

The Catholic Record.

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

VOLUME XIV.

LONDON, ONTARIO, SATURDAY, SEPTEMBER 5, 1891.

NO. 672.

The Catholic Record.
London, Saturday, September 5, 1891

EDITORIAL NOTES

REV. FATHER BRENNAN, who has been stationed in London for the past twelve months, took his departure for Toronto last week, where he will be permanently stationed as pastor of St. Basil's Church. During his short stay in this city many warm friends had been made. Nor could it be otherwise. He is a priest of God's Church in every sense of the term. Loveable in his intercourse with young and old, earnest and energetic in the performance of every duty, a bright future must assuredly be in store for him, and that it may be so is the heartfelt wish of the Catholics of London.

The editor of the *Montreal Witness* is presently in a very bad mood in consequence of the exhibition of the Holy Coat of Treves. It is a dreadful thing to see an editor in a rage, and more especially one who has for so long remained nobly attached to the moorings of quiet, saintly and philosophical Evangelicalism. We hasten to assure our brother that there is no divine honor paid to the coat in question. All Catholics, quite as intelligently as Protestants, believe it to be simply a coat and nothing more, the honor and veneration being directed solely towards our Blessed Redeemer, who had worn it while on earth. No one believes that miracles must necessarily follow from seeing it or touching it. They may or may not occur, according to the Divine will. The demonstration may be considered an exhibition of warm Catholic faith, and if an increase of love and admiration for our Saviour is thereby brought about, surely much good will have been accomplished.

We are sorry to note so much soreness and sourness on the part of our Montreal contemporary for all that is Catholic. Living, as he does, in a locality where the very atmosphere, as the wets, seems to be permeated with the faith once delivered to the saints, the good soul is fairly beside himself in tumultuous anger. It would be much better, however, were he more tolerant, and accept the situation as he finds it. No good can be achieved by this continual carping at the old Church and its methods, but, on the contrary, much harm caused by setting neighbor against neighbor.

In the midst of the *Witness'* thunderstorm which broke over Treves it seems rather odd to note a little quiet pleasanter indulged in by the editor in giving the name of Mr. Chiniquy as his authority for some charges made against the use of relics. The world knows pretty well by this time that the fallen priest in question is a very unreliable encyclopedia.

But let us look over the garden wall of our neighbor. There we have a pilgrimage of pious Methodists traveling three thousand miles to visit the grave of John Wesley. Will we call them dust-worshippers? Why go so far to visit the tomb of a very mortal being long since dead? Will they go to pray, or is it idle curiosity that takes them so far from home? If the former, why travel over the Atlantic to pray beside the grave of the founder of Methodism? If the latter, what is it if it is not sinful? Would it not be better to remain at home and spend the money for some better purpose?

WHILE Catholics have a proper regard for all pertaining to the servants of God—pure beings whose lives shed a halo of glory during the ages in which they lived—it is a fact that our separated brethren hold in equal, if not greater, regard many things belonging to individuals whose doings, for the most part, left the world no better, but in many cases infinitely worse; and we firmly believe that were a hat or a pair of boots belonging to John Knox now on exhibition in London, the *Witness* editor, together with Dr. MacVicar and Mr. Chiniquy, as well as scores of others, would pack a few necessities in a bundle, take the "road and the wattle," and march, all the way, were no other mode of conveyance at hand, to pay reverence to these relics of the unrocked monk whose baneful work has for three hundred years caused the darkest of

dark clouds to hover over bonnie Scotland.

SIGNOR CRISPI has written for the *English Contemporary Review* an article on the Italian question. The current of thought is to the effect that in France the Pope's temporal power is still an open question, and that on this account Italy was obliged to enter into the triple alliance to protect itself against French machinations. The French Radical journals declare, however, that there is no thought in France to revive the Roman question, and that Crispi's pretence is false and foolish. Yet it cannot be doubted that the position of the Pope must sooner or later be taken into consideration by the great powers, as it is intolerable that the Head of the Universal Church should be subjected to the whims of any Government, and the more so when that Government is undisguisedly hostile.

MR. GOLDWIN SMITH, with all his anti-Catholic tendencies, is once in a while obliged by the force of truth to give his testimony to the indubitable claim of the Catholic Church to be the one body which has real authority to speak in the name of Christianity and to assert Christian truth. He does not believe in the claims of the Episcopate to be an institution of primitive Christianity, yet in an article in the *New York Independent* on "The Oxford Movement," he thus speaks of the Ritualistic claim that Anglicanism is an integral part of the Universal Church of Christ, with an Episcopate having authority from Christ to teach all nations:

"But supposing it to be primitive, and supposing the Bishops to be the divinely appointed transmitters of truth, the immense majority of them are in the Church of Rome. On what ground can a believer in Apostolic succession reject the doctrines of the Vatican Council? On what grounds can a believer in the infallible authority of a visible and universal Church refuse his allegiance to the only Church which, being visible, even pretends to be universal?"

At a meeting of the shareholders of the *Dublin Freeman's Journal*, held on 29th August, the motion of Mr. E. Dwyer Gray was carried changing the composition of the Board of Directors. The Board was composed of Parnellites for the most part, and the paper will now be published in the interests of the Nationalists. The motion was carried by 1200 to 900.

ADVICES from China are to the effect that an organized attempt is being made by the secret Nihilistic societies to uproot Christianity. Several missionary settlements have been burned, a number of convents have been sacked and their inmates murdered. The Government appears anxious, however, to protect the missionaries, and an imperial decree has been issued, calling upon the local Governors to make strenuous efforts to arrest and punish the murderers, whose ultimate object is said to be to bring about the overthrow of the Government by embroiling it with foreign powers. The decree states that the doctrines of Christianity teach men to be good, and that the right of Christians to propagate their religion is provided for by treaty, and that it is the will of the Government to protect them in these rights. The Government, however, appears to be powerless to prevent these murders from taking place, and the foreign fleets in Chinese waters have demanded reparation, which the Government is unwilling to make, for fear of incurring general popular disapproval.

THE enemies of Irish nationality are very fond of asserting that the cause of Home Rule is completely dead and that the Liberals of England have abandoned it as part of their programme. But this is far from being the case. At a banquet held a few days ago in London to celebrate the Liberal victory at Wisbech, Sir William Vernon Harcourt, the chairman on the occasion, declared that he had seen Mr. Gladstone that very day, and had conversed with him concerning Home Rule, and that it is still his firm purpose to undertake the great task of securing that boon to Ireland. He declared also that the people of the country are animated with the same sentiment. The English Home Rule Union have also drafted a Bill which has been adopted by the Liberals.

This bill gives to the proposed Irish Parliament greater powers than were contained even in the famous measure on which Mr. Gladstone was defeated in 1886.

DIOCESE OF LONDON.

CONFIRMATION AND BLESSING OF A BELL.

On Sunday last the people of Mt. Carmel enjoyed the privilege and consolation of a religious celebration which shall be long remembered in the Huron district. The holy sacrament of confirmation was administered in the morning to sixty-five candidates and in the afternoon a very fine bell weighing 1200 pounds was consecrated. Bishop O'Connor officiated, having for attendant priests Rev. Dean Murphy, of Irishtown; Rev. Father Flannery, of St. Thomas; Rev. Donald McLae, of Parkhill, and the zealous and indefatigable pastor of Mount Carmel, Rev. Father Kealy. The beautiful church was built by the late lamented Father Kelly. It is 120 feet long and 50 feet wide in its whole length. The spire, surmounted by a beautiful Celtic cross, is 150 feet in height. The stained glass windows, representing several Apostles, Confessors and Doctors of the Church, are the gifts of neighboring parish priests and of generous parishioners.

On last Sunday a new altar, the gift of Mr. John Barry, and constructed by the Bennett Furnishing Co., of London, was blessed by the Right Rev. Bishop O'Connor, who celebrated the first Mass and gave first Communion to a large number of children. The boys, neatly attired, wore silken badges; the girls, all robed in white, had wreaths of flowers and veils, which represented the modesty and innocence of the Christian virgin approaching the altar of sacrifice.

High Mass *coram pontifice* commenced at 10:30; the Venerable Dean Murphy acting as celebrant, Rev. Fathers Flannery and Kealy assisting at the throne. The choir, under the able direction of Miss M. O'Meara, rendered Concone's Mass very effectively and sang very pious and well-finished selections at the offertory and Communion.

After High Mass His Lordship spoke to the children on the importance and dignity of the sacrament they were about to receive and the preparations necessary for obtaining all the graces attached to the sacramental bestowing of the gifts of the Holy Ghost. Confirmation was then administered, after which the Bishop addressed the children on the obligations they had contracted and the virtues they bound themselves to practice during the remainder of their lives. His Lordship then spoke to the congregation, congratulating them on the beauty and grandeur of their new church and on the splendidly constructed new altar which had been blessed that morning.

Vespers commenced at 4 p. m. Rev. Father Flannery ascended the pulpit and delivered an eloquent sermon on the blessing of a bell, taking for his text the words of St. John the Baptist, "I am the voice of one crying out in the desert; prepare the way of the Lord." The reverend preacher said that the Christian bell is for the people of this world what the precursor was for the people of Judeah. It called people to repentance, spoke to them of death and judgment, and reminded all within its hearing that we are not made for this world, that, as St. Paul says, we have not here a lasting habitation, but that our conversation is in Heaven. This world, he continued, is a desert; a place of exile, a vale of tears; but through God's infinite mercy a voice is heard to cheer us in the desert. As the poet said:

Hark a glad voice 'tho' lonely desert chimes,
Prepare the way; a God, a God, appears.

The voice of the parish bell is heard over the glittering roofs of populous cities, in the busy mart of town and village, on hill and vale, in the lonely country districts where no other sound is heard. The men of business, or it may be, the votaries of pleasure hear its warning voice or its lugubrious sound and are startled as though God Himself had spoken. It is the Christian bell which preaches from the house-tops and cries out in the language of the Apostle, "What does it profit a man to gain the whole world if he suffer the loss of his own immortal soul." The parish bell announces the passing of a soul to eternity, or when tolling out the funeral death-knell proclaims that a soul has departed this life and is now before the dread tribunal of Him who judges every man according as he hath done, whether good or evil. But its lessons are not always of the gloomy character. It symbolizes the apostles whose voices were heard over the earth. It recalls the Church of God which is the voice of God, and which all must hear—"he who hears you hears Me." It takes the place of the Good Shepherd and pastor of souls, warning and reproving in season and out of season. It has its cheerful and pleasant awakenings in store for men of good will, continuing the refrain of the angels who sang on the first Christmas morning "Gloria to God on high and peace on earth to men of good will."

After solemn benediction by His

Lordship the ceremony of the blessing of the bell commenced. Bishop O'Connor, with attendant priests and acolytes, advanced to the eastern nave, where the large bell was suspended, Rev. Father McLae acting as deacon and Dean Murphy as sub-deacon. Meanwhile Rev. Father Kealy took up a collection, which amounted to \$150.

After the solemn ceremony of the blessing of the parish bell Bishop O'Connor spoke for more than one half hour on the meaning and significance of the ritualistic observances prescribed by the Church and invariably used on such solemn occasions. His Lordship reminded the people of the lesson that would be announced to them three times each day when the Angelus would ring out the history of the Incarnation of the Son of God and call each one to lift up his heart in thankfulness and in love to God for mercy and pardon for the past and grace and blessing and plentiful assistance in the future.

His Lordship finished a beautiful address by imparting his blessing to all, when the large congregation slowly filed out of the church charmed and delighted with the day's proceedings. The parish bell, weighing 1200 lbs, and the beautiful new altar are the gift of Mr. John Barry, of McGillivray, and cost \$1,000.

Let our rich Catholic farmers obey the voice of the Good Shepherd—let them go and do likewise.

CONFIRMATION IN SIMCOE.

Since the Reformer, August 27, 1891. The late comers at St. Mary's Church last Sunday morning were obliged to content themselves with a view of its interior. The interior was filled to its utmost and certainly looked its prettiest.

At 9 o'clock His Lordship Bishop O'Connor celebrated Low Mass at which he administered confirmation to several candidates for confirmation who received Holy Communion. At 10:30 they re-assembled and an hour was spent by the Bishop in testing their knowledge of Christian doctrine. At the conclusion of the examination the celebration of High Mass was commenced by Rev. Father Corcoran of La Salette in the presence of a congregation as large as it possibly could be. His Lordship assisted at the Mass in cope and mitre and was attended at the throne by the Rev. D. Cushing, C.S.B., President of Assumption College. After Mass the sacrament of confirmation was administered to fifty-six candidates—His Lordship addressing the candidates before and after its administration and giving, to the boys confirmed, a pledge against the use of intoxicants until they should reach the age of twenty-one. The ceremony concluded by the presentation to the Bishop, on behalf of the congregation, of an address the reading of which was well effected by Mr. W. E. Kelly.

Notwithstanding the rain the church was again filled at the evening service. Rev. Father Corcoran officiated. Vespers concluded His Lordship choosing as text the words of the Virgin Mary, according to St. Luke, "Henceforth all generations shall call me blessed," delivered an admirably clear instruction explanatory of Catholic veneration and love of the Blessed Virgin.

The musical portion of both services was good. Miss Ellie O'Mahony ably presided at the organ; whilst the choir, under the efficient leadership of Mr. R. H. Nicholls, and assisted by Miss Allie O'Brien, Hamilton, contralto, and Mr. E. Vary, basso, gave a splendid rendition of Borde's Mass in F. The offertory solo was Wiegand's beautiful composition "O Heavenly Father," of which Mr. Vary gave a very feeling interpretation.

In the evening the choir was still further strengthened by the assistance of Miss Ada DeCrippen, whose solo effort was Rodney's "Calvary." This was an artistic rendition by a charming singer. Miss Belle Tisdale also kindly assisted and accompanied several of the soloists with great taste and skill.

The sanctuary and altars were beautifully decorated under the tasteful supervision of Mrs. Albert Chanda, and elicited much admiration.

Following is the text of the address presented by the congregation:

To the Right Rev. Denis O'Connor, C. S. B., D. D., Bishop of London:

MY LORD.—We have been told that Your Lordship does not care to receive "addresses." On the occasions of future visits then, My Lord, we will not present any. For we, for the most part, are farmers, more used to guiding the plough than the pen, and of us the writing of an address demands more or less of an effort.

But this, My Lord, is a special occasion. It is the occasion not only of the visit of a new Bishop, but it is also the first official visit of a Bishop to a new parish—the youngest in the diocese—the latest to rise from the standing of a mission to the parochial dignity and its rights. And we are proud of our new dignity, and may be a trifle jealous of our new rights; and when we came to decide the question "Address, or no address?" we found that we were still too human to give up our right as a full-grown parish, to present an address to day—still too human to give up this right even to please Your Lordship. And so we made the effort, and have come with it feeling confident, however, from what we have heard, that Your Lordship will be more pleased to gratify us than to be gratified by us.

To us, My Lord, you do not come a complete stranger to-day. Some of the children of the parish have spent years in the college of which Your Lordship was for so long a period the President, and, through them, the name of Father O'Connor has long been well known in many of our homes. It was, therefore, a special pleasure to many of us to learn that Father O'Connor was named to succeed Bishop Walsh; because we foresaw that sooner or later we should

greet as Bishop—and in our own parish church—him whom our children so admired and respected; and whom, through our children, we too had been led, in some measure, to know and to equally respect and admire.

But, My Lord, we must not tire you. When we say that we are glad to greet and welcome you—when we say that we are glad to have you as our Bishop, and when we say that we hope long to have you as our Bishop—believe us to be sincere; and let us hope that Your Lordship will never regret to have us amongst your flock; and will always find the members of the parish of Simcoe loyal subjects and good Catholics.

After the long ceremony we will not expect a formal reply. Just a few words of encouragement and Your Lordship's blessing. Signed on behalf of the congregation, Geo. E. Foster, Bernard Barnes, Daniel O'Mahony, John Smith, sr., Bernard McNally, John O'Hearn, James Smith, sr., John Murphy.

DIOCESE OF HAMILTON.

On the feast of the Assumption of the Blessed Virgin a reception and profession of Sisters took place at St. Joseph's Convent. His Lordship officiated, giving the habit to the postulants, Miss Sullivan, and receiving the profession of Miss Filgiano.

On Sunday, the solemnity of the Feast of the Assumption, being within the octave of St. Lawrence, the Bishop visited St. Lawrence Church morning and evening. Solemn Mass was celebrated by the pastor, Father O'Sullivan, Father McEvay acting as deacon and Father Buckley, of Owen Sound, as sub-deacon. The Bishop preached after the gospel on the subject of the Assumption and in the evening spoke on the life, labors and virtues of St. Lawrence.

A grand picnic of all the Catholic children of the Separate schools took place at Dundurn on Thursday afternoon, 27th of August, which is thus described by the *Hamilton Times*:

The picnic of the Separate schools which took place yesterday afternoon at Dundurn can safely be set down as one of the most delightful which have been held in that delightful park during the season of 1891. The street cars on York street were kept busy bringing the youngsters and their friends to the park, and the service was in every way satisfactory. The attendance was very large, including as it did the pupils of the seven schools, namely De La Salle Academy, Sacred Heart school, St. Mary's, St. Patrick's, St. Thomas, St. Vincent's and St. Lawrence's. The clergy, of course, was represented, prominent amongst those on the grounds being Rev. Fathers Coty, Haley, Clarkson, Donnelly, Hinehey, Bishop Dowling, accompanied by Rev. Father McEvay, also drove up and spent an hour or so watching the various amusements of the occasion. That the pupils entered heartily into the sports prepared for them goes without saying. There were a couple of base ball matches, and the fun which the boys extracted out of them did the onlookers good. The races for the boys and girls were keenly contested, and the only trouble was that the number who presented themselves in each competition was so large that they could not, with any degree of comfort, start at once, so that the events were multiplied.

The match between the pupils of St. Mary's school and the pupils of St. Patrick's school was as lively an exhibition of base ball as has been seen at Dundurn this season. The match resulted in favor of the St. Patrick's team by a score of 5 to 3. Only five innings were played.

Another match took place between the Excelsiors (St. Mary's school) and the Imperials (picked nine). This was umpired by Mr. J. P. Cummings, and resulted in favor of the Imperials by 4 to 3.

The boys had looked forward with anticipations of pleasure to the tug-of-war between St. Mary's and St. Thomas' schools. The teams consisted of ten, and St. Mary's had little difficulty in winning.

Between 5 and 6 o'clock a very pretty sight was witnessed on the green. The kindergarten class of St. Joseph's Convent, to the number of nearly fifty, went through some of their graceful movements, singing, the while, many of the beautiful songs taught them by their clever teachers. As the little ones—none of whom ever knew what it was to have a home, in the general acceptance of the term, sang "Home, Sweet Home" as only sweet childish voices can sing it—there were many moist eyes in the vast concourse of listeners. It was a scene which will long dwell in the memory of those who heard and saw the little orphans.

Sunday, August 30. At High Mass to-day in the cathedral Rev. Father Collins of Toronto officiated and an eloquent sermon was preached by Rev. Father McBrady of St. Michael's College.

Rev. Chancellor Craven, of St. Patrick's church, returned home on Saturday much improved in health, to the great joy of his many friends.

RE-OPENING OF SCHOOLS. All the schools resumed studies on Tuesday, the 1st inst., including Loretto Convent, and the De La Salle Academy, a department of which is to be occupied by students entering on a classical course, to be conducted by Rev. Father Clarkson, late professor of Munroe College, Limerick, Ireland, a learned gentleman who has been for several years preparing students for Maynooth and for the Royal University

of Dublin. Father Clarkson is prepared to give a special course to students desirous of taking degrees at the Catholic University of Ottawa.

LATEST CATHOLIC NEWS.

Cardinal Lavigerie has begun in France an active agitation in favor of a full acceptance of the Republican form of government and of Republican principles by the Catholics.

Among the Cardinals there are several who distinguished themselves in the army in their early years. Cardinal Lavigerie was once a lieutenant; Cardinal Howard formerly held a commission in the Life Guards, and the Cardinal-Archbishop of Pesh was in youth the smartest of Austrian hussars.

The new Archbishop and Patriarch of the Russian Church is Sergius, lately Bishop of Bessanien. He threatens to persecute all who do not belong to the Schismatical Church more bitterly than his predecessor, Archbishop Nicanor, who died about four months ago.

Viscount St. Cyres, son of the Earl of Iddesleigh, and grandson of Sir Stafford Northcote, who was the first to bear the title, has joined the Catholic Church. His conversion was announced some time ago only to be denied. It is now announced with authority.

Mr. Gladstone, the Duke of Norfolk and the Marquis of Bute were among those who wrote congratulating Cardinal Manning on the celebration of his eighty-third birthday. A congratulatory message was also received from the Irish Parliamentary party through the whip, Sir Thomas Gratton Esmond.

The loss of the Vatican treasury, through the imprudent management of Mgr. Folchi, is said to have reached 20,000,000 lire or \$4,000,000. This is, of course, deeply to be deplored, but the Catholic world would certainly make it good to the Holy Father if appealed to for this purpose.

The heroic Cardinal Lavigerie, the Archbishop of Carthage, has his tomb ready in his cathedral when God pleases to call on him. It bears this inscription: "Here lies he who was Cardinal Lavigerie, and who is now nothing but dust. Pray for him." The Cardinal says: "Only the date of my death is wanting to complete the legend."

Berg, who figured in Columbus, Cincinnati and Indianapolis as a bogus monk, and a scaly customer generally—although warmly welcomed by Protestants when he joined them in the character of a fresh "Convert from Romanism"—must be near the end of his career. In Cincinnati, quite recently, the police judge sent him up for four months for late exploits that would not bear the light.

Among those who were introduced to the Holy Father with Mr. Mercier was Mr. Robert Ness, of Huntingdon, who was one of the Mercier party during their recent visit to Europe. Mr. Ness is a good Presbyterian and a Scotchman; his presence with the Mercier party in their Papal visitations was, therefore, highly interesting to himself. Mr. Ness describes his visit as one that he would never forget as long as he lived. He was with the Pope when he was introduced to the Pope, and was introduced by Mr. Mercier as a Scotchman and a Protestant. He shook hands with His Holiness, remarking with his keen Scottish perception that the Pope is a somewhat clever man, keen-eyed and keenly alive to the impressions he might make upon those with whom he spoke. In the course of his remarks His Holiness said he had heard of Canada and of her progress, but of course it was God's country, and God's people always prosper. This introduction was a rare chance, Mr. Ness said, as many hundred persons were waiting to merely pass by and salute His Holiness.

DELORE SEPARATE SCHOOL.—This small and recently established section has made a very good record at the entrance examination, reflecting great credit on the skillful teacher in charge—Miss Maud Macaulay, of Trenton. In December the Public and the Separate school each sent one pupil; the first failed, while the Separate school pupil was successful. Each school sent four in July last; all from the Public school failed, while all from the Separate school passed, one gaining a diploma for being among the three best of the thirty-eight who wrote. May this good work continue!

The Western Fair.

The enviable record of this great exhibition is known far and wide and it is a matter of the greatest concern to the people of London that this meritorious undertaking should receive the support which it justly deserves. Special attention has been directed to the advancement of the several classes and we are informed that the prospects are exceedingly bright for the most successful show ever held in London. Several new features have been introduced this year, among which may be mentioned the working Dairy in which will be demonstrated the latest and most improved methods of manufacturing butter. A little of everything is necessary to insure the success of the show, and consequently special attractions of the highest order have been secured at great expense and trouble, so that the public may depend on witnessing a programme unsurpassed by any exhibition in Canada. One of the leading features of this year's fair will be the Society's procession on Monday, Sept. 7. Don't miss it.

Our Hired Girl.

Our hired girl, she's Elizabeth Ann; An she can cook best things to eat; She is put dough in our pie pan.

TONIA.

Mary Louise Sandrock in Catholic World. In the women's work-room of the Warham Penitentiary there were two or three dozen women languidly at work.

all claims on her hereafter. You must promise never to seek any communication whatever with her. In that case, I am willing to take her in my own hands, and care for her in all respects as if she were my own daughter.

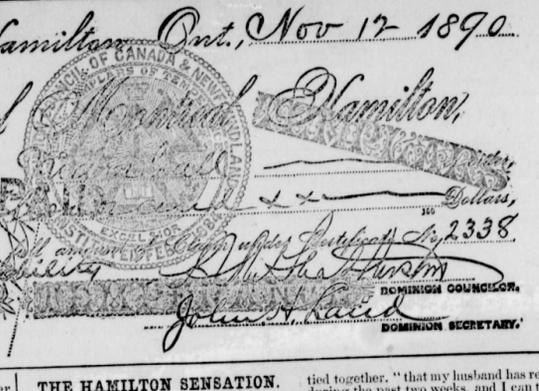
He paused. The mulatto trembled violently, her eyes dilated, but she still said nothing. "There is another thing," he continued; "a negro called John Hunter, a short-term man, who will be out in a few days, wants to take your little girl with him. He wants to turn over a new leaf, and he says she would keep him straight. It is a risk for the child, but in some respects it would be better for her to be with her own kind."

Tonia, he said, "but now run away for a while." John Hunter, grumbling loudly at the child's decision, was ordered back to his work. Rosa still stood, silent and motionless. Mr. Sefton looked at her very sadly and pitifully for a moment. When he spoke his voice was very gentle.

"Rosa, I am sorry for your grief; but the child has decided, and I trust it will be for the best. I solemnly promise you to love and cherish her as if she were my own. Now, will you sign this paper?" She took the paper mechanically and read: "I solemnly promise never henceforth, in any way, to attempt to hold communication of any kind with my daughter Antonia, who is hereafter to be known as the daughter of Charles Sefton, superintendent Warham Penitentiary."

superintendent seemed to make her even better liked. She loved to spend hours in the workshops, fascinated by the whirr of the machinery, watching with deep interest the long lines of busy, silent men. None were too abstracted, however, for a kindly glance, a smile, a half-whispered word for the child. Her influence was great even with these lawless characters; for in spite of the fact that a face of the Nero type, or of that of the utter sensualist, is not infrequent among them, there are more countenances that display weakness of will or good-natured irresolution in the penitentiary inmates than faces which show complete and hardened depravity.

THE HAMILTON SENSATION. THE CASE INVESTIGATED BY A GLOBE CORRESPONDENT. THE FACTS FULLY VERIFIED BY ONE OF THE MOST REMARKABLE CASES ON RECORD—A MAN PROCLAIMED BY EMINENT PHYSICIANS PERMANENTLY DISABLED FULLY RECOVERED—FACSIMILE OF THE CHECK FOR \$1,000 PAID BY ROYAL TEMPLES OF TEMPERANCE FOR TOTAL DISABILITY—HUNDREDS OF VISITORS.



Tonia, he said, "but now run away for a while." John Hunter, grumbling loudly at the child's decision, was ordered back to his work. Rosa still stood, silent and motionless. Mr. Sefton looked at her very sadly and pitifully for a moment. When he spoke his voice was very gentle.

which affo... from over... of steel for... John A... dispenser... that he la... such a dea... all that wa... had sold... had since... had sold... told of sev... that had... Webster, at... certain m... is now... corner of... boxes of... greatly in... Mr. Bar... who had... effects o... given up... spoken h... ready l... Other dr... One th... with the... the light... These pil... or by the... he had o... Dr. Willis... or Morris... ST. DO... I... The r... sweets... devotion... is one o... whose c... afford a... of the C... again p... him who... his natu... could l... have e... entium... are hap... mist of... dissipat... is illum... of the n... vant o... 1170 at... theodic... and no... birth l... brought... in its wh... which... of the b... the lat... through... youth l... remark... and a... the ag... public... mother... conviction... of St. M... in herit... tion for... money... behalf... spent, h... his bec... one, p... for a h... habit... Austin... Super... tion of... after t... Osma... sent l... tille, r... to M... Mr. Jo... pass... one fo... heres... Chru... We h... origi... that t... the W... held... Prin... Two... who... They... body... than... their... Holy... and... the co... dom... in l... up l... to d... Bist... from... favo... Let... from... the fa... the wo... pen... from... an... his... the... ha... me... jer... of

The Catholic Record.

Published Weekly at 181 and 183 Richmond Street, London, Ontario.

Price of subscription—\$2.00 per annum.

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

REV. WILLIAM FLANNERY, THOMAS COFFEY, Publisher and Proprietor, THOMAS COFFEY.

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

Rates of Advertising—Ten cents per line each insertion, adage measurement.

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

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

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

Persons writing for a change of address should invariably send us the name of their former post office.

London, Saturday, September 5, 1891

THE HOUSE OF LORDS AND HOME RULE.

It is now so certain that Home Rule for Ireland will come in the not distant future that it seems an utter absurdity for the Tory Government to attempt to stem the current of popular opinion.

The constituency of Lewisham, in which the most recent election took place, went Tory, as its antecedents led every one to expect would be the case; but the reduction of the Tory majority by eight hundred in such a Tory stronghold is a sign of the tendency of popular opinion to which the most ultra among the Tories cannot close their eyes.

Lord Salisbury still professes to believe that the cause of Home Rule will not gain the day. His nephew, Mr. Balfour, has put forward his half-measure of government by County Councils, such as obtains in England and Scotland, but this will not satisfy the aspirations of the Irish people, who desire real self-government, such as is enjoyed in Australia and Canada.

The half measures of Lord Salisbury and Mr. Balfour will not meet the demand; and the verdict of the constituencies must have convinced the most ultra Tories by this time that such is the case; and the lesson might be learned even from the result in Lewisham.

But Lord Salisbury in a recent speech stated that the popular verdict will be frustrated "by the play of other parts of the Constitution."

The plain meaning of this is that the House of Lords will set itself as a barrier against the tide of popular opinion: that the Lords will presume to reject what the House of Commons, backed by the people, will peremptorily demand.

Mr. Gladstone has taken up in its proper sense this bombast of the British Premier, and in a letter to the Liberal candidate, who was defeated at Lewisham, he boldly meets the issue as presented by Lord Salisbury. During the by elections the will of the people of the three kingdoms has been unequivocally expressed, and to their will Mr. Gladstone appeals with confidence, demanding whether their judgment is to be lightly overborne. He says:

"It is for the constituencies to decide how to receive this threat to overbear the judgment which has during the last four years been so unequivocally declared. I trust you will be enabled to show that the sense of the people, so evident elsewhere, is shared by the metropolis, and that the electors of Lewisham will perform their share in closing a controversy injurious to every interest of the Empire."

It is not the first time that the Lords have thought it fitting to oppose the expressed will of the people, but they were forced to yield, and they will equally be forced to yield now. They attempted to oppose the disestablishment of the Irish Church, and a deadlock was the consequence, but their opposition was fruitless, and it will be equally so in the present crisis.

The question of Home Rule for Ireland is too serious a one that the Lords should attempt to thwart the wish of the nation, and if they make the effort, the ugly question may and will arise, "of what use is the House of Lords itself?" And by the time this question is answered the popular voice may sweep it out of existence.

Nothing is more certain in the world of politics than that the unmistakable verdict of the people at the coming general election will be in favor of Home Rule, and the Lords cannot be allowed to stand in the way of its passage.

Tory papers are condemning

Mr. Gladstone for daring to insinuate that the voice of the people must prevail over that of the Lords; but the London Daily News, which is the mouthpiece of the Liberals, does not shirk the issue, and in its issue of the 23rd inst. expresses its joy that Mr. Gladstone has promptly taken up the issue which Lord Salisbury has raised. It says:

"We shall be surprised if even Home Rule does not recede to the background before this impudent attempt at dictation, and if the country does not send such an overwhelming majority to Parliament as will effectually frighten the House of Lords into submission and curb Lord Salisbury's tongue."

It was to such plain-speaking as this that the House of Lords succumbed before now, and it cannot be doubted that it will have to succumb once more.

THE REVISION QUESTION.

The revision of the Presbyterian Confession recommended by the committee to whom the matter was referred, does not appear to have given satisfaction to either party. Professor Warfield, who represents the standard party, and who occupies the chair of Dogmatic Theology in Princeton, protests in the July number of the Presbyterian and Reformed Review against the proposed "radical revision of the third chapter," which, he says, lowers and lessens the expressions of one of the essentially involved doctrines of Calvinism until it is all but expunged."

The Professor objects also to a reconstruction of the section on infant salvation. He says we may have a personal belief in the salvation of infants; yet that there is no such clear and direct scriptural warrant for it as will justify the assertion of it dogmatically. The New York Independent, on the other hand, points out that the very chapter which has been so revised as to bring out Dr. Warfield's protest "is the very chapter which 106 out of 134 presbyteries desiring revision pointed out as the chapter which ought especially to be revised. A protest against the proposition to revise this chapter is a protest against all revision."

The difficulty under which the Church seems to be laboring now is that those who desire to have the Confession revised expressly indicate that it is the strong Calvinism which ought to be modified, as this is the feature which creates so much discontent at the present day, and which the majority of the clergy now have tacitly agreed to ignore in their pulpit teachings. It is this extreme Calvinism which the people just now are not willing to believe, and which has been the real cause why thousands have left the Presbyterian Church, many giving, as a reason for so doing, the absurd consequences to which the Calvinistic theories tend. Some of those who have in consequence left the Church have gone into the ranks of other Churches, but more, like Bob Ingersoll, have gone into open infidelity, and have vindicated their course by declaring that they will not accept a doctrine which makes God a tyrant.

These people forget that Presbyterianism is not Christianity; but they seem to be unable to separate genuine Christianity from the burlesque which John Calvin invented and called by this name.

The Revision Committee might have entirely eliminated Calvinism from their creed; and probably they would have done so were it not that while they were aware that it was to its Calvinism that the advocates of Revision objected, nevertheless even those who were the loudest in calling for the Revision united with their opponents in passing a resolution that no change of doctrine should be made. Such a resolution hampered the Revising Committee, for it was incompatible with the changes which it was expected should be made.

The strangest thing in the whole transaction is that it did not strike the members of the General Assembly as an inconsistency to demand doctrinal changes, yet in the same breath to insist that the doctrines should remain unaltered. The committee took a course of its own under the circumstances, and recommended, indeed, some doctrinal changes, but not such as would satisfy either party. One party believes that they exceeded the instructions given them, while the other is of opinion that they have only succeeded in making matters more obscure than ever.

It is a curious fact that in the discussions which have taken place on this question, and on the case of Dr. Briggs, which is another of the questions which are at present troubling the United States Presbyterians, those who insist

most strongly on the necessity of preserving a standard of faith, to which all clergymen shall be bound to adhere, do not take this stand on the ground that the Church should teach unalterably the truth of God, but that the individual preacher should not claim the "patronage and privileges of the Church" while he is teaching a doctrine which differs from the Church standards.

Thus Dr. Halstead, in the Western Christian Advocate, laid down recently the following principle as being that on which the Protestant Churches are now instituting heresy trials, and insisting upon the submission of their preachers to their creeds. The Doctor says:

"No preacher has any right to invade his Church with 'strange doctrines,' and still claim the patronage and privileges of that Church. There are rights and just means by which the errors of creeds may be eliminated and the truth substituted. No member of any leading Protestant Church is deprived of an equal opportunity with all the others to make all wise and necessary fundamental changes in the body; but this opportunity must be used in the way by which all changes are safely made."

It will be seen that it is not proposed to make changes in accordance with any teaching of Christ, but according to the whims and fancies of those individuals who can succeed by caucusing to control a chance vote in the governing body of each Church.

This doctor, indeed, insinuates that thus truth will be substituted for error; but it is much more likely that error will be substituted for truth, or one error for another. But what are we now to think of the cry which has been hitherto raised against the Catholic Church for laying down her doctrines clearly and authoritatively instead of giving full play to the fancies of every private individual with his doctrinal hobbies?

Protestantism is itself now obliged to abrogate its own theories, and to acknowledge that there can be no Church without exercising real authority over its members, and especially over its clergy. Thus the necessity of an infallible guide is conceded, as otherwise the members of the Church must be "carried about by every wind of doctrine," a state of affairs which, according to St. Paul, the Church of Christ was especially instituted to prevent.

CONVENTION OF NATIONALISTS.

Among the American despatches of Friday last we read that "John Fitzgerald, of the Irish National League of America, has issued an address calling for a meeting at Chicago on October 1 and 2 next. The address calls for the co-operation of all friends of the Irish cause, and says one object of the convention is to examine into the present and past relations between the League in America and the leaders of the National movement in Ireland, with a view to placing them on a better and more satisfactory basis."

In the beginning of April, 1890, a meeting of delegates of the Irish National League was held in St. Louis, Mo., under the presidency of the Hon. John Fitzgerald. At that meeting it was resolved to hold a convention in the month of September or October. The city of Baltimore, Md., was chosen as the place best suited for the assembling of delegates and members from the United States and Canada.

On the second day of the meeting a despatch was cabled to Mr. Parnell advising him of the action taken by the delegates and requesting the Irish leader to cable a reply fixing the date for the holding of a general convention at Baltimore. The delegates waited and waited—day after day they waited; still no reply came from the sphinx, the mysterious guide and leader of the Irish people at home and abroad. What was the matter? What reasons had the wily chief for not sending an immediate fiat, and appointing the day and date and naming the members of Parliament—whether Dillon or Sexton or O'Brien, or his own gracious majesty the uncrowned king, who would grace with their presence the grand convention and with their studied and practiced eloquence electrify it? What were the reasons which determined Parnell and his associates, if he consulted them (which is doubtful), not to have a convention in Baltimore or any other place? The natural dread, we fancy, of an explosion at such convention—the fear of wild exclamations of threats of war and of wilder and more fierce denunciations of the assassins of Dr. Cronyn, who was so brutally murdered in Chicago. The prospect of the convention breaking up in confusion and violence, if not worse, determined

Parnell to have no convention in Baltimore. Therefore the delegates returned from St. Louis to their homes, without any information as to whether a convention should be held that fall or should be held at any time, under orders from Mr. Parnell and his party.

About six weeks after the meeting in St. Louis Hon. John Fitzgerald received a letter from Mr. Parnell stating that owing to divisions in the organization in America it was more advisable to hold no convention, but that henceforth all contributions, instead of being sent to the Rev. Treasurer, Dr. O'Reilly, of Detroit, should be forwarded immediately and directly to Dr. Kenny or Mr. Webb, secretaries, in Dublin, Ireland.

The fact of Mr. Parnell displacing Father O'Reilly by his own authority, without consulting Hon. John Fitzgerald, or anybody else, showed exactly where Mr. Parnell stood and where the whole organization of the Irish National League of America stood. Mr. Parnell was all: the National League of America and branches that sent to him their hundreds of thousands annually were nobodies. He could treat them all with the contempt of his silence, or he could displace and degrade their most trusted officers and staunchest members at his own sweet will.

Dr. C. O'Reilly sent home to Dublin the remaining \$9,000 he held in the treasury; and there was an end to the Irish National League in America.

The League had no motive or reason of existence other than to collect funds and assist the Irish tenant farmers in their struggle with landlordism, while also, by means of the same funds, talented and patriotic members of Parliament would have the necessary supplies for all expenses incidental to their presence in the House of Commons and prolonged stay in London.

When Mr. Parnell dismissed the Rev. Treasurer of the League it was a virtual acknowledgment that he had no further confidence in the League. This was very evident also from his ignoring their demand for a convention to be held in Baltimore. When Messrs. John Dillon and Wm. O'Brien came to Philadelphia and New York last September they took no cognizance of the Irish National League, but went on lecturing and raising funds independently, as though it had never existed.

Now a federation is established in New York, with Thomas Addis Emmet as President and the famous Catholic banker, Eugene Kelly, acting as Treasurer.

Is it not possible for all well-disposed Irishmen to send their contributions to Mr. Eugene Kelly, or for all branches of the late League to request their Secretaries to open communication with Mr. Thos. Addis Emmett, and obtain all necessary information?

We have reasons to be apprehensive that if a convention is held in Chicago, as Mr. Fitzgerald suggests, that trouble will ensue. The factions in Chicago are more bitterly opposed to each other than they are in Ireland. No doubt a majority in that city, as in all others on this continent, are in favor of the new federation, and will be found on the side of Dillon and O'Brien, of Thos. Sexton and Justin McCarthy and of all the priests and Bishops in Ireland and America; but there is also in Chicago a formidable body in favor of Parnell, having for leader and chief instigator the editor of the Citizen, with all his bold and fiery eloquence.

We are of opinion that a convention such as proposed by Hon. John Fitzgerald would lead to scandal and riot. We are of opinion, too, that emissaries from Balfour and Salisbury would be there in the guise of patriots, fanning the embers of discord and helping to lead to some catastrophe that would shock the English people and do infinite injury to the cause of Home Rule in the approaching general election. We are strongly of opinion that no such convention should be held in Chicago.

If the National League still exists, as stated by Mr. Secretary Sutton and others, then let its provisions made in St. Louis be carried out, and let the convention of Irish Nationalists be held in Baltimore. If the League does not exist, then John Fitzgerald has no more right or authority to issue an address calling for a convention than any other man living.

But Chicago with its physical force promoters, its fiery orators, its paid emissaries and spies of Downing street is the very last city in America where such a convention should be held.

A cable despatch states that the Pope is preparing an encyclical on the different forms of Government, his object being to show how much the nations are indebted to the Church for conciliatory settlements of differences.

THE TYRANT BALMACEDA DEFEATED.

The despatches up to Friday last described the situation in Chili as gloomy in the extreme for the Catholic party. It was stated that reinforcements had been constantly arriving at Valparaiso to strengthen Balmaceda's forces, which already numbered 20,000. He had established a line of defence, which it would be impossible for General Canto to break through. Again, it was reported that Canto's army, which landed near Valparaiso for the purpose of storming, was attacked by the enemy, its retreat to the ships cut off, and that all the insurgent forces had surrendered.

This was sad news for all men who took an interest in the fate of a Christian people struggling for liberty against a usurper whose chief occupation while in power was insulting the Church and imprisoning priests.

Last Saturday's despatches gave the lie direct to these gloomy statements. It now appears that General Pinto appealed once more to the country, and, having landed any amount of rifles and ammunition, he found willing hands among the indignant peasantry to use both.

Balmaceda's troops were fiercely attacked all along the line, and after a stubborn resistance his line of defence was broken through. General Canto's volunteers pursued the fugitive army of the tyrant, who himself escaped, but five thousand of his subsidized mercenaries were slain on the battlefield and the city of Valparaiso surrendered to the victors.

The despatches conclude with the comforting assurance that the people of Chili have triumphed over the oppressors of their liberties and their religion and that there is an end to the reign of tyranny and infidelity in the Catholic republic of Chili.

THE HOLY COAT OF TREVES.

Our Toronto contemporary, the Christian Guardian, begins an editorial article on the Holy Coat of Treves with the statement that baseless legends "are used in Roman Catholic countries to interest and please the credulous," and the tradition that the sacred relic which is preserved at Treves as the seamless garment worn by our Blessed Lord, is placed among these baseless stories. In the same article we are told that "there is not a fragment of trustworthy evidence that this Holy Coat is the coat worn by our Saviour," and that nevertheless "thousand are ready to accept the silly legend as true and to believe there is religious merit in going to see this Holy Coat."

In last week's CATHOLIC RECORD we stated that there is no dogma of the Catholic Church in reference to the authenticity of this or of any other relic of our Lord or of any of the saints; yet we have no hesitation in declaring that there is the strongest possible reason for believing that the tradition of the Church of Treves in regard to this holy relic is well founded.

It has always been the practice of the Catholic Church to venerate relics of the saints, and this practice is founded upon the nature of our humanity. It is natural for us to cherish that which has belonged to those whom we love and venerate, and though Protestants have maintained that the practice is superstitious and idolatrous, they have themselves over and over again fallen into it. Thus it is officially announced that at the coming Methodist Ecumenical Council, which is to be held in Washington next month, there will be on exhibition papers "which were written by some of the early Methodist ministers," who are styled "the Fathers of Methodism." There will also be locks of their hair, spectacles which have been worn by them, and even a tea-canister which was once the property of Bishop Asbury. There will be also the razor cases of Rev. Dr. G. C. Roberts and Rev. Jacob Gruber, and a clothes-brush of Bishop McKendree, and a lock of hair of Bishop Asbury's mother.

We do not pretend that it is superstitious to preserve these mementoes, but we maintain that it is the height of inconsistency to charge Catholics with idolatry or superstition for preserving with similar care the mementoes of Christ and His saints.

A decree of the Council of Trent forbids Bishops to offer relics of doubtful character for the veneration of the public, and as early as the twelfth century a similar decree was issued by Pope Innocent the Third. Surely the learned and pious line of Bishops who lived in Treves would have obeyed this decree if there had been any doubt of the authenticity of the holy coat preserved in their cathedral.

The tradition in Treves has been so constant and unvarying that there can be no reasonable doubt of the authenticity of this relic. It is a fact attested by history that when the Empress St. Helena visited Palestine in the beginning of the fourth century, she obtained many relics of the Passion of our Lord, including His Cross, the crown of thorns, the lance with which His side was pierced, the winding-sheet in which His body was wrapped, the nails which fastened Him to the cross, and His seamless garment.

Treves was at this time the western capital of the Roman Empire, and on her return to the city she presented to the cathedral the coat, one of the nails, and a portion of the crown of thorns, in the year of our Lord 324, and they have been preserved ever since with the greatest care.

In 1196 after the decree of Pope Innocent the Third, which forbade the public exposition of any uncertain relics, a careful examination was made into the evidence which attested the identity of these relics with those which had been presented by the Empress, and a legal document was drawn up and signed by a number of Bishops and clergy, and by the magistrates of the city attesting the fact, and this document is still in existence. There is no dogma of faith to oblige us to believe in the identity, yet as a historical fact there is no doubt about it, and it is most unfair for the Christian Guardian to pretend that there is no foundation for the tradition.

THE DOMINION CENSUS.

The census returns of the Dominion were laid on the table of the House of Commons on the 26th inst. They are very disappointing, as they do not show nearly so large an increase of population as was expected. The population in 1881 was 4,324,810. In 1891 the population is reported at 4,823,344, the increase in ten years being 498,534, or 11 1/2 per cent. The following are the figures for each Province:

Table with 5 columns: Province, 1881, 1891, Inc., P. C. Nova Scotia, 440,572, 450,523, 9,951, 2.25. New Brunswick, 321,253, 321,254, 1, 0.32. P. E. Island, 198,831, 204,788, 5,957, 3.00. Quebec, 1,359,027, 1,488,586, 129,559, 9.53. Ontario, 1,926,922, 2,112,989, 186,067, 9.65. Manitoba, 62,299, 131,412, 69,113, 111.00. Assiniboia, 25,515, 61,487, 35,972, 140.98. Alberta & Saskatchewan, 49,459, 92,757, 43,298, 87.56. Unorganized Territory, 39,131, 32,168, 1,237, 4.90. Totals, 4,324,810, 4,823,344, 498,534, 11.52.

The increase for the decade falls far short of that of the preceding decade, which amounted to 638,214, or nearly 17 1/2 per cent. It is noteworthy, however, that great precautions were taken, in making the present census, to exclude non-residents, which was not the case in 1881. There is no doubt that this fact will account for a considerable part of the apparent difference between the two decades.

By the British North America Act, the redistribution of the representation of the various provinces in Parliament is made to depend on the decennial census. The number of members for Quebec is fixed at 65, and by dividing the population of that Province by 65 we obtain 22,901 as the population which in each province is entitled to be represented by one member in the House of Commons. As the population of Ontario when divided by this number gives 92 for quotient, which is the number of members to which Ontario is now entitled, the total representation of Ontario will be unchanged, though it is probable that when a new redistribution bill will be brought before Parliament the boundaries of many of the constituencies will be changed. Manitoba will be entitled to an additional member, but the maritime provinces will have their representation diminished. New Brunswick will lose two members, and Nova Scotia and Prince Edward Island one each.

When compared with the increase of population in the United States, our increase is very disappointing, and it has already caused much comment which is not calculated to impress us with the idea that the Dominion is as prosperous as it ought to be with the advantages it possesses.

The growth of Toronto has been phenomenal. In 1881 its population was 77,034, but it is now 181,220. This is an increase of 135 1/2 per cent. But when it is noted that this increase of population by 104,186 in ten years constitutes the largest part of the increase in the Province, the fact is not at all encouraging. The total increase of Ontario is placed at 186,067, which leaves for that of the Province, outside of Toronto, only 81,861, which is exceedingly small. Part of the population is due to the extension of the city limits, so that the actual increase is to

be reckoned as appear from the

According to the report of the Department of Agriculture settled decade. Yet Dominion has more than had total increase. There has certainly been an increase to the children of young men and women? These are to be judged elsewhere, to be one and a half and in ten years population of 5 ing immigrants, without increase, would Where has the There is but of tion. It has the population public. Canada to induce immigrants and it seems that with the intention found it more make their first States, and the have also from there than in the

We have here years of a great population of it into the United into New England has taken place when the figures weighed carefully the exodus from much short of immigration is much larger than the increase of that of Quebec. Nevertheless the Canadians into Canada is to be which we have have boasted, so be taken to mal at least, who ar

During the the progress of greater than d reaching 17 1/2 per cent as the new census therefore, that ward, unless which the cen responsible for any. At all ob portant problem to solve, and n undoubtedly, as their help toward any result, as t ment is to be population to p ing to other lar earning a respecta self itself ought this to its own still to have luc those strangers daily to take up mist.

It is to be inc ness of the inc provinces is The increase in 9,961, while in Prince Edward ridiculously low spectively.

TEACHER

Separate sch believe in the "Make hay w The religious greater or less tions holding m engage in vari cises calculated always fresh an their own efficien and to secure th of the schools Recently the R plete report of convention held ters of the Han we learn that d closed the Bro schools condu Teachers' Insti bers on a most scale. Details this pedagogic apply called, ar have sufficient that it was en may be necess assemblies held annual affairs, characteristic seek rather to

be reckoned at 19,196 less than would appear from the above figures.

According to the reports of the Department of Agriculture, 886,171 immigrants settled in Canada during the decade. Yet the population of the Dominion has not increased to much more than half of this figure.

whatever good works they perform. However, we consider it a duty to let the public know, from time to time, that our religious teachers are continually animated with the spirit of self-help and that they miss no opportunity of advancing themselves in that grand profession of teaching to which they have so nobly devoted their lives.

THE PHILOSOPHY OF PRAYER

There is in New York an Infidel association which exhibits a zeal worthy of a better cause, in propagating literature the purpose of which is to destroy faith in the doctrines of Christianity, and among the papers which have been recently circulated there is a short tract by Charles Stephenson entitled "The Logic of Prayer."

As the Infidels of the Bob Ingersoll school all maintain that prayer to God is useless and inefficacious, it was to be expected that the tract to which we refer should take the same view, and the only feature about it which deserves any serious consideration is its pretension to be a learned and philosophical view on the utility of prayer.

We have heard much during late years of a great exodus of the native population of the Province of Quebec into the United States, and especially into New England. That this exodus has taken place there is no doubt, but when the figures given above are weighed carefully it will be seen that the exodus from Ontario has not fallen much short of that from Quebec.

During the decade preceding 1881 the progress of population was much greater than during the last decade, reaching 17 1/2 per cent., instead of 11 1/2, as the new census shows. It appears, therefore, that our progress is backward, unless the different way in which the census has been taken is responsible for the apparent discrepancy.

It is to be remarked that the smallness of the increase in the maritime provinces is positively appalling. The increase in Nova Scotia is only 9.96, while in New Brunswick and Prince Edward Island we have the ridiculously low figures 61 and 197 respectively.

TEACHERS' INSTITUTES.

Separate school teachers evidently believe in the maxim of opportunity: "Make hay while the sun shines." The religious communities spend a greater or less portion of school vacations holding meetings, at which they engage in various professional exercises calculated to keep their methods always fresh and vigorous, to establish their own efficiency abreast of the times, and to secure the steady advancement of the schools under their charge.

We are told that "prayer makes God a changeable being. It implies that He will grant any favor we ask, whether He had previously designed to do so or not." The writer infers that "prayer is based on the changeableness of an unchangeable being, and is therefore valueless."

This mode of reasoning confounds together two things which are quite distinct. God's will is unchangeable; but it does not follow from this that He will that there should be no change in the condition of created things. There would be reason to call the will of God changeable if He absolutely willed an event to happen and afterwards as absolutely willed that it should not happen.

obtain from God what He is willing to grant, but which He might not grant unless we prayed for it. Belief in the efficacy of prayer, therefore, does not imply any mutability on the part of God.

The next argument to which we shall call attention is that "Prayer implies doubt of the wisdom of God. . . . We assume that such a blessing is best for us, and inform God of the fact. . . . Prayer assumes that God does not know what you want. . . . If God is a rational being, He can only treat such an assumption with contempt."

In this statement of the case, Mr. Stephenson entirely misrepresents, or at least mistakes, the philosophy of prayer. In praying to God we do not pretend to inform Him of anything which He does not know. The reason for the necessity of prayer arises from our need, and not from any lack of knowledge on the part of God. If we need a grace or favor it is in our nature that we should seek for it with earnestness, and this earnestness finds expression in fervent prayer.

THE PARNELL-O'SHEA MARRIAGE

"In a recent letter Archbishop Walsh uses this strong language: . . . Whatever may be the standard of morality before which Mr. Parnell may choose to regulate his course of life no section of the Catholics of Ireland—if their Catholicity had not been dragged into stultip by the poisonous doses administered to them day to day and in the columns of apostate journals—could stand in need of any words of mine to them. These two things must be kept in view—first, that adultery is a grievous and shameful sin, and consequently that the guilt of it, so far from being washed away, is but deepened and blackened when the sinners, instead of turning from their evil ways, deliberately enter into a public compact to continue their sinful career."

ARCHDIOCESE OF KINGSTON.

On Monday, the 17th inst., a very solemn and interesting ceremony took place in the Church of St. Francis Xavier, Brockville. It was the official installation of the Very Rev. pastor as Vicar-General. The spacious edifice, which was crowded to its utmost capacity, was decorated with festoons of red, white and blue, stretched between the massive pillars. The ceremony was performed by His Grace, the Archbishop of Kingston, assisted by Father Kelly, the Archbishop's secretary, Fathers Masterson, of Prescott; Duffin, Perth; P. A. Twohey, Westport; D. A. Twomey, Morrisburg; Kelly, Young; Spratt, Toledo; T. P. O'Connor, Burgess; Collins, Brockville, and Carson, Prescott. The service commenced with a procession of the clergy, headed by the altar boys from Dean Gauthier's residence to the church.

The church programme consisted of the recital of the Litany of the Blessed Virgin, which commenced at 7:30 p. m., and was followed by the benediction. The musical part of the service was very fine. The solos were taken by Miss Rose Braniff and Mr. George Dickson, both of whom acquitted themselves in a highly creditable manner. Immediately after the benediction, the trustees of the church proceeded in a body up the centre aisle to the altar, when Mr. John Murray presented His Grace with the following ADDRESS:

THE Free-thinkers' Association recently sent to the Rev. Father Lambert an invitation to deliver an address before their annual convention in New York. The Rev. Father considered that the object of this invitation was sent simply for the purpose of creating a useless controversy, and he very properly declined to accept. In his letter of reply he said: "I am always willing, under proper conditions, to give an account of the faith that is in me; but I cannot consent to become a part or an actor in your enterprising exhibition."

IS IT A FICTION?

A strange story is printed in the Paris *Eclair*, which does not generally give publicity to matters which are intended merely to make a sensation. This story, together with other sensational things which have been printed concerning the German Emperor, have angered him greatly, and a most unequivocal denial of them has been issued. The *Eclair*, however, states that the following is confirmed by unquestionable authority:

"On the night following the departure of the Imperial yacht Hohenzollern from England the crew was beaten to quarters, and was surprised to find the quarter-deck brilliantly illuminated. . . . An altar had been erected on the deck, bearing the Old and the New Testaments, and the Kaiser stood by wearing a white chasuble, with a crozier in his hand, and a black and white mitre on his head. He read the most warlike passages from the Testaments, and invited the crew to respond. . . . He then preached a long sermon on the duty of sovereigns to their people, the whole service lasting from 11 p. m. to 2 a. m. The crew was then piped below."

"At 5 a. m. the Kaiser appeared on the bridge in the uniform of the high admiral, looking extremely haggard, and addressing the commander, said: 'Sir, retire to your cabin. I shall take charge.' The commander replied: 'Sire, permit me to observe that we are in a dangerous passage, and that it is advisable for Your Majesty's safety, as well as for that of the crew, that a sailor remain in command.' The Emperor responded: 'Never mind, God will inspire me.' The commander bowed and retired. . . . The second officer remaining, the Emperor angrily bade him retire, the officer respectfully protesting. . . . The Emperor then said: 'You resist, wretched creature. You trouble the spirit of God which is in me. This is the vengeance of God upon you, dealing the officer a heavy blow on the cheek. The officer turned crimson, but remained until the Emperor seized him by the throat and tried to throw him overboard. In the struggle that followed the Emperor fell and broke his knee cap. . . . The sailors watched the scene, paralyzed with fear. The occurrence was one that cannot be forgotten. The Emperor howled with pain. His eyes started from their sockets. He foamed at the mouth. He swore terribly, and, in fact, displayed all the symptoms of madness."

"The officers, after a brief consultation, carried him into a cabin padded with mattresses. Nobody was admitted except the doctor and the Emperor. Men were necessary to help restrain him until his leg was banded, and a straight-jacket was put on him. The crisis lasted three days."

Miss Lizzie McCabe, Grafton. It is with feelings of the deepest regret that we are called upon to chronicle the death of Miss Lizzie McCabe, youngest and beloved daughter of Mr. Martin McCabe of Grafton, Ont., in her seventeenth year. The deceased was a lady well known in the Verdonville Seaside school, and received her education at the Public School and at the Model school, Cobourg. While completing her course at the latter institution in the fall of 1890 she contracted a severe cold, which returned home to Grafton at Christmas, and in the beginning of the present year took charge of the Verdonville school, teaching until July. The cold under which she was suffering settled on her throat, and she grew worse, until she finally began to prepare herself for the solemn change from time to eternity, and after leaving in pure resignation to the will of our blessed Lord, and surrounded by her relatives and friends, she peacefully and bravely took her flight to Paradise on Saturday morning, August 22. The deceased was a young lady of unusual literary attainments, and a pleasant and interesting conversationalist. It was the delight of her friends to meet her social intercourse, her knowledge of literature, and a cultured and refined taste. She was also an object being of a wide range. She was also an accomplished vocalist, and a valued member of the Grafton Catholic choir, her sweet voice often being heard singing the praises of God in the least of little church on the hill. The good parish priest, Rev. Father Larkin, irrepressibly administered the Blessed Sacrament to her a few minutes before her death. She was a devout member of the Lenten Society, Sacred Heart, always fulfilling the rules laid down by this holy society. During her studies at Cobourg and Toronto, and the short time she was engaged in teaching at Verdonville, she won the respect and love of both teachers and pupils, which was evidenced by the beautiful floral offerings, but gravely buried literally covered with wreaths and other floral tributes. Her funeral, which was one of the largest ever seen in Grafton, took place Monday morning, August 25, at St. Mary's church, where the solemn Requiem Mass was said by Rev. Father Larkin, assisted by a full choir. There was a large congregation present, and at the conclusion of the service the corpse was carried to the cemetery, adjoining the church, where, surrounded by weeping relatives and friends, her body was consigned to its last resting place. The sympathy of all those who had known and admired the virtues of the deceased is extended to her bereaved relatives. May her soul rest in peace! T. J. B.

OBITUARY.

Albert Gauthier, -IMPORTER OF- Bronzes, Church Ornaments, Chasubles, Altar Wine. Manufacturer of Statues, Stations of the Cross, Paintings, Decorations, Banners, Flags, Badges, Etc., Etc. 1677 Notre Dame Street, MONTREAL.

gift at Your Grace's disposal, in his promotion to the important office of Vicar-General of the Archdiocese of Kingston.

Nothing that has yet transpired in connection with this parish could be better appreciated than the confidence upon our beloved pastor of this mark of your esteem and confidence in him—an esteem well merited—a confidence that will never be betrayed.

If a long experience in the management of parishes, a stainless priestly career; zeal, energy and firmness in the performance of duty, and tact, gentleness and affability in dealing with his fellowmen; if, in a word, all those virtues that render the ministry of a priest successful and salutary could deserve a reward at the hands of Your Grace is, then we feel assured that our pastor merits the high office of Vicar-General. Being fully aware of these genuine qualities of Rev. Dean Gauthier, we were not in the least surprised that both the clergy and laity of your diocese warmly received the intelligence of this appointment, and were deeply thankful for it.

Your Grace had already and on many occasions shown in an unmistakable way your confidence in our good priest. He had been your faithful companion in your voyages and journeys, your obedient and respectful priest in the accomplishment of all your desires, and proved himself sincere and devoted to you at all times. As your Vicar-General we feel assured that he will display in a larger measure still the same devotedness to your person and to the good of the Archdiocese.

That Your Grace may enjoy for many years the fruits of this promotion, and that the wish of your people of Brockville and the object of their fervent prayers, be accomplished, we earnestly beseech you, your most obedient and devoted Vicar-General, to confer on our pastor, and through him on this parish, the blessing of St. Francis Xavier's congregation.

John Murray, P. Cavanaugh, W. J. McHenry, D. W. Downey, T. Brown, John C. O'Donohue, Wm. Branniff, J. Barnes, J. J. Curran, S. J. Geash, W. H. Brown.

WESTERN FAIR

London, Ont. Sep. 17th to 26th, 1891. CANADA'S FAVORITE. Live Stock, Agricultural, Industrial and Art Exhibition. Arrangements are complete for the largest and most exhaustive exhibit ever seen in Ontario. Entries are rapidly coming in. The first to secure the best spaces. The Art Exhibition will be magnificent and comprises pictures valued at £1,000 sterling. Special Letter Making, Cross-cut Sawing and Fire Engine Contests. The Attractions are without doubt simply immense. ENTRIES close in speed class Sept. 16th. In all other classes Sept. 15th. For Prize Lists and information address, CAPT. A. W. PERTE, THOS. A. BROWNE, President, Secretary.

On Wednesday, August 15, J. J. Nightingale, the respected President of St. Patrick's Branch, No. 12, Toronto, was united in holy wedlock to Mrs. Nightingale, one of the daughters of the late Rev. J. S. Grogan, chaplain of the Branch, in the presence of a large congregation—friends of the bride and groom.

E. B. A. Wedding Bells.

Resolved, That we, the members of St. Patrick's Branch, No. 12, having heard with pleasure of the marriage of our esteemed and beloved President, J. J. Nightingale, hasten to take this our first opportunity, to tender him our hearty congratulations and good wishes, and to express our hope that he and his bride may live and enjoy many years of prosperity and happiness in this world, and eternal glory in the next.

TORONTO'S GREAT FAIR.

An Immense Exhibit, and Large Number of Special Features. The wheel of Time has again revolved and in a few days Toronto's Great Industrial Fair for 1891 will be open to the public, and people will be again flocking to it from all parts of Canada and the adjoining States. The harvest has this year been good, and the attendance of visitors to the great Fair may therefore be expected to be very large. The entries in all departments are sufficient to completely fill every building on the grounds as well as the new ones that have been erected during the summer. The Dominion and Experimental farms are each sending very important exhibits, showing the result of practical tests in the various departments in which the farming community are specially interested. British Columbia and Manitoba are also sending much larger exhibits than heretofore. The live stock exhibit will be very fine. The list of attractions as announced in the official programme issued by the Association is a very long one and cannot fail to please the visitors, as there will be something of interest to see every minute of the day and every day of the Fair. The Fair will be opened by Major-General Herbert on the 8th of September, and closes on the 19th. The usual low rates and special excursions will be given on all the railways.

EVERY SKIN SCALP DISEASE, ITCHING, BURNING, SCALDING, CRUSTS, DANDY, OR THICK, WITH LOSS OF HAIR, FROM IRRITATION OF THE SCALP, WHETHER CAUSED BY EXCESSIVE WASHING, OR BY THE USE OF SHAMPOO, OR BY THE USE OF TOILET SOAP, OR BY THE USE OF TOILET WATER, OR BY THE USE OF TOILET CREAM, OR BY THE USE OF TOILET POWDER, OR BY THE USE OF TOILET PASTE, OR BY THE USE OF TOILET OIL, OR BY THE USE OF TOILET BUTTER, OR BY THE USE OF TOILET SOAP, OR BY THE USE OF TOILET WATER, OR BY THE USE OF TOILET CREAM, OR BY THE USE OF TOILET POWDER, OR BY THE USE OF TOILET PASTE, OR BY THE USE OF TOILET OIL, OR BY THE USE OF TOILET BUTTER.

DRIPSY. Treated from the source, with the most powerful medicine, and cured in a few days. It is the only medicine that cures the disease in its early stages, and prevents it from becoming chronic. It is the only medicine that cures the disease in its late stages, and restores the patient to health. It is the only medicine that cures the disease in its most dangerous stages, and saves the patient's life. It is the only medicine that cures the disease in its most painful stages, and relieves the patient's suffering. It is the only medicine that cures the disease in its most obstinate stages, and restores the patient to health. It is the only medicine that cures the disease in its most fatal stages, and saves the patient's life.

WESTERN FAIR. LONDON, ONT. Sep. 17th to 26th, 1891. CANADA'S FAVORITE. Live Stock, Agricultural, Industrial and Art Exhibition.

Albert Gauthier, -IMPORTER OF- Bronzes, Church Ornaments, Chasubles, Altar Wine. Manufacturer of Statues, Stations of the Cross, Paintings, Decorations, Banners, Flags, Badges, Etc., Etc. 1677 Notre Dame Street, MONTREAL.

DR. PRICE'S Cream Baking Powder. Used in Millions of Homes—40 Years the Standard.

THE CHURCH MILITANT.

The Warrior Monks of the Sahara—A New Order of Chivalry.

BY F. CUNLIFFE OWEN.

France is indeed a land of surprises and paradoxes. Who in the world could have dreamt that the last decade of this prosaic, matter-of-fact and commonplace nineteenth century would witness the revival of one of the most romantic features of the Middle Ages, and that, too, by the most sceptical, cynical and superficial people under the sun? For it is members of the jeunesse doree of France who have formed the first contingent of the holy order known as the Warrior Monks of the Sahara. The latter are the modern embodiment of the Knights of Malta and Knights Templars of crusading days. The steel helmet is replaced by one made of cork, with duly patented ventilating apparatus; the visor, instead of being of metal, is of cloth similar to those worn by the Tuareg Arabs, and in lieu of the pennoned lance, there is a far more deadly weapon in the shape of a repeating rifle. The object in view, however, is the same, namely: the delivery of slaves from bondage, and the propagation of Christianity by means not of the Gospel alone, but of the Gospel allied to the sword.

CARDINAL LAVIGERIE.

to whom the merit of this extraordinary revival belongs, has lived long enough in Africa to learn that the one indispensable to the other—at any rate, among the turbulent and warlike races who inhabit the northern half of the Dark Continent. He has witnessed the marvellous success of the Moslem proselytism, which, although attended by violence and bloodshed, has imparted a certain amount of civilization and enlightenment to nations steeped in the very lowest depths of pagan barbarism. After comparing the many millions of converts to Mohammedanism to the relatively few thousands of converts to Christianity in Africa, and after a careful and profound study of the problem—a study for which his breadth of mind and liberality of view particularly fitted him—he has come to the conclusion that the system of sending out unarmed missionaries to preach the gospel among the savages was all wrong; that both the heroism and the martyrdom of these pioneers of Christianity were entirely wasted, and that if any material good were to be achieved it could only be done by means of a radical change.

With this purpose in view he has founded the order of the Warrior Monks of the Sahara. Instead of meekly bowing their heads to receive the martyr's crown, they will fight for their lives. They will seek to attract sympathy and good-will by developing the productive resources of the oases, and by the creation of new ones, where they will form stations for the relief of the sick, for the offer of hospitality to all comers and for the refuge and

PROTECTION OF FUGITIVE SLAVES. Their aim will be to afford practical demonstration of the benefits and advantages of civilization, to preach by example the elements thereof, and to thus prepare the ground for conversion to Christianity. The latter, although the practical object, is the last in order. For Cardinal Lavigerie proposes that instead of proselytizing preparing the ground for the seeds of civilization, it is the elements of civilization which are to prepare the ground for the seeds of Christianity. Civilization will act as forerunner instead of following in the wake of the gospel.

The headquarters of the order are at Biskra, on the Algerian borders of the Great Sahara Desert, and were solemnly consecrated by Cardinal Lavigerie in the early part of the month. The name of the spot is M'salla, which is the Arabic designation for a "place of prayer." The estate contains a plantation of palms in full bearing, and is traversed in part by a small irrigation canal, which is the share of the precious fluid it is entitled to from the neighboring town. Great stretches of ground are, however, uncultivated for want of water, and measures have already been taken for its reclamation by the creation of an artificial supply. A well was sunk to a depth of fifty-three metres, the water of which, declared to be practically inexhaustible, rises naturally to within thirty-two metres of the mouth of the well, and is thence raised by pumps to the surface. A second well has also been dug, in order to provide auxiliary resources. The monks will therefore be trained in the method of Saharan culture as well as in the use of arms, while the neighborhood of the illimitable tracts of the desert will enable them to acquire the most savage accomplishments of camel-riding and hunting by practice. The house, occupying an area of seventy metres by ten, with the kitchens and offices in out-buildings, has the ground-floor solidly built of stone instead of the sun-dried mud bricks generally used by the Arabs.

THE CHOICE OF BISKRA

for the headquarters of the order is a fortunate one, for the town, which is situated in an oasis, commands one of the principal routes of the Soudan. The town proper is composed of one large street, full of European houses, and intersected by a number of smaller streets. The oasis, which is five kilometres long and half a kilometre broad, forms a forest of 150,000 palm trees. The population is cosmopolitan, and includes French, Tunisians, Arabs, Moors and Israelites.

A few days after the inauguration of the mother house of the order at M'salla the ceremony of consecrating and of administering the vows to the first batch of the Warrior Monks took place. The pos-

tulants were twelve in number, every one of whom belonged to the French aristocracy, and had held the rank of officer in the army. Among them are two young lieutenant-colonels of the general staff who had abandoned a brilliant military career to devote their lives henceforth to the good of humanity in the most terrible of all deserts. But probably the most notable of these neophytes was the Vicomte Guy de Brissac, one of the best-known and most popular of Parisian club-men. His achievements on the turf as the owner of a small but exceedingly choice stable were only equalled by his successes in the salons and boardrooms of the gay capital; and if ever there has been one who has merited description as a spoiled child of fortune Guy de Brissac was the man. A year ago his fiancee, whom he worshipped, died of a rapid decline—that strange malady which seems to enhance and etherealize the beauty of its victims, and to illumine their eyes with a strange light.

She rests beneath a snowy marble cross in the pretty little cemetery that nestles among the pine trees at Azeachon, and to-day her lover, the pleasure-seeking, sceptical and worldly Guy de Brissac, who had disappeared from all his accustomed haunts since her death, turns up at Biskra, on the borders of the great desert, in the guise of the newly consecrated

WARRIOR MONKS OF THE SAHARA.

To those who are accustomed to consider the life of a monk as devoted entirely to prayer, fasting, meditation, and flagellation, the mode of existence of the members of Cardinal Lavigerie's newly-founded order will appear a strangeness. Fasting is dispensed with altogether, and the only dietary restrictions imposed upon the monks are that they shall invariably content themselves with the food of the district to which they are assigned. Thus, for instance, in places where it is impossible to obtain bread, they will have to be satisfied with dried dates. There is no fixed time appointed for their devotions. They are left free to pray when the spirit moves them to do so, and Sunday, instead of being applied to solemn services is observed by military drill, and by rifle, sword and pistol practice. The rules, however, demand that they should never sleep otherwise than fully dressed and with their weapons beside them, so as to be always ready for an emergency. The rules of the order have been formulated by Cardinal Lavigerie himself, and every line of them contains evidence of the remarkable liberality, common sense, and breadth of view of their illustrious author, a prince of the Church who has not considered it amiss to inaugurate in Algeria dromedary races, with all the usual accompaniment of book-makers, professional bettors, and other analogous fungi of the turf, for the purpose of creating an incentive toward the improvement of the animal known as the "ship of the desert."

One of the principal features of the ceremony of administering the vows to the monks consisted in the solemn blessing by the Cardinal of their arms, of their equipment, and of their attire or uniform. The last consists of a long white tunic, descending below the knee, belted at the waist, and with a large red Maltese cross on the breast. The pantaloons are loose and baggy, such as those affected by the Turks of the old school; a voluminous white burnoose hangs from the shoulders, and on the head is a white plumed or straw helmet, surmounted on grand occasions by a white plume, and embellished in front with

A RED MALTESE CROSS.

The entire costume bears some analogy to that which Daudet invested the ecclesiastics who accompanied the famous expedition of the immortal Tarnarin de Tarascon. It should be added that, except when on the move or when fighting, they will invariably wear the veil of white or black cloth, covering both the nose and the mouth, which is in use among the Tuareg tribes. These veils, which are tied loosely at the back of the head, protect the mouths and nostrils from the terrible glare, and from the sand during the desert storms.

It is among these Tuaregs, the most fierce, bloodthirsty, fanatic and untamable of all Moorish races in Africa, that their lot is to be cast. They proceed among them with a knowledge that every one of the unarmed missionary priests who have gone before during the last three decades has been cruelly put to death. They profess the most intolerant, bigoted and fanatical Mohammedanism, and hold all intercourse or contact with a Christian as sinful in the sight of the Prophet. It is their irreconcilable hostility which renders all projects for the construction of the great trans-Saharan railroad impossible, and it is worthy of note that the oases which it is proposed that the Warrior Monks should occupy, hold and develop are precisely those situated along the route of the contemplated railroad. The Tuaregs are all members of the Senousi fraternity, a sect which not only hold that it is wicked to salute, speak or trade with unbelievers, but also that it is lawful and even good to rob and kill every Christian that they meet.

There seems to be no lack of volunteers, or to speak more correctly, of postulants for admission to the new order of the Warrior Monks of the Sahara. Over one hundred and thirty have already arrived at Biskra, and have commenced the novitiate, which is destined to inure them to the hardships of desert life. Few of them are without more or less romantic history, and there is more than one who has been led to take the vows of the order by circumstances as tragical as those which impelled

THE BRILLIANT MARQUIS DE BRECOURT, who died a couple of weeks ago, to assume the habit of a friar, and to become the humble night porter of the monastery of the Grande Chartreuse. M. de Brecourt, coming home one day from a shooting expedition, and finding himself unable to extract the cartridge from his gun, discharged it into a thicket. His only daughter happened to be standing behind it, and was killed on the spot. Curiously enough, the day porter of the Grande Chartreuse, who died within a few days of the Marquis de Brecourt, was a man who in secular life had been still more widely known, and whose name figures prominently in modern European history; for, prior to his conversion to Catholicism by Bishop Dupanloup, he was one of the most famous generals of the Russian army, and was commander-in-chief during the Caucasian campaign which resulted in the subjection and overthrow of Schamyl.

Two days after pronouncing their vows, which, instead of being taken for life, are limited to a term of five years, renewable at will, five of the Warrior Monks started out for Wargla, an important oasis about three hundred miles to the south of Biskra. It is there that the first of the armed stations projected by Cardinal Lavigerie is to be established. It is entirely surrounded by sand, a green island in an ocean of fire. The second station will be at the oasis of Mes Jonah, near the Morocco frontier, which is traversed by all the great slave caravans coming from the south, and which has acquired a peculiarly evil name, owing to the fact of its being the place where lads are mutilated to render them fit for service as guardians of the various harems throughout the Mohammedan world. More than fifty per cent. perish from loss of blood, which is stanchied in the most primitive manner, i. e., by burying them for the space of twenty-four hours up to their necks in the burning hot sand, leaving only their heads exposed to the torturing bites of the insects and the scorching rays of the sun. It is here where the military training of the Warrior Monks will be brought into full play. For the slave dealers are sure to make a hard fight to prevent the establishment within the narrow limits of the oasis of a fortified station where every slave who is able to effect his or her escape from their cruel hands is certain to find a refuge and protection.

The slave-dealers, however, extend their activity even to the very doors of Biskra, which, as stated above, is built on an oasis, and one of the most dramatic features of the ceremony of the consecration of the monks was when Cardinal Lavigerie led to the altar a little brown girl barely nine years old, who had succeeded in concealing herself, and in effecting her escape from a slave caravan passing through the desert a few miles to the south of Biskra. A sudden movement of the child caused her to drop something beneath the folds of her djebba. The venerable prelate bent down and raised it from the ground. It was a small dusky hand—the hand of the little girl who stood beside him, and which in sheer, wanton cruelty had been cut off by her captors. Holding it aloft, and pointing it southward toward the great Sahara, while with his own hand he raised the child's arm, so that all present could see the mangled stump, the Cardinal exclaimed in tones which seemed to ring forth as a clarion: "I would to God that all Europe could see this little hand! May it serve to direct your line of march. An avant for God, for France and for humanity!"—Harper's Weekly.

Went to His Rest.

On August, the 17th inst., there passed away, in the person of Mr. Patrick Derham, of Tottenham, Ont., one of the pioneers of Catholicity in this section of the country. Mr. Derham was born in the county of Galway, Ireland, and came to this country at an early age, when the right hand of fellowship spontaneously by our dissenting brethren as at the present time. But, despite these disadvantages and difficulties, Mr. Derham, by his honorable dealings and business tact, compelled the better to recognize in him a man worthy of respect and the more rational a fellowman whom they could esteem and love. Thus it was that he, and others like him, smoothed away the prejudices with which his co-religionists were confronted on every side. Pleased with the country and its possibilities he resolved to launch forth into business, and forthwith opened a general store. In this he was eminently successful, for in a short time he built up a trade extensive and lucrative. While yet young Mr. Derham married Miss Judge, a daughter of the late Mr. James Judge, at one time a resident of Ottawa, and a sister of Toronto, and sister of Mrs. Hester Ryan and Dr. Judge, of Ottawa. At the time of his death Mr. Derham was seventy-six years of age. He leaves a wife and three children to mourn his loss, of a retiring disposition he did not covet honors or fame, but deep down in the hearts of those who knew him there lingers sentiments of affection for him; and the prayer that instinctively rises to their lips is: "O Lord, teach us to live as he has lived, that we may die as he has died." May he rest in peace!

"Five years ago I had a constant cough, high sweats, was greatly reduced in flesh, and had been given up by my physicians. I began to take Ayer's Cherry Pectoral, and after using two bottles of this medicine, was completely cured."—Angus A. Lewis, Ricard, N. Y.

Solomon's Wisdom. The wisdom of Solomon, who he alive today, would lead him to choose Burdock Blood Bitters as a remedy for all diseases of the stomach, liver, bowels and blood. It cures dyspepsia, biliousness, headache, constipation and all forms of bad blood from a common plant to the worst scrofulous sore.

Mr. Wm. Boyd Hill, Cobourg, writes: "Having used Dr. Thomas' Electric Oil for some years, I have much pleasure in testifying to its efficacy in relieving pains in back and shoulders. I have also used it in cases of cramp in children, and have found it to be all that you claim it to be."—Minnar's Linctament cures Ears, etc.

The First Anti-Slavery Preacher.

The Catholic News says: We take the following, by Rev. A. H. Howard, Ph. D., from the Independent, where it appears under the heading of "The First Anti-Slavery Preacher on the American Continent:"

"It would seem that the first person successfully to lift up his voice against the abomination of human slavery on the American continent was a certain Dominican friar named Antonio Montesino.

"With the first arrival in America of Europeans came the curse of slavery. Even pious Columbus sanctioned it, deeming the Indians better off as slaves of Christians(?) than as free savages.

"In 1503 Queen Isabella of Spain gave to Ovando, governor of Hispaniola, discretionary power to compel the Indians to work, but for wages. This permission was soon abused. This tyranny was continued until the natives were in danger of extermination. Africans were finally imported to take the place of these decimated natives.

"On Columbus' third voyage, in 1498, to Hispaniola, he was accompanied by a young man of great ability and as noble as he was able, who was destined to impress himself most beneficially and ineffaceably on the fortunes of the new world, Bartholomew Las Casas. In a mild way this Las Casas at once protested against the iniquity of slavery which he saw rapidly taking root and springing up in the Spanish American colonies. It was not, however, until, in 1510, certain Dominicans, with Antonio Montesino at their head, came to Hispaniola, that this crying iniquity was first vigorously dealt with—was roundly, fearlessly and unqualifiedly denounced."

This same Father Anthony de Montesino is, as far as we can learn, the first priest who with his companion, Father Covarrantes, is known to have offered the Holy Sacrifice within the limits of the United States. This first worship of Almighty God took place at the settlement of St. Michael de Guadalupe, founded by Lucas Vasquez de Ayllon, on the spot where the English some eighty years afterward founded Jamestown, on James river in Virginia. All honor to Father Montesino, our pioneer priest!

WESTPORT SEPARATE SCHOOL.

The record of the girls' classes at the recent examinations for entrance to High schools and for teachers' certificates has been highly creditable, thus maintaining the excellent reputation it has long borne, and reflecting great credit on the teachers, two Sisters of the Congregation of Notre Dame. Out of six pupils advised to write for the entrance five were successful, averaging considerably over the pass standard; the one who failed had been but three months in school. For district teachers' certificates two wrote, and both passed with credit. One obtained a regular third class certificate. The Public school in the same place sent up four for entrance, all of whom had failed at previous examinations; three passed but with marks averaging considerably below those of the Separate school pupils—the highest from the Public school having 423 marks, and from the Separate school 527.

The Great Benefit.

Which people in run down state of health derive from Hood's Sarsaparilla, conclusively proves that this medicine "makes the weak strong." It does not act like a stimulant, imparting feebly strength, but Hood's Sarsaparilla builds up in a perfectly natural way all the weakest parts, purifies the blood, and assists in healthy action those important organs, the kidneys and liver.

A Narrow Escape.

"I would probably have been in my grave to-day had it not been for Dr. Fowler's Extract of Wild Strawberry. For two years I suffered from bowel complaint and became very weak and thin, but after using half a bottle of the Extract I was completely cured and have since had no return of the complaint."—Miss Hilton, 34 Hurdley St., Toronto.

One or two bottles of Northrop & Lyman's Vegetable Discovery will purify the blood, remove dyspepsia, and drive away that extreme itching, which causes so much distress to the industrious, and persons of sedentary habits. Mr. W. E. Ellis, Druggist, Fenelon Falls, writes: "The Vegetable Discovery is selling well and giving good satisfaction."

Catarrh

Is a blood disease. Until the poison is expelled from the system, there can be no cure for the leucorrhoea and dangerous results. Therefore, the only effective treatment is a thorough course of Ayer's Sarsaparilla—the best of all blood purifiers. The sooner you begin the better; delay is dangerous.

"I was troubled with catarrh for over two years. I tried various remedies, and was treated by a number of physicians, but received no benefit until I began to take Ayer's Sarsaparilla. A few bottles of this medicine cured me of this troublesome complaint, and completely restored my health."—Jesse M. Boggs, Holtman's Mills, N. C.

"When Ayer's Sarsaparilla was recommended to me for catarrh, I was inclined to doubt its efficacy. Having tried so many remedies, with little benefit, I had no faith that anything would cure me. I became emaciated from loss of appetite and impaired digestion. I had nearly lost the sense of smell, and my system was badly deranged. I was about discouraged, when a friend urged me to try Ayer's Sarsaparilla, and referred me to persons whom it had cured of catarrh. After taking half a dozen bottles of this medicine, I am convinced that the only sure way of treating this obstinate disease is through the blood."—Charles H. Maloney, 113 River St., Lowell, Mass.

Ayer's Sarsaparilla,

PREPARED BY Dr. J. C. Ayer & Co., Lowell, Mass. Price 25¢ six bottles, 50¢. Worth 75¢ a bottle.

IN THE OLD, HARD RUT.



Some women will persist in sticking to the old, hard rut through life, when the easy and pleasant road is open to them. For instance, many toil and slave over the washing, steaming themselves half to death, and rubbing their fingers sore to get the clothes clean; whereas if they would use "Sunlight" Soap and follow directions, this Soap would do most of the work for them, and save the house from steam, and the clothes and hands from injury. Make up your mind to try it.

Best Remedy for Catarrh is the Best, Easiest to Use and Cheapest. CATARRH. Sold by druggists or sent by mail, 50c. E. T. Handoline, Warren, Pa., U. S. A.

BELLS! BELLS! PEALS & CHIMES FOR CHURCHES. School Bells. Clock Tower Bells. Fire Bells. House Bells. Hand Bells. Catalogue & Estimates Free.

JOHN TAYLOR & CO., Loughborough, Leicestershire, England.

INTERCOLONIAL RAILWAY OF CANADA.

The Direct Route between the West and all Lawrence and Bala des Chaleurs, Province of Quebec; also for New Brunswick, Nova Scotia, Prince Edward Island, Cape Breton and Magdalen Islands, Newfoundland and St. Pierre.

The Popular Summer Sea Bathing & Fishing Resorts of Canada.

are along the Intercolonial or are reached by that route. The attention of shippers is directed to the superior facilities offered by this route for the transport of four and general merchandise intended for the Eastern Provinces, including Cape Breton and Newfoundland; also for shipments of grain and produce intended for the European market.

WILSON BROTHERS. Have just received a direct importation of the Choicest and purest Mass Wine, which will be SOLD AT REDUCED PRICES.

INSURANCE. Phoenix Fire Insurance Co'y. Agricultural Insurance Co'y.

HOW TO KEEP COOL. Saxony Tweed Suits, \$10.00. French Balbriggan Underwear, 50c. Neglige Shirts from 50c. to \$3.00.

PETHICK & McDONALD, 393 Richmond Street.

Royal Canadian Ins. Co'y. FIRE AND MARINE. HENRY TAYLOR, AGENT.

COOKS FRIEND BAKING POWDER.

Should be used, if it is desired to make the Finest Class of Cakes—Breads, Biscuits, Pastry, etc. Light, sweet, snow-white and digestible food results from the use of Cook's Friend. Guaranteed free from alum. Ask your grocer for McLaughlin's Cook's Friend.

Meshane Bell Foundry. Finest Grade of Bells. China and Cast Iron Castings.

MENELY & COMPANY. WEST TROY, N. Y., BELLS.

THE DOMINION Savings and Investment Society.

Capital, \$1,000,000. Assets over 2,500,000. Deposits received in sums of \$1.00 and upwards and interest paid or compounded half yearly.

WIVES' 8 DAUGHTERS' LEATHERBONE CORSETS.

THE FRASER HOUSE PORT STANLEY. THIS FAVORITE SUMMER HOTEL.

THE KEY TO HEALTH. Unlocks all the clogged avenues of the Bowels, Kidneys and Liver.

WILSON BROTHERS. Have just received a direct importation of the Choicest and purest Mass Wine.

INSURANCE. Phoenix Fire Insurance Co'y. Agricultural Insurance Co'y.

HOW TO KEEP COOL. Saxony Tweed Suits, \$10.00. French Balbriggan Underwear, 50c. Neglige Shirts from 50c. to \$3.00.

PETHICK & McDONALD, 393 Richmond Street.

Royal Canadian Ins. Co'y. FIRE AND MARINE. HENRY TAYLOR, AGENT.

DR. FOWLERS' EXT. OF WILD STRAWBERRY CURES.

No man of Gossip of the Month on the Mountain persons He counsels an That, some specially ca advancement for His apost aftertimes Bishops, such souls. Priests called, direct consecration energy to His without care necessities. So entirely as His service w earthy care of commonly of wants and high counsels in its letter a for such, the e for all, thoug less direct de times. Sometimes, words in this of precept a upon all, t serve two m this universa ence on their The two r to our servic is impossible. God's claims they spring e we are His ent on Him either by us This absolu shared or hel He merits on service by rig itude and h vice is easy, and, though trust liberty The evil o no claim up for he is a pnyant. He the kingdom and beauty; can he use t temptation. forward as o much—but dependence, he flatters leagues him of ease, our false estim money, pow and make slaves. Kno some master, to a service only for swi renorse and And the p to-day ask a my master engaged? A few mo heard and allegiance t renunciation not some, at these words gone back to the neglect of Holy Commu of impurity, emness to s looks, to cr one and all, against the deceitful an service of the our Lord J redeemed a whose yoke so pleasant, sure and un THE P Cardinal viewed by a Graphic, s Encyclical: "It is the present ber any En scope. It world of cap ruled, emp there never of the wor were so un day. It aj have a uny cation bey Almost al Universal enough, be world, wh "The of Catholic em certainly b to see the with which over Engla concentrate private life believe it w healing off to capital a Hood's Sar article of re Jabesh S writes: "I the actua Electric O due me so and before it was cured of bottle. It cures wher

FIVE MINUTE SERMONS.

Short Instructions for Early Masses by the Paulist Fathers.

FOURTEENTH SUNDAY AFTER PENTECOST.

No man can serve two masters. Gospel of the day.

Today's gospel is part of the Sermon on the Mount, and as our Lord was then addressing different classes of persons He gave, blended together, counsels and precepts.

That is to say, His words were meant, sometimes, for those who were specially called to work for the advancement of the Kingdom of God—for His apostles—and for those who in aftertimes should succeed them, Bishops, priests, religious, and chosen souls. Such were called, or to be called, directly to His service, and to the consecration of all their time and energy to His glory. They were to be without care or solicitude for temporal necessities. They were to serve Him entirely as not to be able to combine His service with ordinary attention to earthly cares, to which Christians are commonly obliged. He knew their wants and He would provide. These high counsels, this absolute confidence in His letter and direct application was for such, the general spirit of them was for all, though the application was in a less direct degree, or only at certain times.

Sometimes, however, our Lord's words in this self-same discourse were of precept and had a binding force upon all. The words "no man can serve two masters" are so plainly of this universal character that no insistence on their extent is necessary.

The two rival masters who lay claim to our service, and whose joint service is impossible, are God and the evil one. God's claims are founded in justice; they spring out of our very condition; we are His creatures, utterly dependent on Him; everything we have, either by nature or grace, is His gift. This absolute dominion cannot be shared or held by any one except God. He merits our best, and most devoted service by right and duty, by love, gratitude and hope of reward. His service is easy, full of joy and ennobling, and though all-engrossing, it is our true liberty.

The evil one, on the other hand, has no claim upon us, except to hate him, for he is a pretender, a usurper and a tyrant. He claims, indeed, to possess the kingdoms of the earth, their wealth and beauty; but they are not his, nor can he use them save as a means of temptation. He does not put himself forward as our master—that were too much—but he blinds us as to our real dependence, he appeals to our pride, he flatters our self-sufficiency. He leagues himself with our sloth, our love of ease, our base passions; he puts a false estimate, a deceitful glamor on money, power, or fame, to entice us and make slaves of sin, and so his slaves. Knowing that man will serve some master, he endeavors to leave him to a service whose reward is husks, if only for swine—whose end is mockery, remorse and despair.

And the practical question we ought to-day ask and answer is this: who is my master? in whose service am I engaged?

A few months ago, at the mission, we heard and made with joy a renewal of allegiance to God, a solemn and final renunciation of the evil one. Have they not some, at least, unsaid and undone these words and acts? Have they not gone back to the slavery of Satan—to the neglect of Mass and confession and Holy Communion—to the degradation of impurity, or to the tyranny of drunkenness to sharp words and unkind looks, to cruelty or scandal? Let us one and all, my brethren, be watchful against the enemy of our souls, so deceitful and cruel. Let us choose the service of the good and loving Master, our Lord Jesus Christ, who made, who redeemed and who will judge us; whose yoke is so easy, whose service is so pleasant, and whose reward is so sure and unending. Amen.

THE POPE'S ENCYCLICAL.

Cardinal Manning, on being interviewed by a representative of the Daily Graphic, said of the Pope's recent Encyclical:

"It is the greatest Pontifical act of the present Pope, and I do not remember any Encyclical that has so wide a scope. It is addressed to the whole world of capital and labor, rulers and ruled, employers and employed; and there never was a period in the history of the world when wealth and labor were so universally extended as at this day. It appears to me therefore to have a universality of reach and application beyond any Encyclical on record. Almost all others are directed to the Universal Church, which is wide enough, but this is directed to the world, whether Catholic or not.

The effect of the Encyclical upon Catholic employers and employed will certainly be powerful. But I rejoice to see the good will and wide assent with which it has been received all over England by public opinion, and by journals which represent and concentrate public opinion, and also in private life and in society at large. I believe it will have a very happy and healing effect upon all subjects relating to capital and labor."

Hood's Sarsaparilla has a steadily increasing popularity, which can only be won by an article of real merit. Give it a trial.

Jabesh Snow, Gunning Cove, N. S., writes: "I was completely prostrated with the asthma, but hearing of Dr. Thomas' Electric Oil, I procured a bottle, and it did me so much good that I got another, and before it was used, I was well. My son was cured of a bad cold by the use of half a bottle. It goes like wild-fire, and makes cures wherever it is used."

"EXPERIMENTAL" RELIGION.

N. Y. Catholic Review.

We learn from the Gate City, of Keokuk, Iowa, that a man by the name of E. W. How is publishing a series of articles in what he calls How's Quarterly, in which he aims to expose the inconsistencies and absurdities of the popular Protestant religion of the day. We say Protestant not because the writer uses the term, but because he evidently knows nothing about the Catholic scheme and the views which he criticizes and exposes as Protestant. Under the title "The Confession of John Whitlock, Late Preacher of the Gospel," the writer makes him say: "By the grace of God, Amen, I have been a preacher of the gospel for forty years, but this day I lay down my Bible and hymn book, and shall take them up no more except for private consolation. I will no longer be held responsible save for my own conduct, and for good example to my neighbors and friends. As an honest man I cannot blame the people for failure to accept the doctrine I have taught, for I have not accepted it myself. In the Church to which I belong we believe in experimental religion; that is to say, we believe that the faithful are permitted to know by the experience of years that they are acceptable to the Master, and that they are drawing nearer day by day to the throne for which they started. This I have never been permitted to know. * * * I have spent my life in the Army of Calvary, yet the Commander has given no sign of approval. My own experience has been a denial of that which I have taught as the sacred truth, and I will no longer teach a doctrine I do not believe." He goes on to say that he is led to believe there is much of the same trouble among all sincere Christians.

We have made this somewhat lengthened quotation because it reveals a weak point in the popular Protestant theology, a point which has proved a source of infinite doubt, uncertainty and scepticism, as well as unhappiness to thoughtful, well-disposed and even pious people. It is the doctrine of what they call experimental religion. According to that theory conversion is always the result of an extraordinary impulse of divine grace operating upon the mind and heart, changing the subject suddenly from joy and peace in filling the mind with joy and peace in believing, and certifying to the subjects that they are truly born again, and therefore without doubt the true children of God.

When John Whitlock, the preacher, as above quoted, acknowledges frankly that he has taught that doctrine for forty years, though he, himself, had never undergone that experience, and he knew of many others who had not, and that therefore he had really taught a doctrine which he did not believe, he is but repeating the experience of multitudes of his brethren in the ministry, and of the laity as well.

The truth is, our Protestant friends have always been obliged to contradict their theory by their practice. If they had insisted upon applying their stereotyped process of conversion to every case of application to join the Church, they would long since have been entirely run out. Generally we believe their common sense has triumphed over their absurd, Calvinistic notions, and if a sincerely good man or woman signed a desire to join the Church, they were not so very particular about insisting upon the regulation "experimental."

It has invariably been found that it was not those enthusiastic, voluble persons who could tell a good "experimental" that made the most consistent, reliable and useful members of the Church. But think of the unhappy results of continuing to preach the theory when common sense and all experience proved its absurdity. We, ourselves, have been in a position to witness the painful self-certainty, the deep anxiety, and unhappiness caused in sincerely humble and pious souls of Protestant friends who were in doubt whether they had ever been truly converted. They knew they had not gone through the experience which the teaching of their Church contemplated, and which was constantly either insisted upon or implied in the preaching of their pastors, and they could not help being uneasy and unhappy. There was ever a secret drop of bitterness in their cup of happiness which it seemed impossible to remove.

Of course, the only rational way of escape from the thralldom of this imperfect, unreasonable and unsatisfactory system is in the old, original, Catholic Church with its divine organization; its settled, fixed faith, dictated and guarded by an infallible authority; its magnificent worship, and its wonderful system of spiritual direction; altogether so satisfying to the intellect, so consoling to the heart and so full of comfort and encouragement to the despairing soul. Would to God, and the scales of prejudice might fall from the eyes of our Protestant friends and that they could be brought to see the beauty of the King's daughter which is all glorious within, and be attracted by it to embrace the hopes and the consolations which she so freely and lovingly offers.

CARDINAL MANNING AT EIGHTY-THREE.

The Venerable Prelate Tells Some Stories of his Boyhood—How Future Bishops Robbed a Game Arbor—A Birthday Photograph—A Word on Assisted Education.

London, July 25.—Mr. Harry How, in the Strand Magazine, writes an interesting account of an interview with Cardinal Manning on his birthday. He writes: "A door leading from the library opens into the Cardinal's work-room. What a litter! It is full of baskets, papers and pamphlets are scattered all over the place. Letters, bearing the postmark of every quarter of the globe, lie in a heap waiting to be opened. The Cardinal, who sits in a great blue arm chair, and rests back on a red velvet pillow, expresses sympathy in my astonishment. 'There are no fewer than eleven tables about, and he happily remarks, "You cannot count the chairs, for every one of them is a book-shelf," then, in a voice of wonderful firmness, and remarkably clear, he invites me to sit close to him.

"Yes, every day brings a multitude of letters. I open them all myself. Many I reply to, and the remainder keep two Secretaries busy all day and then they are by no means finished. At 7 I get up, and oft times do not go to bed until just 11—working all the time. My dinner is early at 10, and tea comes round at 7 o'clock. Newspapers? I manage to get through some of the principal ones every day. Of course, I only 'skim' them over, but I make a point of reading the foreign news." He merrily—with great humility—remarked in reference to the many books he had written that he "had spoilt as much paper as most people."

"Will you tell me something about your boyhood?" I asked. "Well, if you want me to talk nonsense, I will say that it is a long way back to remember, for I am eighty-three, but I spent my childhood at Tottenham. As a boy at Boombank Bank, Christopher Wordsworth, late Bishop of Lincoln, and Charles Wordsworth, Bishop St. Andrews, were my play-fellows. I frankly admit I was very mischievous. The two Wordsworths and I conceived the wicked intention of robbing the vineyard. The door was always kept locked, and there was nothing for it but to enter through the roof. There was a dinner party that day but there were no grapes. This is probably the only case on record where these future Bishops were guilty of larceny. Were we punished? No, we were discreet. We gave ourselves up, and were forgiven.

"I was always fond of riding, shooting, boating and cricketing. I well remember that with the first shot from my gun I killed a hare. That shot was nearly the means of preventing me from ever becoming eighty-three. My father's gamekeeper was with me at the time, and he was a very tall, heavy fellow, with a tremendous hand. When he saw the hare fall, he brought that same huge hand down on my back with all his might, and a heavy 'Well done, Master Henry!' His enthusiasm nearly knocked me out of the world. My shooting inclinations, however, once nearly ruined the family coach—in those days, you know, we used to have great cumbersome, uncomfortable vehicles. I had a battery cannon, and my first target was the coach-house door. One of those formidable weapons carried a fairly weighty bullet. Well, I hit the door—the bullet went clean through, and nearly smashed the panel of the coach."

But the photographer is waiting. As the Cardinal sat down for a special picture for these pages he exclaimed wittily, "Well, you look like assassins waiting to 'take' me."

There's a patent medicine which is not a patent medicine—paradoxical as that may sound. It's a discovery! the golden discovery of medical science! It's the medicine for you—tired, run-down, exhausted, nerve-wasted man and woman; for you sufferers from diseases of the skin or scalp, liver or lungs—its chance is with every one, its season always, because it aims to purify the fountain of life—the blood—upon which all such diseases depend. The medicine is Dr. Pierce's Golden Medical Discovery. The makers of it have enough confidence in it to sell it on trial. That is—you can get it from your druggist, and if it doesn't do what it's claimed to do, you can get your money back, every cent of it.

That's what its makers call taking the risk of their words.

Tiny, little, sugar-coated granules, are what Dr. Pierce's Pleasant Pellets are. The best Liver Pills ever invented; active, yet mild in operation; cure sick and bilious headaches. One a dose.

CARDINAL NEWMAN'S "MARIA ASSUMPTA."

Tuesday, August 11, was the first anniversary of the death of Cardinal Newman. Death, in connection with him, is a word of no sad meaning. He lived, an ever-growing blessed influence, far beyond the ordinary span of mortal life; and, even for this world, his spirit still lives in his disciples and in his written works.

The anniversary of Cardinal Newman's death-date to the feast of the Assumption of the Blessed Virgin reminds us of the tender devotion which he cherished towards her, and of his famous sermon for that feast, "Maria Assumpta." We quote an opportune word:

"Who can conceive that God should so repay the debt which He considered to owe to His mother, for the elements of His human Body, as to allow the flesh and blood from which it was taken to moulder in the grave?"

In the sons of men thus dealt with mothers? Do they not cherish and sustain them in their feebleness, and keep them in life while they are able? Or who can conceive that that virginal frame which never sinned was to undergo the death of a sinner? She died that she might live; she died as a matter of form, or (as I may call it) a ceremony, in order to fulfil what is called the debt of nature, not primarily for herself, or because of sin, but to submit herself to her condition, to glorify God, to do what her Son did; not, however, as her Son and Saviour, with any suffering for any special end; not with a martyr's death, for her martyrdom had been in living; not as an atonement, for man could not make it; and one had made it for all; but in order to finish her course and to receive her crown. And therefore she died in private. It became Him who died for the world to die in the world's sight; it became the great Sacrifice to be lifted up on high as a light that could not be hid. But she, the Lily of Eden, who had always dwelt out of the sight of man, fittingly did she lie in the garden's shade and amid the sweet flowers in which she had lived. Her departure made no noise in the world. The Church went about her common duties, preaching, converting, suffering; there were persecutions, there were martyrs, there were triumphs; at length the rumor spread abroad that the Mother of God was no longer upon earth.

The Cardinal recounts the tradition of Our Lady's Assumption, and says, in conclusion: "However we may feel towards the details of this history (nor is there anything in it which will be unwelcome or difficult to piety), so much cannot be doubted, from the consent of the whole Catholic world, and the revelations made to holy souls, that, as is befitting, she is body and soul with her Son and God in heaven, and that we are enabled to celebrate not only her death, but her Assumption."

—Boston Pilot.

In Training. There are a good many in active training for aquatic sports who will do well to read the opinion of Mr. William Beach, a champion swimmer of Australia, who says: "I have found St. Jacobs' Oil of greatest service in training. For stiffness, cramps, muscular pains and soreness, it is invaluable. I always keep a bottle with me. It cures rheumatism." This is standard authority for athletes.

CONSUMPTION. In its first stages, can be successfully checked by the prompt use of Ayer's Cherry Pectoral. Even in the later periods of that disease, the cough is wonderfully relieved by this medicine.

"I have used Ayer's Cherry Pectoral with the best effect in my practice. This wonderful preparation once saved my life. I had a constant cough, night sweats, was greatly reduced in flesh, and given up by my physician. One bottle and a half of the Pectoral cured me."—A. J. Eidson, M. D., Middleton, Tennessee.

"Several years ago, on a passage home from California, by water, I contracted so severe a cold that for some days I was confined to my state-room, and a physician on board considered my life in danger. Happening to have a bottle of Ayer's Cherry Pectoral, I used it freely, and my lungs were soon restored to a healthy condition. Since then I have invariably recommended this preparation."—J. B. Chandler, Junction, Va.

Ayer's Cherry Pectoral, PREPARED BY Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists. Price 25c per bottle, 50c.

NORTHERN Business College OWEN SOUND, ONTARIO. Is the Very Best Place in Canada to get a Thorough Business Education. TAKE A ROUND TRIP and visit all other first-class Business Colleges in Canada. It is well known that the Northern Business College, Owen Sound, Ontario, is the best place to get a thorough business education. It is the only place in Canada where you can get a thorough business education in a short time. It is the only place in Canada where you can get a thorough business education in a short time. It is the only place in Canada where you can get a thorough business education in a short time.

Ontario Business College BELLEVILLE, ONT. SEND FOR THE NEW CIRCULAR. IT will help you to decide about your future. Be careful to get the right one. ROBINSON & JOHNSON, 35 RICHMOND STREET, BELLEVILLE, ONT.

Ontario Business College BELLEVILLE, ONT. SEND FOR THE NEW CIRCULAR. IT will help you to decide about your future. Be careful to get the right one. ROBINSON & JOHNSON, 35 RICHMOND STREET, BELLEVILLE, ONT.

SURPRISE THE Way TO save half the hard work of wash day—to save fuel—scap—time—money too. The Surprise way without boiling or scalding a single piece. A great many people do the entire wash this way and save money, and always have the clothes in fine condition. Why don't you? It costs nothing to try. Ask for SURPRISE. READ THE DIRECTIONS ON THE WRAPPER.

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

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

THE PROVINCE OF QUEBEC LOTTERY AUTHORIZED BY LEGISLATURE Next Bi-Monthly Drawings in 1891: July 15th, August 5th and 19th, September 2nd. 3134 PRIZES WORTH - \$52,740.00 CAPITAL PRIZE WORTH - \$15,000.00 TICKET, - \$1.00 11 TICKETS FOR \$10.00 LIST OF PRIZES 1 Prize worth \$15,000.00 \$15,000.00 1 " " 5,000.00 5,000.00 1 " " 2,500.00 2,500.00 1 " " 1,250.00 1,250.00 2 Prizes " 500.00 1,000.00 5 " " 250.00 1,250.00 20 " " 100.00 2,000.00 100 " " 50.00 5,000.00 500 " " 10.00 5,000.00 Approximation Prizes. 100 " " 25 2,500.00 100 " " 15 1,500.00 100 " " 10 1,000.00 100 " " 5 500.00 100 " " 2.50 250.00 3134 Prizes worth \$52,740.00 S. E. LEFEBVRE MANAGER, 81 ST. JAMES ST., MONTREAL, CANADA. HOW THEY ENJOY IT.

JOHNSTON'S FLUID BEEF Is a good food for children, supplying as it does the material that forms "Flesh," "Muscle," and "Bone." HEALTH FOR ALL.

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

W. K. MURPHY, UNDERTAKER. FUNERALS FURNISHED AT MODERATE PRICES. 479 Queen Street West, TORONTO. 180 KING STREET. JOHN FERGUSON & SONS, The leading Undertakers and Embalmers. Open night and day. Telephone—Home, 373; Factory, 543. JAMES KILGOUR, Undertaker and Importer of Fine Funeral Furnishings. Funerals furnished at their real and proper value. 35 RICHMOND STREET, Residence—115 Howard Avenue, London, South.

ONTARIO STAINED GLASS WORKS. STAINED GLASS FOR CHURCHES. PUBLIC AND PRIVATE BUILDINGS. Furnished in the best style and at prices low enough to bring it within the reach of all. WORKS: 441 RICHMOND STREET. R. LEWIS. BUILDERS' HARDWARE: GLASS, PAINTS, OILS, ETC. AT BOTTOM PRICES. ALSO FRENCH BAND SAWS. JAMES REID AND COMPANY, 115 Dundas Street, London, Ont.

Advertisement for various medicines and products including 'HURT BREAK RUST', 'HOUSE', 'HOTEL', 'STOMACH', 'DYSPEPSIA', 'HEADACHE', 'MIGRAINE', 'NEURALGIA', 'RHEUMATISM', 'GOUT', 'BRONCHITIS', 'COUGHS', 'COLD', 'SORE THROAT', 'ASTHMA', 'EMPHYSEMA', 'CONSUMPTION', 'SCURVY', 'ANEMIA', 'DIPHTHERIA', 'TYPHOID FEVER', 'MALARIA', 'CHOLERA', 'DYSENTERY', 'DIARRHOEA', 'HEPATIC AFFECTIONS', 'BILIOUS AFFECTIONS', 'NERVOUS AFFECTIONS', 'PSYCHIC AFFECTIONS', 'GENERAL DEBILITY', 'OLD AGE', 'INFANTS', 'CHILDREN', 'WOMEN', 'MEN'. Includes a small illustration of a person.

Branch No. 4, London, Meets on the 2nd and 4th Thursdays of every month...

C. M. B. A.

Brother T. P. Tansley, of Montreal, intends to make a fine exhibition of society goods at the Toronto fair...

Death of Bro. P. J. Dewan.

It is with feelings of the deepest sorrow that we chronicle the sad and unexpected death of the genial, generous and whole-souled gentleman...

The Separation Question.

DEAR SIR—At the last regular meeting of our Branch 2nd Vice-President Smith read the following very able paper on the all-absorbing topic of separation from the United States...

Mr. President and Brothers:

In compliance with my promise to this Branch, I lay before you the result of my enquiries into the proposition of separation from our continuation of the Canadian Branches existing throughout the United States...

Upon admittance to membership I early learned that some dissatisfaction existed, due to the apparently abnormal death rate of the United States membership...

The Grand Recorder, according to my request, furnished me with information, a portion of which I shall presently make you acquainted with. The other matter contained in answer was not in such form as I would wish to convey to you...

It appears in those minutes that the question of separation had been up for discussion and the most serious entered upon to considerable extent...

Seeking from the minutes the information necessary to form a conclusion, my attention was directed to the entire absence of a tabulated form showing membership and its annual increase...

It must not be concluded that these remarks are intended as strictures upon the methods adopted in reports, for these reports evidence a great deal of care and labor...

Such method or form I herein give in part—sufficient for the purposes of this paper—and with the belief that it will contribute to the ready understanding of the essential points of the separation question.

The Grand Recorder writes me that in 1880 the United States membership was 2,600, and on June 30, 1891, it stood at 27,000, a most remarkable and satisfactory increase...

This statement need create no alarm on the part of Canadians, but should prove a cause of congratulation as such increase develops the fact that a high consideration of the methods and members of the C. M. B. A. has been the prime cause...

The evidence of carefulness of the financial management on both sides of the line, as manifest in the copies of reports to hand, is matter of further congratulation.

Table with 4 columns: Year, U.S. Deaths, Can. Deaths, Total Deaths. Shows a significant increase in U.S. deaths over time.

This form, then, shows that the position of the United States and Canadian Branches is a constantly changing one, and that the relative percentage is a fluctuating quantity...

From the statement, folio 36 of the minutes of the Supreme Council, the financial position presents itself thus: On beneficiary account a gross sum of \$851,878.18 had been received up to date of statement...

Neither must it be forgotten or overlooked that the stage of rapid increase of membership has probably passed by and that for the future the percentage of increase will more than likely be a diminishing one...

Reference to the list embodied in this communication points to the rate of increase of membership during the decade as wonderfully in favor of Canada; how

then is it with the death rate? The table shows that the death rate, when considered with the membership, has so far in the existence of the combined body proved but slightly disadvantageous to the Canadian membership...

Just the seeming fact of the assessment sheets showing so few deaths throughout Canada must be looked at from this point of view: The United States membership at the present being about four times that of the Canadian, they are (if I may so put it) without irreverence for the dead entitled to four deaths to one.

With this paucity we proceed to elucidate the facts necessary to the formation of conclusions.

Our prepared statement presents the situation as follows:

We have so far considered the subject from a statistical and perhaps sentimental point of view. Let us, before closing, examine the question from a financial one. Could we exist as a separated body?

The Grand Recorder writes me that there is remitted each assessment to the Supreme Council about \$9,500. The average number of assessments during the last eleven years was less than 17; the average will probably be maintained this year...

W. J. SMITH, 2nd Vice-Pres. Br. 49, C. M. B. A. Toronto, August, 1891.

THE LA SALETTE PICNIC.

The La Salette, Tuesday, August 25, 1891. On the eve of the season has come and gone and our worthy and dearly beloved pastor, Rev. Father, and family, have been congratulated upon the success which has crowned their untiring efforts to make our picnic as attractive and as remunerative as those of former years...

The programme of games and sports, under the direction of Messrs. G. Forbes, Tilsonburg, and H. C. Bellow, Norwich, was rarely surpassed, and as will be seen by the complete list we furnish below the committee had its hands full.

The Gold Watch Contest—Miss Maggie Duffie Tilsonburg, won. The contest was very close and exciting. The team of ten men, Norwich vs. La Salette—Norwich won.

Putting Light on the Weight—Warren H. Bailey, Norwich, 1st. Heavily, Warren Sack Race (One Hundred Yards)—St. A. Denzil, Woodstock, 1st. 2nd, W. Murphy, Woodstock.

PICNIC AT MORRISBURG.

The picturesque "Dry Island," situate in the noble St. Lawrence, and opposite the thriving town of Morrisburg, was the scene of a picnic on the 27th August, current, the day announced and set apart by the good Father Louis Twomey, of the same town, in aid of his church.

Upwards of a thousand people, men, women, boys and girls, of all classes, assembled on the island, where were laid out rows of tables loaded down with good things—edible and potable—the latter on strictly temperance principles. Games, rummy, lounge, tug-of-war, etc., were entertained and served to entertain the multitude pending the arrival of the "Orators of the Day," a number of whom Father Twomey had succeeded in securing from the vicinity of the town, and a galaxy of beauty to satisfy the most fastidious was there assembled.

Mr. McCallum's luck was not limited to a fortune; a double shuffle had to follow and at that same drawing he drew a small prize of \$15, just about what to pay his travelling expenses.

MARKET REPORTS. London, Sept. 3.—Evidently the farmers are making a profit on the wheat crop...

MONTEAL CHEESE MARKET. Saturday, August 29, 1891.—There was a large representation of the cheese interest in the market...

MONTEAL GRAIN MARKET. Montreal, Sept. 3.—GRAIN—The market is still very active, but the feeling is somewhat stronger and prices are nominally \$1.20 to \$1.10 for No. 2 hard...

MONTEAL BUTTER MARKET. Montreal, Sept. 3.—BUTTER—A little firmer, though the stock in the export trade is not quite over, still buyers are inclined to advance a little while holders will concede a fraction to clear stocks.

MONTEAL CATTLE MARKET. East Buffalo, N. Y., Sep. 3.—CATTLE—The offerings were fair to-day, if cars, including 12 cars of Texas steers, held over from yesterday...

between the friends of Mr. Ross, M. P., and Dr. Bergin, P. M. The fact is, as well as a feeling of magnanimity towards the "stranger" M. P., were in favor of the gallant Surgeon-General, who sent his thanks for his unavoidable absence to Father Twomey.

THE PROVINCE OF QUEBEC LOTTERY!!

Another Fortune of \$15,000 won at the Province of Quebec Lottery. Decidedly the series of the Capital Prize's winners is opened. At the drawing of the 5th of August the Capital Prize was drawn by a carpenter of Weolon, Province of Quebec, Mr. J. J. CUNNINGHAM.

At the drawing of the 19th August the Province of Ontario, Mr. N. D. McCallum, shipped to the firm Wm. Caldwell, Currier Place, County of Lanark, Mr. McCallum had much pleasure in delivering to the Lottery the following certificate:

I, the undersigned, do hereby certify that I have drawn two prizes at the Drawing of 19th instant of the Province of Quebec Lottery, one of fifteen thousand dollars and the other of fifty dollars...

Children always Enjoy it. SCOTT'S EMULSION. of pure Cod Liver Oil with Hypophosphites of Lime and Soda is almost as palatable as milk.

THE HURON AND ERIE Loan & Savings Company. ESTABLISHED 1864. Subscribed Capital, - \$2,500,000 Paid up Capital, - - - 1,000,000 Reserve Fund, - - - 551,000

G. A. SOMERVILLE, MANAGER. MOUNT ST. LOUIS INSTITUTE. 444 Sherbrooke Street, Montreal. THIS INSTITUTION, FOUNDED THREE years ago, gives a complete commercial and scientific education.

SITUATION WANTED. MISS WILHELMINE MALSBURG, bearing a first-class Diploma in Music, desires a position as organist and music teacher in a parish or convent.

TEACHERS WANTED. FOR THE PRESCOTT SEP. SCHOOL, two assistant female teachers, holding 2nd or 3rd class certificate. Duties to commence 1st Sept. Salary and experience Apply to P. K. HALPIN, Sec. R. C. Separate School Board, Prescott, Ont.

W. J. THOMPSON & SON, Opposite Thompson House, London, Have always in stock a large assortment of every style of Carriage and Sleigh. This is one of the largest establishments of the kind in the Dominion.

MESRS. C. C. RICHARDS & Co. Gents—I have used MINARD'S LINIMENT successfully in a serious case of croup in my family.

A NATURAL REMEDY FOR Epileptic Fits, Falling Sickness, Hysterics, St. Vitus Dance, Nervousness, Hypochondria, Melancholia, Insobriety, Sleeplessness, Dizziness, Brain and Spinal Weakness.

Children always Enjoy it. SCOTT'S EMULSION. of pure Cod Liver Oil with Hypophosphites of Lime and Soda is almost as palatable as milk.

THE HURON AND ERIE Loan & Savings Company. ESTABLISHED 1864. Subscribed Capital, - \$2,500,000 Paid up Capital, - - - 1,000,000 Reserve Fund, - - - 551,000

G. A. SOMERVILLE, MANAGER. MOUNT ST. LOUIS INSTITUTE. 444 Sherbrooke Street, Montreal. THIS INSTITUTION, FOUNDED THREE years ago, gives a complete commercial and scientific education.

SITUATION WANTED. MISS WILHELMINE MALSBURG, bearing a first-class Diploma in Music, desires a position as organist and music teacher in a parish or convent.

TEACHERS WANTED. FOR THE PRESCOTT SEP. SCHOOL, two assistant female teachers, holding 2nd or 3rd class certificate. Duties to commence 1st Sept. Salary and experience Apply to P. K. HALPIN, Sec. R. C. Separate School Board, Prescott, Ont.

W. J. THOMPSON & SON, Opposite Thompson House, London, Have always in stock a large assortment of every style of Carriage and Sleigh. This is one of the largest establishments of the kind in the Dominion.

W. J. THOMPSON & SON, Opposite Thompson House, London, Have always in stock a large assortment of every style of Carriage and Sleigh. This is one of the largest establishments of the kind in the Dominion.

W. J. THOMPSON & SON, Opposite Thompson House, London, Have always in stock a large assortment of every style of Carriage and Sleigh. This is one of the largest establishments of the kind in the Dominion.

Vertical text on the right edge of the page, including "The C", "London", "CINCINNATI", "Butler an", "Protestant", "Have pu", "Marine H", "and pres", "that city", "vantage I", "be open t", "function", "birthplace", "given w", "building c", "ment \$300", "A BRIG", "Canadian", "nately for", "stitions i", "grip on m", "that they", "ways the", "in the w", "Messrs. L", "present m", "brilliant s", "who has c", "character", "intoleran", "THE L", "Lodge late", "Some ext", "made in t", "which was", "but the tr", "order is h", "for good", "It were d", "society co", "rulers, be", "lic gaze", "he called", "sense nor", "This is a", "friends a", "machine", "chose, bu", "and file w", "minding", "allow asp", "pushed up", "other age", "in high f", "the comm", "inserted i", "organs, i", "Warder, g", "WHEN", "partic", "establish", "self-gover", "always as", "Saturday's", "rick Eggar", "Chili, in", "Mr. I", "Irish pat", "time that", "garding t", "ibles with", "became, i", "course of", "in Americ", "cal import", "return of", "1889 with", "States Mi", "Here w", "Mr. Patri", "the horr", "Philip P", "think, th", "out, and", "will very", "the Mail's", "duction of", "tially with", "Rev. D", "it will b", "mission i", "once again", "vill. O", "Toronto p", "of a sermo", "on the bo", "is of coun", "stealing", "sentences", "shown on", "all ha", "and deser", "Dr. Carm", "his right", "offices a", "cation of", "sermon w", "other eff", "large men", "deal of i", "to end it", "Christian", "tence, a", "sample o", "Who, aft", "doubt or", "less pit"