupied. The absurdity of this charge should have been apparent to the French officials, for the mere fact that Maisonneuve had repelled the repeated attacks of the Indians on Montreal, and had so organized the settlers that everything was then going on admirably, should have convinced them that he was the right man in the right place. Intrigue and calumny, however, prevailed against him, and, without a murmur, he resigned his command to his successor, gave up his official residence on St. Paul street, and, setting up all his affairs at Montreal, returned to Paris, where he passed the rest of his days in quiet and obscurity. His name has never been forgotten, though.

IN THE CITY FOR WHICH.

he did so much in the earlier years of its existence, and now, two centuries and a half after the time when he led the first colonists to Montreal, its citizens are about to honor his name and memory by the erection of a shaft, the foundations of which were the other day laid, and which will proclaim his virtues and achievements to all visitors to the city of his love.

Maisonneuve's successor at Montreal was M. de Tracy, a French marquis, who arrived in 1665, and brought with him the assistance which his predecessor had vainly endeavored to obtain from the home government for the defence of the infant colony. With the aid of the French regiment of soldiers that accompanied him, the new governor had little difficulty in driving away from Montreal the Indians who had hitherto given the settlers so much trouble. Forts were erected for the better protection of the city, and the place soon began to grow commercially and to give promise of the importance which it has since attained. The Marquis de Tracy was the French governor who sent Captain de la Motte down to Lake Champlain and ordered him to erect a fortress on the island which has since borne his name, and which the French occupied for nearly a century, during which period Catholic services were held there by the chaplains of the French forces.

Montreal's subsequent growth was rapid. The Sulpicians, under whose auspices the first settlement was made, soon opened a seminary there, and the Hospital Sisters subsequently established their famous Hotel Dieu. In 1658, seven years before Maisonneuve was so cruelly relieved of his command, Rome sent to Canada her first Bishop in the person of Francis de Laval, de Montmorency, the cause of whose beatification has been introduced at Rome, and his arrival gave a new impetus to religion in the rising settlements. In 1675 the famous Church of Our Lady of Good Help was built, from whose towers blazed the beacons which guided the boatmen by night on the river, which

THE SHRINE OVERLOOKED.

and which served the Hospital nuns for a refuge in the fire that destroyed their convent early in the following century. The same year, 1675, another church dedicated to the blessed patroness of Montreal rose at La Prairie, across the river, and in 1696 still another shrine in her honor was dedicated, under the title of Our Lady of the Visitation.

Montreal and the territory around it remained subject to the bishops of Quebec up to 1821, when Dr. Lartigue was consecrated and placed over the churches of the district. His administration lasted until 1840, when he was succeeded by his coadjutor, the saintly Bishop Bourget, during whose incumbency of the See the Church made gigantic progress on the island where Maisonneuve located his settlement two centuries and a half ago. Dr. Bourget resigned his archdiocese in 1876 into the hands of its present worthy prelate, Monsignor Fabre, who had been his coadjutor for three years previous to that date; and under his able guidance religion is constantly advancing in the old city of Ville Marie and the district around it that is subject to his jurisdiction. The city is oftentimes styled yet by the name which Maisonneuve and the first settlers loved to call it; the Hotel Dieu, founded in their day, still retains its old appellation, and the Hospital nuns are yet in charge of the institution. It is eminently fitting, though, that the city which he served so long and well in the days when it first struggled for existence, should, now that it has celebrated its quarter millennial, honor with a monument the memory of Paul de Chomedey, Sieur de Maisonneuve.

The Right Rev. John J. Hogan, D. D., the first and present Bishop of Kansas City and St. Joseph, Mo., celebrated the silver jubilee of his consecration on Sept. 13. His friend for more than forty years, Archbishop Feohan, of Chicago, preached on the occasion. The Archbishop is making a return of kindness, as Bishop Hogan delivered the sermon at his installation in Chicago thirten years ago.



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THE RITUAL OF THE P. P. A.

We have published in pamphlet form the entire Ritual of the conspiracy known as the P. P. A. The book was obtained from one of the organizers of the association. It ought to be widely distributed, as it will be the means of preventing many of our well-meaning Protest-ant friends from falling into the trap set for them by designing knaves. The book will be sent to any address on receipt of 5 cents in stamps; by the dozen, 4 cents per copy; and by the hundred, 3 cents. Address, THOMAS COFFEY, CATHOLIC RECORD OFFICE, London, Ontario.

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FIVE-MINUTE SERMONS. Eighteenth Sunday after Pentecost.

DRUNKENNESS. Take heed to yourselves, lest perhaps your hearts be overcharged with surfeiting and drunkenness, and the cares of this life. (Luke xii. 19.)

These words of our Lord recorded by St. Luke contain a very direct admonition against intemperance and its associate vices. Gluttony and drunkenness are closely allied, inasmuch as the former is generally associated with excessive eating, and the latter is used to denote excess in intoxicating drink. Not only from a religious standpoint, but from medical science, St. Luke knew and could teach the injurious effects on the human system produced by the unrestrained gratification of the appetites. His knowledge in these matters was evidently recognized by those associated with him in preaching the Gospel, for St. Paul speaks of him as "the beloved physician" (Colossians iv. 14).

There are many passages of Holy Scripture that show forth the dangers of drunkenness. In the Old Testament we read that Noe and Lot were both taught by sad experience the shame and degradation arising from the loss of self-control through the excessive use of intoxicating drink. No sanction can be found in the Bible for the opinion that intemperance is a pardonable weakness. It is a very long time ago, indeed, since this vice of drunkenness was first condemned by the authorized teachers of religion. Among the vices it is properly classified with gluttony, which is one of the seven deadly sins.

The apostles sent forth by our Lord to teach all nations strenuously inculcated the duty of sobriety and watchfulness on each individual Christian. St. Peter and St. Paul especially insist on this personal vigilance as being of the utmost importance. "Being sober, hope perfectly for that grace which is offered you at the revelation of Jesus Christ. Be sober and watch, because your adversary, the devil, as a roaring lion goeth about, seeking whom he may devour" (First Epistle of St. Peter v. 8-13).

St. Paul teaches the same lesson of personal vigilance in these words: "Let us watch and be sober, having on the breastplate of faith and charity, and for a helmet the hope of salvation" (1 Thess. v. 8). "For the grace of God our Saviour hath appeared to all men, instructing us that, renouncing impiety and worldly desires, we should live soberly, and justly, and piously in this world" (Titus ii. 3).

A great doctor of the Church, St. Augustine, in the fourth century declared that there were at that time drunkards, plenty of them, and that people had grown accustomed to speak of drunkenness, not only without horror, but even with levity. This condition of things was brought about by the vicious teaching of the pagans, who sanctioned every form of sensual gratification. In one of his sermons St. Augustine uses these words: "The heart of the drunkard has lost all feeling. When a member has no feeling it may be considered dead and cut off from the body. Yet we sometimes are lenient, and can only employ words. We are loath to excommunicate and cast out of the Church; for we fear lest he who is chastised should be made worse by the chastisement. And though such are already dead in soul, yet, since our Physician is Almighty, we must not despair of them."

Again in a letter to a Bishop, written in the year 393, St. Augustine refers to the intemperance then prevalent in the city of Carthage. "The pestilence," he says, "is of such a magnitude that it seems to me it cannot be cured except by the authority of a council. Or, it should be that of Carthage. It would seem like audacity to try to change what Carthage retains." Then he proceeds to urge that the movement against intemperance be conducted in the spirit of meekness, saying: "I think that these abuses must be removed, not imperiously, nor harshly; by instruction rather than by command; by persuasion rather than by threats. It is thus one must act in a multitude: we may be severe towards the sins of a few."

From the words just quoted we see that St. Augustine was justly opposed to the indiscriminate condemnation of a multitude for the sins of a few. And it is very necessary to bear this in mind while dealing with the vice of intemperance, which is so widely prevalent at the present time. The crimes of drunkards are frequently exposed to view in the columns of newspapers, yet the unvarnished truth is seldom stated concerning those who co-operate with them in the nine ways of being accessory to another's sin; and this means especially those who, in cities infected with intemperance, keep saloons, and those who invite men to drink whom they have reason to fear will abuse it. We know that there are leaders in the ways of vice as well as in the ways of virtue. Special severity is needed with those who deliberately persist in doing wrong with malice aforethought. Men who strive to make laws to defend integrity, who teach and foster vice for their own personal profit, may properly be called blind leaders of the blind, whose fate has already been predicted by our Lord, the Supreme Judge of the world.

Some things, after all, come to the poor that can't get into the doors of the rich, whose money, somehow, blocks up the entrance way.—George MacDonald.

Testing his Honesty.

Your druggist is honest if when you ask him for a bottle of Scott's Emulsion he gives you just what you ask for. He knows this is the best form in which to take Cod Liver Oil. Binard's Liniment for sale everywhere.

LET US SAVE OUR COUNTRY.

By Rev. J. M. Scanlan.

Whatever tends to brutalize a man; whatever robs him of his intelligence, and dethrones the reason which should guide him in the paths of rectitude, unfits him in the duties of citizenship. The intemperate man is a curse to the State; he is a cancer on the social body; he not only consigns to destruction his own God-given prerogatives, but he casts aside every kindly feeling, and destroys the home that was destined to be the sanctuary of virtue. He crushes the heart and dries up the well-springs of human kindness in the breast of the mother who must be the inspiration of patriotism to future American citizens. He impoverishes and brutalizes his children, and by the force of his example and neglect drives them into the haunts of crime, where laws are set at defiance.

Every citizen owes certain duties to the State that endows him with the prerogatives of citizenship and guarantees him protection for his life and property. Pre-eminent amongst these duties is that of obedience to the laws by which the State is governed; not the sullen, ungenerous obedience such as the spaniel pays to the master who has whipped him, but the ready, intelligent obedience of one holding the most vital interest in the maintenance of the State which governs and protects him.

For the proper discharge of this duty to the State the intelligence must be brought into action. But when the intelligence is destroyed or benumbed, when reason is dethroned, passion assumes control over man, and law becomes a meaningless thing to be trampled under foot lest it should stand in the way of license which the brutalized man proclaims. This is the condition to which the drunkard wantonly and deliberately reduces himself.

He drowns in the poisonous cup of intemperance and the reason which makes it possible for him to be a good citizen. By his own willful act he becomes incapable of rendering an intelligent obedience to law. He foreswears not only his allegiance, but even the possibility of his allegiance, to the State, and becomes the subject of the most despotic tyrant, his own passions.

If the drunkard's treason to his country were to end here—if he were treated as a criminal, and condemned to prison until he had the proper conception of his duties as a citizen; or if his intemperance were looked upon as a contagious disease and he were isolated from all communication with the general public—there might then be little injury to society from intemperance. But the drunkard does not usually live alone; he is surrounded by a family whose circumstances are necessarily affected by his. He is, perhaps, a son on whom the affections of a lifetime are centred, and to whom aged and feeble parents must look for support and comfort in their declining years; or, it may be, he is a father of a family, who, to satisfy his own accursed appetite, takes the bread from the mouth of the starving mother and brings consequent starvation and death to the suckling infant. He has children whom he should teach to be God-fearing, honest, manly members of society; yet not a single kindly word do they hear from the lips of the monster who is their father, not a single noble lesson can they learn from his words or example; only curses and blasphemy rend their tender ears, and the gentle, filial affection implanted in their little hearts by nature's God is supplanted by a crouching fear in his presence, and an unnatural hatred for the man who heurs cruelties and indignities on their affectionate mother, to whom only the wretched little ones can look for comfort and support.

The ferocious beasts that roam the wild forests of Africa never neglect their young. They provide abundant food for them, and often at the risk of their own lives protect their offspring. It remains for man alone to practice cruelty on his own flesh and blood after intemperance reduces him below the level of the brute. The home, which is the foundation of the whole social fabric, the sanctuary from which society must draw its virtue, is converted into a veritable hell, where peace, happiness or contentment is never known. It becomes only a place of cruel memories for the boy who is driven in rags from it into the world of sin and crime, where every circumstance of his surroundings contributes to make him a criminal.

Instead of being the foundation on which the order and peace of the State should rest, instead of being the nursery wherein loyalty, patriotism and moral courage are tenderly fostered, the drunkard's home becomes the hotbed of discontent, disorder and crime. Intemperance is a menace to the State because it is a fruitful source of crime. It stirs up the animal passions in man, breaks down all the moral barriers, silences the teachings of religion and the voice of conscience, destroys all the nobler and excites all the baser elements in the human heart, so that crime becomes its natural consequence. Our reformatories, jails and penitentiaries are kept constantly filled and an alarming number of cases continually fill the dockets of our criminal courts: two-thirds of all the crime of the country are traceable directly or indirectly to intemperance.

The political economists of the day are at their wits' end to discover a means of settling the great conflict between capital and labor. The wisest and most conservative of our statesmen realize that this conflict must soon reach a dreadful crisis if some means are not devised whereby labor may be guaranteed its just rights, and the

growing spirit of socialism and anarchy be forever crushed out.

The best friends of labor must admit that much of the poverty and discontent amongst the laboring classes is due to drink. Some of the greatest strikes of the country, which threw thousands of men out of employment and involved millions of dollars, took place because the wages of the laborers were cut down a few cents a day; and yet thousands of the same laborers willingly hand over every day a far larger sum to the most inhuman of capitalists, the saloon-keeper, for the privilege of ruining themselves and impoverishing their families. Would to God that these hardy, honest sons of toil, the pride and hope of our country, were made to realize that intemperance is a greater enemy than capital!

Then there would be less discontent amongst working men, and the agents of socialism and anarchy who hatch their damnable schemes in the saloons, could no longer get the clear-headed, sober working-man to disgrace the records of labor by criminal actions. No man has a keener realization of the danger to labor from intemperance than the fearless leader of the Knights of Labor, Mr. Powderly. "When I know," he says, "that if free from the shackles of intemperance the working-men of America would hew out for themselves a name and a place in the world which was never dreamed of in past centuries, it makes my heart sick that one of them should ever raise to his mouth the glass that damns both body and soul." The sooner the working-men realize the danger to labor interests arising from intemperance the sooner will they be in a position to assert calmly and temperately their just rights, and the sooner will the public regard the movement of the working classes without suspicion.

There are thousands who cry aloud for the preservation of our Republic, but they stand idly by and raise neither hand nor voice in protest when they see this bulwark of our liberties trampled on by the saloon element. The political slate is made up in the saloon, the caucus is held around the saloon counter, and there before the bar of intemperance the successful candidate gets the assurances of nomination. Liquor men are political bosses in both city and State, and they hesitate not to send to the polls men whose brains are confused by the free liquor that drowned their political conscience and purchased their miserable ballot.

There is a sacred trust in the hands of the American people, and if ever the Republic fail, it will be principally because that trust has been betrayed; it will be because the sovereignty of the political conscience is destroyed by intemperance.

It is high time that the honest, noble-minded men of our country should rise up and forcibly protest against this abuse of the sovereign power of our citizens. Common decency and self-protection demand that our public affairs should be transacted in sober, thoughtful deliberation by sober, clear-headed men.

If we would entertain hopes for the future prosperity of the country, politics must be elevated beyond the reach of the saloon. Candidates for public office should be warned in no uncertain tones that the saloon is an unfit place for the headquarters of one who seeks the suffrages of the people. The Catholic Total Abstinence movement is part and parcel of the grand old Church that has always striven for the elevation and betterment of the human race. It has the blessing and approval of the powers that always spurred both men and measures, however great that were not calculated to educate men to a higher conception of duty to God, their country and truth. Our movement has no political doctrines except those that religion and morality proclaim and self-preservation and public good demand.

Every good, self-respecting Catholic who loves God and his country—and a good Catholic must be a good citizen—should stand shoulder to shoulder with the forces of morality, and see to it that our religion is no longer besmirched by the reputations of men whose only religion is self-love, and whose only patriotism is greed for political power. The future progress of Catholicity in this country will largely depend on the high moral tone of the Catholic laity and the banishment from their midst of the imported drinking customs of European nations.

We do not need so much men who are ready to lay down their lives for religion and country. Brute courage is all that is necessary for that spirit of patriotism. But we do want men of moral courage—men who can calmly sacrifice their own interests for the common good—men who by their lives and example will edify their fellow-men, bring honor on religion and respect to the State.

A BRAVE BISHOP.

Ave Maria. The death of the Cardinal Archbishop of Rennes recalls a stirring episode in his life, and illustrates the bravery with which so many men of piety and peace have faced a desperate situation. It was during the days of terror in 1871 that the incident happened.

The Jesuit College of Marseilles had been seized by the Communists, and its inmates turned adrift or made prisoners. It was the misfortune of the Cardinal (then Bishop) to be held in a certain kind of captivity by the wild soldiery, who were aiming at a subversion of everything lawful or

holy. The college itself was converted into a barracks, and the chapel exposed to the most wanton desecration. The Fathers begged for the privilege of visiting it, but received a rude refusal. At last word reached Bishop Place that the Holy Eucharist was in danger of insult; and, without one thought of danger, he straightway, alone and undefended, walked to the chapel door. His dignified and fearless mien so impressed the soldiers who guarded it that they gave way without a word. As he approached the altar, one soldier recovered sufficiently from his amazement to venture a question. "What do you wish, Monsieur?" "First of all a light, my good fellow," answered the Bishop, softly.

The soldier, surprised at himself, lighted one altar candle, then another. The Bishop was the calmest person present, as befitted his sacred errand. He ascended the steps, removed the Blessed Sacrament from its place, and started back toward the door. Meanwhile the rude soldiers had been witnessing the scene with indescribable feelings. What had impelled this brave man, they thought, to risk his life? Into the leader's heart there came a remembrance of other days—a mother's counsel and prayers, perhaps; of a time, doubtless, when, instead of a rough soldier of a misguided and insane mob, which trampled upon all things dear to the meek and the pious, he had been a little lad, with the benediction of Holy Church upon his sunny head.

"Attention!" he called, loudly. The others straightened up, prepared, if need be, to kill this man of God if their superior ordered. "Four men," he commanded, "to escort the Sacred Host! Carry arms!"

Four men stepped forward, and walked by the Bishop as he bore his Burden down the aisle. At the door he turned and paused, gave a benediction as strange a crowd as ever knelt to receive a blessing; and, as calmly as ever, went his way. Poor France has seen many troubled days, but amid the darkness and peril of her revolutions the bravery of her priesthood has been resplendent. The incident is but one of many like it.

What the Methodists Say.

Those who are interested in educating the children of the country to become Christian men and women will be surprised to learn that there is a possibility that they will receive assistance from an unexpected quarter.

A short time ago the Methodist churches of New York observed "Children's Day." An order of exercises adopted and published by the Methodist Book concern was followed it appears, in this celebration, and these exercises represented what was entitled "Columbia's Defence."

Columbia was impersonated in each case by a tall and stately maiden, holding in her left hand a staff bearing the stars and stripes, and her right resting on a cross, and she was surrounded by a number of "guards" or "defences." One of these, played also by a young girl, was called "Christian Schools," and she was made to say:

"The Public school, the academy, the college, the university—these are your glory and your safety. But even these schools will be powerless for good unless they are conducted under Christian influences. The youth of this land can never be trained to be worthy citizens except in schools where God is recognized and His word honored."

The observation of the old colored preacher that "de world do move" seems to apply to this case; and while Catholics are surprised at such a statement they are none the less ready to quote Carleton and remark: "Them's my sentiments tew."

Do you read the testimonials published in behalf of Hood's Sarsaparilla? They are thoroughly reliable and worthy your confidence.

Gives Good Appetite. GENTLEMEN—I think your valuable medicine cannot be equalled because of the benefit I derived from it. After suffering from headache and loss of appetite for nearly three years I tried B. B. B. with great success. It gave me relief at once, and I now enjoy good health.

MRS. MATTHEW SPROUL, Danamang, Ont. Now Well and Strong.

SIRS—It is my privilege to recommend B. B. B. For two years I was nearly crippled with an inflammatory disorder of the kidneys, from which six bottles of B. B. B. entirely freed me. I am now well and strong, and gladly recommend the B. B. B. Bitters which cured me after I had almost given up hope.

EDWARD JOHNSON, Aberdeen, B. C. A WOUNDED SPIRIT who can heal. Victoria Carbolic Salve heals all other wounds, cuts, bruises or burns.

Advertisement for Scott's Emulsion, featuring the text 'ACUTE or CHRONIC, Can be cured by the use of SCOTT'S EMULSION' and 'of pure Cod Liver Oil, with the Hypophosphites of Lime and Soda.'

of pure Cod Liver Oil, with the Hypophosphites of Lime and Soda. A feeble stomach takes kindly to it, and its continued use adds flesh, and makes one feel strong and well. "CAUTION"—Beware of substitutes. Genuine prepared by Scott & Bown, Sellersville, Pa. Sold by all druggists, 50c. and \$1.00.



White Tillbrook, son of Mayor Tillbrook of Mexico, Pa., had a Scrofula break under one ear which the physician failed, and then it became a running sore, and was followed by erysipelas. Mrs. Tillbrook gave him Hood's Sarsaparilla.

the sore healed up, he became perfectly well and is now a lively, robust boy. Other parents whose children suffer from impure blood should profit by this example.

HOOD'S PILLS cure Habitual Constipation by restoring peristaltic action of the alimentary canal.

THE LARGEST ESTABLISHMENT MANUFACTURING CHURCH BELLS & CHIMES. PURVIS, BELL METAL CO., 100 N. 10TH ST. PHILADELPHIA, PA.

MENELLY & COMPANY, WEST TROY, N. Y., BELLS. Severally known to the public since 1826. Church, Chapel, School, Fire Alarm, and other bells, also Chimes and Pells.

Advertisement for Dr. Fowler's Wild Strawberry Cures, listing ailments like Colic, Cholera, Diarrhoea, and Dysentery, with a price of 35 cents.

Advertisement for Stained Glass, Silvered, Bent, Plate, etc., by McCausland.

Advertisement for Cook's Friend Baking Powder.

Advertisement for The Huron and Erie Loan & Savings Company, established 1864, with capital of \$2,500,000.

Advertisement for Plumbing Work, in operation, can be seen at our warehouses, Opp. Masonic Temple.

Advertisement for Smith Bros. Sanitary Plumbers and Heating Engineers, London, Ont., Telephone 538.

Advertisement for Burdock Blood Bitters, unlocking all the closed secretions of the bowels, kidneys and liver.

Advertisement for Burdock Blood Bitters, listing ailments like Biliousness, Dizziness, Headaches, and general weakness.

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

London, Saturday, Sept. 23, 1893.

Official.

The Conferences for the clergy of the London Diocese will be held at St. Peter's Palace, London, on 26th Sept., at 2 p. m.; for the clergy of the counties of Essex and Kent, at The Deanery, Windsor, on the 28th Sept., commencing at 11 a. m.

THE LORDS AND THE CAUSE OF IRELAND.

The House of Lords, by summarily voting down the Home Rule Bill at the beck of Lord Salisbury, has raised the very pertinent question, "Of what use is the House of Lords?"

The theory on which that House is supposed to be of any utility is that when the House of Commons is disposed to rush into any dangerous legislation, being urged on by popular clamor, the conservative instincts of the Lords, representing the wealth of the nation, may prevent undue haste by stepping in to save the country from the effects of its own folly.

It is needless to say that the Lords as now constituted represent nothing. There was a time when at the head of their bold retainers they were the bulwark of the country at least in times of war, being ready with their unflinching courage and undoubted patriotism to face overwhelming numbers to sustain their own and their country's honor; but there is no reason to believe that the present race of Lords is animated with the spirit of their predecessors, who are not even their ancestors, except in a very limited number of instances.

It is not the first time that the Lords have "saved the Empire" just in the present instance. The Lords stepped in to save the country when the House of Commons passed the Reform Bill. But they only succeeded in raising such a storm of popular indignation, and even insurrection, that these saviours of the country were glad to retreat from their lofty position as saviours; for England was on the very verge of a revolution until the Lords came to the conclusion that it was better to let the people have their own way, and they yielded.

But the present measure is one for the bettering of the condition of Ireland, not of England. It may be presumed that the Lords imagine they can deny the demands of Ireland with more impunity than they could enjoy if they resisted the will of the people of England. To some extent this may be the case too; for it has always been difficult to get the people of England to give any heed to the demands of Ireland for useful legislation; but the last few years have wrought a great change.

The liberal policy of Mr. Gladstone in bringing tangibly before the British public the grievances under which Ireland has been suffering for three centuries, and particularly during the present century, since the union was forced upon Ireland by corrupting an Irish Parliament, which by no means represented the Irish people, has convinced the people of Great Britain that the Irish question must at last be settled in a manner satisfactory to Ireland.

For the last seven years the question of an Irish Parliament has been fully discussed, and it cannot be said that the Parliament which has had the Home Rule Bill under discussion for eighty-two days of hard work has acted precipitately. The Lords, rather, have been the precipitate ones on this occasion. Practically they have given the measure no consideration at all before rejecting it; for no one can say that in a week they could master the details of a Bill which the Commons required three months to frame, while doing almost nothing else.

Certainly the Lords do not excel the Commons in ability to the extent of the shortness of the time they devoted to the consideration of the Bill. The majority of the people are of opinion that most of the Lords do not even know what are the provisions of the Bill which they have so cavalierly rejected.

It is possible, and even probable, that Mr. Gladstone will be obliged to appeal once more to the country to sustain him. If so, there is but little doubt that he will return to Parliament with a majority quite equal to his present one which he was able so to control that he passed the Bill through to a successful ending. The Lords will in the end eat their own flesh and pass the Bill rather than endanger their existence as a legislative body.

The London Daily Chronicle says: "Our reply (to the decision of the Lords) is extremely simple. The abolition of the House of Lords now becomes a plank of the Radical platform, and the clauses of the Home Rule Bill providing for a second chamber in Ireland must be modified. Down with the House of Lords. It is useless mincing phrases."

Somewhat akin to this is the comment made on the situation by the Daily News, Mr. Gladstone's special organ:

"Nothing is more favorable to the success of a political or social reform than a large hostile majority in the House of Lords. If the Tories had had more sense they would have made the majority smaller, and we would have fared worse."

This indicates that it is Mr. Gladstone's intention to fight the battle out. It is, indeed, universally recognized that Lord Salisbury made a tactical blunder in drumming up his decisive majority against the Home Rule Bill.

If he had been contented with the normal majority which those Lords who usually take part in legislation would have given him, the monstrosity of the existence of the House of Lords would not have been such an object lesson to the people as it has been made owing to his anxiety to crush Home Rule by means of a most decisive vote. By adopting this course he has shown that the question is one between the landlords and the people, and there is no doubt that the latter will win in the contest which is now fairly begun.

The Tories, and the enemies of Ireland in general, of course, pretend to be jubilant at the situation, but the battle is not finished yet; nor will it be till Ireland's cause be won. It is said on behalf of the Lords that they have for once risen to the dignity of their position by checking hasty and dangerous legislation, and thus saving the Empire from dismemberment. If there is anything that tends to the dismemberment of the Empire, it is the perpetuation of a misrule which has lasted for centuries, and which creates intense dissatisfaction; and this is what the Lords have voted to do.

The saving of the Empire by their action is but a form of words, a well turned phrase which has no substantial meaning. It is not the first time that the Lords have "saved the Empire" just in the same way as they have done it in the present instance. The Lords stepped in to save the country when the House of Commons passed the Reform Bill. But they only succeeded in raising such a storm of popular indignation, and even insurrection, that these saviours of the country were glad to retreat from their lofty position as saviours; for England was on the very verge of a revolution until the Lords came to the conclusion that it was better to let the people have their own way, and they yielded.

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The disestablishment of the Irish Church was also an Irish measure: so also to a great extent was the Catholic Emancipation Act, and on occasions of the passage of both these Bills the Lords were obliged to give their assent, though they were just as much opposed to them as they are now to the Home Rule Bill. We have no doubt, therefore, that the last named Bill will become law in spite of the majority of more than ten to one which voted it down on the 8th inst.

Some years ago Mr. Bodley, a non-Catholic critic, visited America, and upon his return to England wrote a series of articles on the Catholic Church in America. The sketches were keen but friendly, and were accorded a warm welcome by our countrymen of the border. His estimate of Cardinal Gibbons' character satisfied his most enthusiastic friends. He does not hesitate to call him a truly great man, an ornament to his country and the glory of the American Church. "A walk with the Cardinal," he says, "through the tranquil streets of the residential quarter of Baltimore, gives a vivid impression of the affection with which the monumental city regards its distinguished son who was baptized and ordained in the cathedral over which he now presides. Though Maryland is a Roman Catholic stronghold, there is a vast Protestant population in its great commercial capital, yet as the Cardinal passes along nearly every hat is doffed to the simple citizen who has made a greater impression on European policy than any American of his generation."

The determined prelate who was strong enough to lead the Vatican to reverse its own decision has nothing of arrogance in his gentle nature, which loves to live in charity with all men. This is the secret of the love with which he is regarded by Catholics. He is deservedly popular—not popular indeed as passing celebrities or demagogues, but as a man whose life has brought forth good fruit that will remain.

Quite a sensation has been created by a foolish and wanton insult to Mr. Gladstone offered by the Reverend Frederic Davies, Rector of Blairgowrie, who took occasion from the Premier's presence in his church on Sunday, the 10th inst., to attack the Home Rule policy of Mr. Gladstone, and to rebuke the large crowd that had assembled for worship, knowing that Mr. Gladstone would be present. He said that the congregation had come not to worship the Creator, but the creature. The bulk of the congregation were very indignant against the preacher. Of course we are not to attribute to the Church all the fantastic acts of clergymen, but such acts have been so frequent in recent years that we are quite justified in suspecting that the system on which the Established Church is based is a wrong one. These whimsicalities are the natural result of the systematic disrespect for lawful ecclesiastical authority which is a leading feature of Protestantism. Can the system be a divine one which leads to absurdities like this without affording any means for their correction? The entire independence of ministers in their respective churches, to conduct their services in their own fantastic style is a legitimate consequence of the Anglican theories which are current nowadays, especially that of independent national, or of independent diocesan, churches. If every Bishop is independent of a central authority in the Church, why should not every minister be independent of his Bishop, and be privileged to conduct the Church service after his own fashion?

"THERE is great distress in this parish," said Father Schnell, of St. Patrick's Church, Terre Haute, Indiana. "I have a deposit in the bank which comprises my savings for some years, added to the pension I get as a Union soldier. This is at the disposal of the destitute so long as it holds out." Noble words, worthy of a good priest! Father Schnell has cast his bread upon the waters.

One noticeable feature of the late Catholic Congress was the rapturous applause that greeted every mention of Mgr. Satolli's name.

THE RITUAL OF FREEMASONRY. A curious illustration of the diversity of principles according to which the various Protestant denominations frame their course of conduct in matters of Church discipline occurred a few days ago at Elkhart, Indiana.

The Rev. John Millbank, rector of St. John's Episcopal church, when asked to permit the burial service of the Freemasons to be conducted in his church over the remains of Thomas W. Stalker, a member of the church and a Mason of high grade in the order, "flatly refused," stating as the reason of his refusal that "it is contrary to the rules of the Church organization to hold the funeral of any member of a secret society in the church."

After a good deal of argument the rector consented to hold the service himself according to the rites of the Episcopal Church; but he said he could not allow the Masonic service—a decision which did not satisfy the Freemasons, who have been accustomed to use their own ritual on such occasions. They say there is no reason why the ordinary usage should be departed from in that particular instance.

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Great indignation has been expressed in the neighborhood against Mr. Millbank, who is said to be arrogant and tyrannical in his conduct. Is this indignation reasonable? If there is really a Church which has been instituted by Christ, it is surely the province of the Church, and not of a private and purely secular society, to establish the ritual and prayers by means of which the living and the dead are to be recommended to the Divine mercy, at least in the public acts of worship which are to be offered to Almighty God. The Masonic ritual must be either an act of worship, or a mockery. If it is an act of worship, then Masonry claims to be a religion, and as it is not the religion which Christ established, it is a purely human religion. Without entering here upon a discussion of the fundamental idea which dominates Freemasonry, we need only remark that its whole ritual lays aside the idea of the true God, and substitutes the Atheistic idea of chance or nature as the Supreme Being who rules the universe. This is the reason why the expression "the great architect of the universe" is substituted for the name of God in the masonic rites. The notion intended to be conveyed is Atheistic, or Deistic at best, and the worship founded upon it is not suited to a Christian Church wherein the true God is to be worshipped. We consider, therefore, that Mr. Millbank acted reasonably in refusing to participate in Masonic rites or to permit them in the church over which he presides.

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in which we find one minister so strongly indicating his opposition to Freemasonry, while his colleagues and even his Bishop have given it their warmest sanction. We are led by the circumstances to ask, does Episcopalism furnish any definite information to guide us to the knowledge of what Christian ethics inculcate, and what they condemn?

A curious feature of the controversy is that those who are most vigorous in denouncing Mr. Millbank's rejection of the Masonic Ritual, which has nothing in it symbolical of Christian truth, are they who most strongly condemn all Ritualistic tendency in the church.

If it be true that Mr. Millbank once declared that he is Pope in his Church, it is only the natural result of the system which has abolished the supremacy of the Pope to substitute therefor the supremacy of the individual judgment. The logical consequence of the abolition of a supreme authority in the Church is the subjection of every congregation to the whims and caprices of the minister who happens to have charge of them at any particular moment.

STAY AT HOME. Every day we hear of young men returning from the States poor in material resources and dispirited by reverses. They imagined that the neighboring republic would be to them their El Dorado, and realized that success amongst our neighbors entails hard and incessant work, and not at times to be secured by even this means. The pathways of labor are crowded by eager, earnest men, and the fittest alone survive. What chance has a young Canadian in a United States city? He may obtain a minor position, but could he do as well in his own country? There are exceptions, but they prove the general rule, that a Canadian, putting the same enthusiasm into his work as he would were he in the States, can make as much money and achieve as much distinction in any walk of life. It has been said that our age and our country are like our father and mother—there may be better, but we should never think so. There are no opportunities in Canada, say these who dilate on the advantages held out by the States. To him who stands and waits, an opportunity never comes, but he who does all within his reach, the opportunity freighted with victory is never wanting. The men who enriched the world with the wealth of their talent and energy created their opportunities. We do not wish to give examples of this, but suppose Edison had mooned away his time on a railroad train, never thinking there would have been a mute inglorious genius. The men who, unaided and in the face of every obstacle, have reared up undying monuments for themselves in the commercial world have been always conspicuous for patient and persistent work. Croakers should take as their motto, "Labor conquers all things."

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THE RITUAL OF FREEMASONRY.

A curious illustration of the diversity of principles according to which the various Protestant denominations frame their course of conduct in matters of Church discipline occurred a few days ago at Elkhart, Indiana.

The Rev. John Millbank, rector of St. John's Episcopal church, when asked to permit the burial service of the Freemasons to be conducted in his church over the remains of Thomas W. Stalker, a member of the church and a Mason of high grade in the order, "flatly refused," stating as the reason of his refusal that "it is contrary to the rules of the Church organization to hold the funeral of any member of a secret society in the church."

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It is stated on high authority that the Encyclical of Pope Leo XIII, which is expected to be sent to the Bishops of the world during September, will make provision for the next Conclave which must be held for the election of a successor to the present Pope, and will recommend to the Pope who will be elected a continuance of the policy which has been pursued by Pius IX. and Leo XIII. since the destruction of the temporal rule of the Papacy. The Holy Father, it is said, will make a review of the results which have been obtained and those which may be expected to follow from the acts of his Pontificate.

The proposal to build a suitable residence for Archbishop Satoli, the Papal Ablegate, has been taken up by the Archbishops of the United States, and immediate steps are to be taken to put the design into practical shape. The plan of purchasing a building for him is not to be carried out, as no building not designed for his purpose would be suitable, inasmuch as his residence must have offices and other appurtenances adapted to the duties of an Apostolic Legate. These would not be found in any private house which might be purchased, so that it will be necessary to erect a new building for him. He is still occupying, with his subordinates, a suite of rooms in the new Catholic University at Washington.

It has been decided that the Russian fleet will soon visit Toulon, and the Paris Figaro states that in consequence of this movement, which is supposed to imply a menace to Italy in case of the outbreak of a general war, the German Government has asked for and obtained from Italy the promise of a small island in the Mediterranean to serve as a coaling station for German vessels of war. The island thus to be ceded is to be converted into a rendezvous fortress such as Malta is to England. It is said that England was first asked to cede such an island for the purpose, but as the cession would certainly have met with great opposition in England the proposal was not favorably received.

It is expected that Ireland's day at the Chicago Exposition will be one of the most enthusiastically celebrated festivals of the Fair. The 30th of September is the day appointed for it. The Secretary of the General Committee appointed to organize for this celebration is Mr. John T. Keating, who announces his expectation that Irish nationality will "demonstrate to the world the splendor of the genius of the race and its glorious virility, and that in a free land the torch of the one is lighted at the sun, and the fountain of the other is the bosom of liberty." He exhorts Irish men and women to "attend the Exposition on that day in numbers so grand as to make the occasion truly a demonstration of the race and an event of which the memory will be proud and lasting. Nearly one hundred of the representative Irishmen of Chicago sign this appeal along with Mr. Keating.

The barbarous practice of hazing was very near becoming the occasion of a great tragedy at the High School of Davenport, Iowa. It has been customary at this school to slide down a hill with a couple of other boys on top of him, every freshman who offers any resistance, and the clothing of the freshman is, of course, utterly destroyed by this treatment. The boys on their entrance to the school uniformly wear their old clothes, as new suits would be ruined. Recently a boy named John Wilson resisted, and on being pressed hard drew a revolver and fired it into the crowd that was harassing him. No damage was done, but the practice of hazing is thought to have been completely broken up by the occurrence. We are glad to say that such barbarous practices do not prevail in any Catholic educational institution that we know of.

Donahue's Magazine is fast advancing to the front rank of publications. Last month there was a very interesting sketch of John Boyle O'Reilly, the man who, alone and beset by a thousand obstacles, won fame and a place in

myriad hearts because he had the courage of his convictions, because he was a foe to hollow cant and servility and because he was a gentleman, one "unmoved by the much loved chant or the social sneers of disgrace—a free-born spirit who drew no line between class or creed or race." No man of this generation had more influence upon his fellows. We do not say that there have not been greater writers and poets, but we do say that as a possessor of all those graces and qualities that make a man O'Reilly was peerless. You see his nature in his poems. Crude omissions and lacking technical finish, yet they show forth that hatred of wrong and oppression that distinguished the great Bostonian. Long may his memory live!

JUDGE THOMAS CANTY, of the Supreme Court of Minnesota, a thorough Protestant, has administered a severe rebuke to a certain Traynor, who attacked the Catholics as citizens. The judge belongs to that class of citizens who believe that truth and charity should characterize the interchange of the mutual relations of citizens. He laughs at the idea that Orangemen favor the separation of Church and State and referred to their clamorous opposition to the disestablishment of the State Church in Ireland. Ridiculing the assertion that the Catholics are endeavoring to establish a State Church in America, the judge says: "If the Catholics should gain ascendancy in our country we can raise in two hours, in broad daylight, an army that would crush them in a day, and we would not need the assistance of back-door sneaks, midnight plotters and political conspirators." Verily Mr. Traynor went down from Jerusalem and fell among thieves who stripped him of his masquerading dress. It may do him and others of the same ilk a world of good.

"JUDAS" CHAMBERLAIN has failed to stem the tide of Home Rule. He is a good debater, but he is no gentleman. His tactics during the progress of the Bill were, to say the least, ignoble and unworthy of a man with any pretensions to education and breeding. He reminds us now of one of Bowcater's characters in the drama of the Shaughraun. They who have seen it recollect the villain who ingratiates himself into the confidence of the peasants and then swears their lives away. Harvey Duff is his name; perjury is his favorite instrument, and so fearful are the men of him that they talk in measured sentences and with bated breath. The hour of retribution comes at last, and the reformer's throat is seized by the merciless hand of the Shaughraun. How he begs for mercy—the insidious, cowardly informer who had none for the homes he desecrated and for the brave spirits rotting through him in English dungeons. He looks up at the face of his captor, but in its rigid lines he sees no pity. Chamberlain is every whit as much a traitor as Harvey Duff. Gladstone has him by the throat, but he will let him live. It is enough of punishment for a man to bear the name of Judas and the approbrium it implies.

WHY I AM A TOTAL ABSTAINER.

(By Rev. Walter Elliott) My pledge shows that I am in earnest. It is a practical protest before God, to my own soul, and to all my friends against the vice of intemperance. What is so hateful as this vice? Drunkenness deprives a man of God's precious gift of reason. Reason in man is a spark of God's intelligence. It establishes the bond of union between man as creature and God as creator. Drunkenness dethrones the reason, and leaves man a prey to his vilest passions. God made man a little less than the angels; the drunkard makes himself a little less than the brutes. Moreover, this horrid vice extends its blighting curse over man in his other relations. It is ruin in prosperity, and despair in adversity. Cowardice, hypocrisy, theft, cruelty, murder, contempt of God, and hatred of man go along with it and follow after it. Disease of body and imbecility of mind are notorious results of drunkenness. Whoever loves humanity hates drunkenness. If you love religion you hate drunkenness, for drunken Catholics disgrace the church, and if they die drunk, as too often happens, what other fate but eternal loss can await them? "The drunkard shall not inherit the kingdom of heaven."

Whoever loves his fellow-man with a practical love will do something to stamp out that vice which deprives men of their highest natural good, destroys their happiness during life, and damns them to eternal perdition hereafter. The first step in practical opposition to any vice is the practice of the opposite virtue. If I hate drunkenness, I hate everything that leads to drunken-

ness. If I love a clean, sober life, I will cultivate every agency that makes for temperance, and thus induce the practice of that virtue in others. Temperance is one of the great cardinal virtues. Total abstinence is its heroic form. Every soldier has his flag; those who make war on drunkenness unfurl the banner of Total Abstinence. Every disease has its remedy; according to the highest speaking authority in the Catholic Church, the "proper and truly efficacious remedy" for intemperance is the practice of total abstinence.

It was in this way that our Lord Jesus Christ saved the world. He not only practiced the virtue contrary to the vice He attacked, but He carried the practice of it to a heroic degree.

He combated our aversion by His poverty; our impurity by being born of the Immaculate Virgin, and by leading a virginal life; our angry passions by His perfect meekness and forgiveness; our love of drink by His thirst upon the cross.

Not only Christ's life and doctrine, but the sound sense of mankind demands that sincere aversion for any vice should be shown by the conspicuous practice of the contrary virtue.

Do you not see the need of thus making war on intemperance? Do you not know how widespread an evil it is?

What family is either without its drunkard or some one who is in danger of falling into drinking habits. What neighborhood is without its plague-spot—the saloon? What community without its steady stream of terror, crime and misery due to drunkenness. The pathway which leads from the saloon to the poorhouse, from the saloon to the insane asylum, is strewn with wrecks of humanity who are the accursed victims of alcohol. Therefore, every family should have its member or members who are conspicuous for the practice of total abstinence. Every neighborhood should have its band of valiant men and women who protest publicly against the vice of drunkenness. Every community, civil and religious, should have its organized, permanent, and if need be costly, crusade against the saloon.

Courageous men and women are everywhere needed to protest against drunkenness, and to labor to suppress it. I have taken the pledge in order to be the better fitted to assist in this good work.

If you love a happy home, be a practical total abstainer, for it is the most efficacious means of showing your detestation of the family's deadliest foe.

If you love the people of God, take the pledge; for drunkenness is the worst enemy the true faith has this day to contend against.

If you have the good of society at heart, touch not the intoxicating glass; for most of the evils we have to deplore in our social and political life are the progeny of this prolific mother-vice—Intemperance.

Every element of Christianity in me sharpens my anxiety for the welfare of my brethren. The drunkard is my brother; he needs good example to reform; I have made up my mind to give it. We might know that we have passed from death to life, because we love the brethren (1 St. John iii, 14). I may be too poor to give money for the reform of drunkards, but I can give what is more precious—a good example.

The family that cannot profit by a total abstainer among its members is hard to find. The parish that is not greatly helped by Total Abstinence Society is hard to find.

It is good to be a total abstainer. "It is good not to eat flesh, and not to drink wine, nor anything whereby my brother is offended, scandalized, or made weak." (Romans xiv, 21).

It is not sinful for me to drink moderately, but for the drunkard to do so is a deadly peril. If he is going to be saved he must totally abstain, a task often as difficult as martyrdom. I will help him to do it by keeping him company. Even a saint dreads to stand alone.

Heavenly wisdom says, "Woe to him that is alone." (Eccles. iv, 10). But when struggling with evil or contending with any overpowering passion, poor human nature looks for a comrade. The heart cries out in danger or in weakness, help me! I am going to answer that cry. I am determined that no drunkard shall relapse for want of my help. If he is driven by necessity to take the pledge, I am driven by charity to keep him company. "The charity of Christ urges us." (2 Cor. v, 14).

Scorned and despised, the drunkard needs a friend to share his compulsory abstinence. Where is the friend who will extend the resistless hand to help him? I will do so by my total abstinence. I will pick him up from the slough of despond. I will cleanse him, and strengthen him; I will speak tender words of encouragement to him. I will be the drunkard's good Samaritan. "But I do not need to abstain!" Yes; what my brother needs I need; and if any man needs help then the help he needs is the help I need to give him.

Unless the Catholic religion exhibits a practical morality superior to that of all other Churches she can never advance among the people. In practical every-day life a tree is only known by its fruits.

The Church that earnestly and successfully makes for sobriety, the Church that sets itself over against the saloon, need not argue much to convince one that it has a saving mission. We must exterminate drunkenness among Catholics.

When I take the pledge I do a Christ-like work. "Afterwards, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, said: I thirst. Now there was a vessel set there full of vinegar. And they putting a sponge full of vinegar about hyssop and put it to his mouth" (St. John xix).

A total abstainer joins with Christ Jesus in that agonizing cry. He will not permit the dying Saviour to be alone in that awful thirst. The sympathy which wells up from the bottom of a human heart compels him to unite his own self-denial with the agony his Lord suffered for poor drunkards.

For a man to say, I am strongly in favor of total abstinence for those who need it, and am willing to encourage and strengthen them by taking the pledge, is only saying I am a sincere and earnest Catholic.

For a man to labor to create a public opinion against intemperance, and all that leads to it, is only saying, I am a wish-wisher of my race.

THEY COULD NOT SCARE HIM.

A Protestant Rebukes His Co-Religionists for Their Anti-Catholic Malevolence.

The following extracts taken from a letter written to the Spencerville, Ohio, Journal by a non-Catholic, Mr. A. B. Brees, an old school Baptist, are both timely and reasonable. The sound sense of his arguments must appeal to every unprejudiced mind.

THE CATHOLIC SCARE.

There is nothing more strange than that reasoning and well-informed men should lend their aid to the disturbance of the public mind and to either wilfully misrepresent, or, by silent consent, favor the malicious falsehoods repeated over and over again to promote a widespread prejudice against the Roman Catholics.

It is possible that a religious people, at this day, who claim only about 10,000,000 communicants in the United States, including women and children confirmed, could dream of rising in a religious massacre of more than that number of Protestants who have all the power of civil authority and the arms of the government to sustain them? The population of the United States exceeds 62,000,000 people. If, therefore, Catholics are 10,000,000, men, women and children, this leaves them to oppose 50,000,000 of equal power per individual at least.

While dwelling upon this subject would it not be well for every Protestant citizen to consider two very important things?

1st. If these reports are not true, we are doing our own Catholic neighbors a great wrong by silently accepting such reports and allowing them to bias our minds to their prejudice and our own sense of safety.

2nd. If they were true it would be wise in us to inquire into the causes that led them to entertain thoughts of violence toward us, and seek to promote a return to amicable and honorable relations again.

As the first of these thoughts, I repeat I have no fears; but as to the second I have good and undeniable evidence that the Catholics have the most to fear. Please suppress your surprise and patiently read, and I will show you positive evidence.

1st. Protestants have a dominant power in all the Government departments of our country.

2nd. Protestants are striving by every means, private and public, individually and organically, to deprive Catholics of the free and full benefits of Government patronage and protection.

3rd. Protestants are endeavoring to procure legislation to force Catholics to send their children to common schools supplied with Protestant Bibles, or to furnish them schools at their own expense, which by their choosing the latter, deprives them of the benefits of public monies, and thus enable Protestants to education their children at Catholic expense.

4th. Protestants are engaged in promoting a spirit of strife and denominational advantage over Catholics by circulating sensational rumors that have no ground in fact or in proof, but designed to promote ill-feeling, strife, and, if possible, to eventually cause them to adopt retaliatory measures that will give Protestants a coloring of excuse to vent their feelings of spite against them.

Surely, Solomon said very truly, "There is a generation that curseth their father and doth not bless their mother."—Prov. xxxii.

Protestants have received all the creeds, rituals, orders and successions, either directly or indirectly, from the Catholics and are, therefore, dependent upon them for their existence and nursing, and there should be better feeling between them.

Full religious toleration is the only base of religious and civil liberty. A. B. Brees.

It is stated that the Gladstone Government will make disestablishment of the church in Wales the principle of a Bill in the autumn session.

The House of Lords is by no means a secure element of the British constitution. The struggle of the "long parliament" for English liberty was accompanied by the abolition of the Lords by vote of the House of Commons in 1649. For eleven years England was ruled without the Lords. But in the Restoration in 1660 the act of 1649 was treated as null and the lords revived.

AN ANTIDOTE FOR APAISM.

"The True American" Defends the Sisters of the Good Shepherd.

Catholic Columbian. Catholic and non-Catholic lovers of truth and fair play will welcome the sturdy little sheet that makes its initial appearance in this city this week as "The True American," under the editorship of E. Mettles. Mr. Mettles is not a Catholic and his paper is not a religious sheet, but he is a believer in justice and right, as the purpose declared in his introductory editorial shows. Mr. Mettles says:

"When man is degenerate, public faith broken, public honor violated, the patriotism of our fathers forgotten and greed, hypocrisy and slander takes the place of religion, and adherents become traitors to the Constitutions of our Nation and State, and this treason becomes a virtue to these hypocrites, who pretend to be Nazarene, then is it a time for honest men to come forth and battle as did our fore-fathers for their overthrow. To this end will all efforts of The True American be aimed."

The first number also gives some facts in regard to the establishment of the Sisters of the Good Shepherd in Columbus, the urgent need for their presence and the indifference with which the deplorable evils they came to correct were regarded, even by men styling themselves ministers of the Gospel, or the brutal methods of correction employed. The article is substantially as follows:

A SCRAP OF HISTORY.

It was during the dark hours of the Rebellion in 1862, when Abraham Lincoln was putting forth every means, to fill the ranks of the Federal army, to enable him to end the fight for the life of our nation, that the prostitution of young girls became of common occurrence, and thousands throughout the land became followers of the camp, and our own Camp Chase, four miles west of the city, was invested with hundreds of these unfortunate.

They were looked upon as a common nuisance by the officers in command, who sent out squads of soldiers and gathered them in. The commandant then ordered their heads shaved and that they be consigned to the Tod Barracks, military prison. We saw in one day six ambulance loads taken to that place after they had undergone this operation. They were kept there for nearly two weeks, when they were turned loose to roam the streets of our city.

It was at this time the City Council took the matter in hand and appointed a committee to confer with the Protestant clergy of the city, to see if there could be anything done to provide against the great and growing evil. After due deliberation and discussion these sanctified and holy disciples of our loving Saviour, Jesus Christ, gave their answer: "Let them alone where they are—there is the place for them." This answer coming from professed Christians, and those who claimed to be teaching the Gospel, astonished the Committee, and to say that they were surprised and indignant, is but putting it mildly.

The committee having received this reply from the Protestant clergy, then called upon the Rev. Father Homstege, of Holy Cross (Catholic) Church, and laid the matter before him. He lamented the deplorable and terrible condition of the evil that had fastened itself upon our city and its people, and regretted very much that he was powerless to provide means or take any action to relieve the community of the foul ulcer that was engraving itself upon them. His answer, however, was of a more Christian character. "I will write to Archbishop Purcell (this then being in the Cincinnati diocese) and lay the matter before him and see what plans he will propose to aid in confronting the evil."

In due time the Archbishop, in answer, said that he owned two acres of land on North High street, and if the city would erect a building thereon and build a work house, he would send a band of the Sisters of the Good Shepherd to take charge of the buildings erected. Then these women and young girls, when arrested, could be sentenced so long in the work house, or if they chose, and should have any disposition to reform, they could, if they desired, enter this "House of the Friendless," and all efforts would be made by the good Sisters for their reclamation. The City Council having no legal right to erect a building upon any but city property, and not having the means if they so desired, much less a work-house, let the matter drop. Not so, however, with the Archbishop. He saw the great need of such an institution here, so he sent a band of the Sisters to Columbus, rented a house from J. M. McKee on East Spring street, where they remained for nearly a year.

The different mayors of our city in their time have each sent scores of reckless young girls just starting out

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on their downward course to this reformatory, and the Mayors were not alone in consigning such ones there, but our Probate Courts have done likewise. Eventually the McKee house became too small to accommodate the number consigned to their care, and they were compelled to seek for a more commodious building. This they found on the West Side in the Sullivan Mansion, which they rented for several years, and eventually purchased. It has grown ever since its establishment. It from the first was never intended as a founding hospital, nor was it to be an educational institution, but if the inmates wished to be educated an opportunity was given them. The main object of this place was to succor the weak and fallen, urging them to break off their lives of shame and point them to a better life. That great good has been accomplished by this institution none can deny, if they are honest, but nothing better can be expected from such narrow-souled, cracked-brained bigots as the Rev. (?) Divines, J. C. Jackson, Homer Smith and the immaculate Adam Fawcett, a follower of the Saint of Geneva, John Calvin, who laughed and gloated over the death agonies of Michael Servetus, and who declares that if a Catholic priest goes to heaven, he wishes to go to hell, to which place no doubt he will be consigned by a just God, if he does not break off his connection with the workers of treason, the A. P. A., and quit his persecution of those who show by their works a more Christian spirit than himself.

"KIT" ON HIS HOLINESS THE POPE.

TO THE EDITOR.—In the Mail of the 9th Sept., that talented and versatile writer "Kit," in giving her experience on the Midway Plaisance, at the great World's Fair, speaks about the model of St. Peter as follows:

"Inside are the familiar Vatican Guards in full uniform, and you look about wondering who Leo XIII. in his white robes and triple crown, with the beautiful, refined face and burning eyes, through which one can almost see the lovely soul shining, will be carried in his great chair, with the huge fans of peacocks' feathers waving on each side."

It is pleasant to read this spontaneous outburst of a generous Christian heart side by side with the forced editorials and other articles that appear in the columns of the Mail! Would that the sentiments here expressed prevailed in the editorial rooms of that journal, where that uncompromising monster expediency rules supreme! It is also pleasant for Catholics to see such kindly expressions in regard to one they love and reverence, from one not of the household of the Faith. What a pleasing contrast to those misguiding people who speak of our beloved Pontiff in terms anything but complimentary! God bless you, Kit! This is not the first time you have given expression to sentiments that show you have a heart, a soul, a mind that is not tainted by that spirit of intolerance that is, alas! too prevalent in these days. You dare to do right—dare to give honor to whom honor is due, and to do what you can to stem the torrent of prejudice and bigotry that is sweeping over this otherwise happy country! L. B. Sept. 1893.

ATTENTION! We direct attention to the advertisement in another column of the Convent of Notre Dame, Westport, Ont. This educational institution has been in existence only seven years, and has already become distinguished, holding as it does, a foremost place in the departmental examinations. Besides, every advantage is afforded to young ladies desirous of receiving a solid and useful as well as a refined education.

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Margaret L. Shepherd A COMPLETE ACCOUNT OF HER LIFE. Address, THOS. COFFEY, Catholic Record Office, London, Ont. LITTLE & DUNNAN, BARRISTERS, 211, 213 Talbot Street, London. Private funds to loan.

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"Last Spring I was taken down with la grippe. At times I was completely prostrated and so difficult was my breathing that my breath seemed as if confined in an iron cage. I procured a bottle of Ayer's Cherry Pectoral, and the effect has been marvellous. I than relief followed. I could not believe that the effect would be so rapid."—W. H. Williams, Cook City, S. Dak.

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THE DUMB SINGER.

By MAURICE FRANCIS EGAN, LL. D.

People who saw little Philip often wondered what pleasure he could find in life. He lived on the top floor of a crowded boarding-house in New York. He went to work in the morning at 7 o'clock, and did not come back to the house until after 6. Then he was pale and tired. He took his seat at the long dinner-table, and while the guests around him talked of politics or the latest sensation of the daily journals, little Philip did not even pretend to listen. He ate silently and then disappeared. He was about nineteen years old, slight, short, and with drooping shoulders. He had a long, white, care-worn face. When his eyes were cast down he looked ugly and uninteresting; for he had white eye-lashes, which helped to give his face the appearance of being all one color. But when he looked at you you could see that his eyes were the color of violets, with a deeper and softer tint in them than any violet.

The landlady called him little Philip. She said he had come to her house from the West, recommended by an old friend, and that, though he had grown somewhat in three years, she had become used to that name. He was an orphan and had no relations. He was very shy; he answered no or yes, when people spoke to him. He seemed to shrink from those who spoke to him; he made no effort to make friends. Sometimes he came to the table with a flower in his button-hole, which he invariably pulled out and hid in his cuff when anybody noticed it, or he thought anybody was noticing it. The lady who sat next to him had been kind to him when he was sick once; he had thanked her in a few low words. One day he came in with an unusually large brown and gold pansy. She was in a gayer mood than was her wont, and she asked him for it. He fumbled at the flower as if hesitating, and then managed awkwardly to drop it into her soup. He jumped up from the table and disappeared. Everybody wondered what such an uninteresting, stupid, shifty being found to live for. Little Philip was really as unknown to the forty people in the same house as himself as if he were a thousand miles away. In reality, there was the thinnest possible barrier between the heart of this human being and the best of the people around him. Some of them were versed in the ways of the world and knew how to be amiable and attractive to it; but they did not dream of wasting these qualities on the stoop-shouldered, downcast creature they saw every day. They touched the surface and found it rough. That was sufficient. He was ugly, that was evident, he was silent, and they thought he was stupid and sulky. It was generally understood that he was too callous even to like music, for he never went into the parlor when the boarders sang the popular melodies of the day, accompanied by the notes of a weary-toned piano.

Once he was seen standing at the head of the stairs, while a visitor played the prayer from Rossini's "Moses in Egypt." The landlady, who was going upstairs, noticed that his eyes were very bright and large, and that his hand trembled. "Why, little Philip," she said, "what's the matter?" "Nothing," he answered, drawing the white lashes over those violet eyes. "I was a fool to have asked him," muttered the landlady. "What a queer boy! But he actually looked like a saint in one of the Catholic pictures."

After this Philip's door was always ajar. But nobody played the prayer from "Moses" again. The people in the parlor preferred gayer music. There was a young man who went to the table and who sat near Philip. He was a bright, handsome, pleasant fellow. He talked a great deal. He had once spoken to Philip and received a timid No; he made up his mind that Philip was proud and disagreeable. His name was Neal. The boarders discussed everything and sometimes they argued about religion. One of them said something foolish about the Catholic Church. Neal laughed a little, and lightly answered him; but, growing enthusiastic, made a good defence of the Church he loved. After dinner, he found Philip waiting at the door for him. Philip tapped him on the shoulder.

"I would like to go to your church with you," Philip said. "You are very condescending," answered the young man irritably, for he had lost his temper over the seeming impossibility of making the boarders understand him, and he gave way to a desire—although his conscience smote him—to return the dislike which he thought Philip had for him. "You can go yourself if you want to."

Philip made no answer; he stumbled over the young man's feet in turning to go upstairs, and the young man thought that he had never met a more disagreeable person. He said to himself that Philip's request was only one way of being satirical; but he was not sure of this, and the more his conscience whispered that he ought to have been more charitable, the more angry he became with Philip. Finally, he forgot all about it, except that he had a vague increase of dislike for Philip, and he did not hesitate to say one or two unkind things at him.

Young Neal discovered, however, that Philip had found a Catholic church, for he saw him, in his threadbare suit, standing behind the last pew at High Mass on Sunday. He first thought of asking him into his pew, but he resisted the impulse, as he drew off his lavender-colored kid gloves, and

spread a silk handkerchief under his knees on the bench. Perhaps Philip's threadbare clothes had something to do with this.

"He has come here only to mock and criticize, anyhow," Neal said to himself, by way of apology. "I'll not notice him."

The landlady remarked that little Philip went out more than usual; and, after a month or so, he let himself out of the house at 5 o'clock in the morning, and came back in about an hour. The landlady said to herself that he seemed happier, and once she heard him trying to sing some Latin words to himself in his room; but the boarder next door knocked and jocularly asked him if he were trying to say word. "He was queer and no mistake," he did not try to sing again.

During the winter he went out very early, and came back for his breakfast about 6 o'clock every morning. He took his frugal luncheon with him then, and went to work. It was remarked by the boarders that his teeth chattered unpleasantly, and that he had no overcoat. Young Neal, who went to early Mass one week-day—the anniversary of his mother's death—met Philip coming out of church. He was surprised and somewhat softened. He remarked that it was a cold day.

Philip flushed and turned silently away. He thought that Neal's glance had rested on his worn clothes, and that his expression had been a satirical allusion to the fact that he had no overcoat. Then he felt he had given way to resentment. He ran after Neal and tapped him on the arm. "Well?" Neal said. Philip's lips moved. "It is a cold day Mr. Neal."

"It will be a cold day when you learn manners," Neal said, boiling with indignation at what seemed to be an impertinence. Philip stood and watched him as he turned the corner, as if he were stunned by Neal's rough reply. Neal's remarks at the dinner-table became more satirical than ever; but Philip seemed not to notice them. The landlady, going through the attic corridor one night after Neal had been more than usually severe on "stupid, insolent people," thought she heard a sob in the cough that troubled Philip at this time. She said again that he was "queer," and would never make a friend, and went on to get out some more blankets, for January had come.

Young Neal went to see Father Cramer, the rector of St. Mary's, on Sunday, the 16th of January. He was much interested in the St. Vincent de Paul Society, and he wanted to see the priest about a knotty point that had come up at the last meeting of his congregation. Father Cramer shook hands with him, but stopped him in the hall. The priest's kind eyes and grave smile always made Neal feel what he called "good."

"There's somebody in the parlor; and I don't want to go to my room until my patient wakes up.—Yes, I've a patient up there, and I'm afraid he is dying. He is a strange boy—sit down here awhile—he came here suddenly one night in a frightened sort of a way, and asked to be instructed. It took some time to break the ice that seemed to have coated him all over; he gave me the impression of being dumb, though he had the use of his tongue."

"There's a fellow at my boarding-house just like that," said Neal, with a laugh. "And a nasty, mean little chap he is."

"Don't be too hard on him," said the priest. "If you break the ice, you may find pure, limpid water under it. I did. Well, this boy, or young man—I don't know which to call him—became a most exemplary Catholic. He had lacked friends, though he had looked for them fervently, but his inability to express himself, and his awkwardness, turned everybody from him. He wanted to please people, but he always failed. He found all he wanted at the foot of the altar. All the ardor of his heart turned to the Blessed Sacrament. Such love, such faith! But he wanted to express it somehow."

"Do you know Rossini's 'Moses in Egypt'?" No? Well, I think it a rather theatrical piece. He heard it sung in the choir. 'I can't sing,' he said, 'but if I could only play that, I would feel as if I were not so tongue-tied, when I am alone and want to pray. Ah, if I could only play that! It expresses what I cannot say.' He was in earnest, there was no mistaking that; so I told him to come here, and that I would teach him to play that old organ in my room. It was slow work. He thought it bored me; but he loved the toil of practice. He has actually been going all this winter without an overcoat,—for he works for a mere pittance,—to hire a small organ for himself."

"I have found my voice, Father," he whispered joyously, but hoarsely. "I am no longer dumb. It says all I think."

The musician was little Philip. The priest ran forward, for Philip seemed weak and about to totter. He fell sideways on the keys of the organ, and a stream of bright light flowed from his lips, coloring them. Neal caught him in his arms and carried him to the lounge. His wonderful eyes were fixed, glowing with love, on the crucifix above the organ. He made motions with his hands, as if touching organ keys. He sighed and closed his eyes. "He has found his voice," said Father Cramer, who knew death well. "He has found more than all he lacked on earth."

"I might have been a friend to him," murmured Neal, as he lifted Philip's hand tremblingly, and crossed it with the other on the dumb singer's breast. "He needed friends," said the priest; "his heart almost broke because he was so greatly disliked. But we are not friendly to talk when we ought to pray for him."

And then Neal joined with all his heart in the prayer of the Church, that he who so longed to express himself might be joyfully expressive before God and the glorious assemblage that praises Him eternally.

IRISH NUNS IN THE INDIES.

A White Coral Convent Consecrated to the Sacred Heart.

Far, far away in the sunny south, in one of the beautiful islands of the West Indies, a little convent of white coral has just been built and consecrated to the Sacred Heart. For this new and glorious field of labor one good and self-sacrificing Sister of Mercy and a single postulant sailed in February last to lay the foundation of a great and holy work for the salvation of souls.

To the reader a short description of this island may be of interest, and he will then more readily understand the great difficulties that had to be overcome before even this small detachment of soldiers in God's service could be sent to their work. Barbadoes, if not the prettiest, is at least the most healthy, cultivated and populous of all the islands. Since first inhabited it has always been English, and we are led to think that in its early days it was governed and laid out by Catholics, for only those of the ancient faith would have given to the various parishes into which the island is divided the names of St. Joseph, St. Philip, St. Thomas, St. George, St. Peter, St. Lucy, St. Anne, etc. Many are the English and Irish Catholic prisoners of war who here toiled to the end of their weary life and left descendants who, as the years rolled by, gradually lost all vestiges of the faith.

SOLDIERS DEMAND A PRIEST. No Catholic priest was allowed for many years to live on the island, until the regiment of the Connaught Rangers being quartered there, the men insisted on having a Catholic chaplain, and succeeded in building a small but extremely pretty church in 1848, which was dedicated to St. Patrick. About ten years later the mission was given to the Society of

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Jesus, and since then one of their Fathers has always held the post there. About 20 miles long and 14 broad, with a population of over 182,000, this island with but one priest and one small church in its principal town has marvelously been able to keep one little spark of Catholic faith. At length the way seemed open to found a convent. To do this had been for years the longing desire of the good old Father who has lived since 1884 or 1885 among the people.

A Catholic lady who had visited the island and grown very fond of the place saw the great need that there was to increase the influence of the Church, if the faith was ever to be spread, for it is one of the most Protestant places in the world. This person promised on returning to England to do all that was possible to find nuns who would go out and start a convent there. After eight months of constant labor for the cause, one Sister of Mercy was found willing and very anxious to go out and begin the work, with a young postulant who had the same desire. As no others could be found, after long and careful inquiries at various convents, these two started alone on the 10th of February for the little island. Their convent was not quite finished on arriving, but they lodged in a private house for a time. About four months have passed since they landed, and the influence they have already gained over the people is marvellous.

WHAT IS NEEDED. The small mission has awakened to a new vigor; the poor school numbering about sixty children is under the supervision of the nuns, though still taught by the former negro master. The Sisters have also started a middle class school, which is well attended, and only lately fifty-seven pupils have given notice of leaving a large college there to attend the convent. All cannot be accepted; no two Sisters can carry on the tremendous undertaking which such a large school would involve, with all their parish visiting, Sunday school and various instructions to all classes. What the mission needs now are good earnest volunteers to join this little band and throw in their lot with this great work for the saving of so many souls and the advancement of Holy Church and our all-glorious faith.

Young girls with a solid education, a love for God's poor and ignorant, and a desire to become Sisters of Mercy would reap an untold happiness and an everlasting crown in heaven by doing anything in their power to increase the strength of this convent's influence. Or again, good could be done by alms to assist in sending out new recruits for the work, or by making the needs of the place known, and

thus enabling any who feel an inclination for the religious state to hear of a field for their labors; for has not our Lord promised that what we do for the least of His little ones we do unto Him? And surely the good to be done for these people, white, black and colored, is more than tongue can tell.

All information regarding this mission in Barbadoes, West Indies, may be obtained by writing to the editor of the Illustrated Catholic Missions, St. Bede's College, Manchester, England.

AN IRISH PRIEST'S WIT.

How Father Healy Replied to One of Balfour's Queries.

One defect in Irish literature is the absence of a good collection of the sparkling and humorous sayings for which Irish men and women of all ages have been remarkable, says an exchange. Even down to the present time they prevail in my lord's castle and his servants' hall. A story is told that shortly before the termination of Mr. Balfour's chief secretaryship he entertained among others, Father Healy, the wit of Bray. Mr. Balfour asked Father Healy if he thought that the people of Ireland disliked him as much as he pretended, to which Father Healy replied that "If they only hated the devil half as much the priests of Ireland might take a long holiday." Another story is told of His Grace the present Archbishop of Cashel, examining a little peasant boy on the catechism, and asking him "What was matrimony?" "Could two little boys get married?" "Could the answer, but, determined not to be beaten, replied: "Two people getting married, your Grace." "Could two little boys get married?" pursued the Archbishop. "Yes, your Grace." "How is that?" "To two little girls, your Grace."

A Minister's Rebuke.

A clergyman was annoyed by people talking and giggling. He paused, looked at the disturbers, and said: "Some years since, as I was preaching, a young man who sat before me was constantly laughing, talking and making unseemly grimaces. I paused and administered a severe rebuke. After the close of the services a gentleman said to me: 'Sir, you made a great mistake; that young man was an idiot.' Since then I have always been afraid to rebuke those who misbehave themselves in chapel, lest I should repeat that mistake and rebuke another idiot." During the rest of the service there was good order.

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