Catholic Record.

"CHRISTIANUS MINI HOMEN EST, CATHOLICUS VERO COGNOMEN."-" CHRISTIAN IS MY NAME, BUT CATHOLIC MY SURNAME."-St. Pacian, 4th Century.

VOLUME 9.

LONDON, ONTARIO, SATURDAY. SEPT. 10, 1887.

NO. 464.

HAVE REMOVED

-- TO-119 DUNDAS St.

NEAR TALBOT.

The Nativity of Our Lady. FATHER FABER.

mer suns for ever shining.

rers and fruits for ever twining,

rry walers ever flowing.

like brezzes ever blowing,

ly groves for ever ringing;

be low melodions singing;

Infant Mary! Joy of earth!

We with all this world of mirth,

Lightbeartes and joy-lasen,

Greet the morping of thy birth,

Little Maiden!

ngels round the Throne adoring,
ewest songs of praise outpouring,
arsts of won-ferful thanksgiving,
orshipping the Everliving,
il the vast angelic nations,
anding Him with gratulations:
Infant Mary! Joy of earth!
We with all this world of mirth,
Lighthearted and joy-laden,
Greet the morning of thy birth,
Little Maiden!

God with each untold perfection
Brooding o'er thy sweet election,
Glorided by wondrons blisses
stirring in His calm abysecs,
As if some new born emotion
Rippled His unchanging ocean;
Infant Mary! Joy of earth!
We with all this world of mirth,
Lighthearted and joy-laden,
Greet the morning of thy birth,
Little Maiden!

Sather, Son, and Holy Spirit,
slazoning tree with matchiess merit,
Wondrons graces on thee raining.
Ind Their dread complacence deigning
to rest in thee as in no other.
Daughter, Bride, and Sinless Mother:
Infant Mary! Joy of earth!
We with all this worid of mirth,
Lighthearted and Joy-laden.
Greet the morning of thy birth,
Little Maiden!

Thou thyself a world of brightness,
Flower of more than angel's whiteness,
Ravished now with gladder heaven
Than to angels hath been given,
Grandest worship in creation
Is thine infant jubilation.
Infant Mary! Joy of earth!
We with all this world of mirth.
Lighthearted and joy-laden.
Greet the morning of thy birth,
Little Maiden!

splendor as of pearliest morning
For the souls in limbus dawning,
Folden visions hovering o'er them,
Folden visions hovering o'er them,
For the souls in limbus dawning,
For the souls with the souls of the souls weeter than the low led for heaven:

Infant Mary! Joy of earth!

We with all this world of mirth,
Lighthearted and joy-laden,
Greet the morning of thy birth,
Little Maiden!

Joachim and Arna kneeling,
Lesses of fartive woncer stanling,
High in ecstary uplified,
Wather, mother, grandly gifted,
Weeping inrough excess of gladness
Tears of rapture, not of sadness:
Infant Mary! Joy of earth!
We with all this world of mirth,
Lighthearted and Joy laden,
Greet the morning of thy birth,
Little Maiden!

Ab! the first sight of thee sleeping,
And the first sound of thee weeping,
How the breathless Anna distened,
While her rapturous teardrops listened
How she almost died of plessure,
Feeding, fondling thee, ner treasure:
Infant Mary! Joy of earth!
We with all this world of mirth,
Lighthearted and joy-laden,
Greet the morning of thy birth,
Little Maiden!

All the joys upon God's mountain Gushing out from thee, their fountain, All the gladness of the goiden All the gladness of the alone beholden,
All the songs that men are singing,
Songs which all were of thy bringing:
Infant Mary! Joy of earth!
We with all this world of mirth!
Lightnearted and joy-laden,
Greet the morning of thy birth,
Little Maiden!

Little Maiden!
We with transports overladen,
Spirits full, hearts almost broken,
Joy which cannot be cutspoken,
we thy birthday greet, the dawning
Of salvation's happy morning:
Infant Mary! Joy of earth!
We with all this world of mirth,
Lighthearted and joy-laden,
Greet the morning of thy birth,
Little Maiden!

DEATH OF FATHER COLOVIN.

The clergy of the archdiocese and his many friends among the latty in the Northwest will learn with regret of the death of Rev. Patrick J. Colovin, of Dayton, which occurred on Monday, at his residence in Dayton. For the past year Father Colovin's health has not been the best, but his rather sudden demise was best, but his rather audden demise was unexpected. He was ordained priest as a member of the Congregation of the Holy Cross, and at one time was president of the College of Our Lady of the Sacred Heart at Watertown. In 1883 he left the order and went to Canada. Two ars ago he returned and was received to the Archdiocese of Milwaukee and into the Archdiocese of Milwaukee and appointed pastor of Dayton mission, where he officiated up to the time of his death. He was a man of fine talents, a ripe scholar and an able theologian. Death claimed him at the early age of 44 years. The funeral ceremonies were held on Tuesday, and the interment made in the cemetery at Dayton. R I P. nukee Citizen.

Rev. Father Colovin held the position of parish priest at Port Lambton, in this ese, for some time. He was a native of London and widely known and highly esteemed by both clergy and laity in all parts of London diocese. Many a heartfelt prayer will, we are sure, ascend to the throne of the Most High to have mercy on the soul of the good and faithful priest, Patrick J. Colovin.

Mr. and Mrs. J. Phelan, of Sarnia, and their daughter, Miss Maggie H. Phelan, left for a few weeks' visit to Montreel. They also intend visiting Quipbes and St. Anne de Beaupre before Quebes and

NICHOLAS WILSON & CO | Correspondence of the Catholic Record.

It has always been a great satisfaction to me to visit St. Jerome's College, Berlin; but never so much as when I had the pleasure of being a guest at that institution one day last week.

This institution has gradually worked itself up from the humblest beginning to be one of the leading colleges of our country. When some 23 years ago the Very Rev. Louis Funcken, C. B., D.D., opened a college in a small log house near St. Agatha, no one would have dared to predict for it the realization of the happy results it has so far earned. the happy results it has so far earned. After a year and a half the accommoda-tion there was found insufficient for the always increasing number of students who applied for admission, and as the locality, too, was unsuitable, the college was opened on a larger scale in the thriving town of Berlin.

was opened on a larger scale in the thriving town of Berlin.

St. Jerome's College has given classical education to over fifty who have entered the priesthood, and to as many others who are at present preparing for the sacred ministry, besides to hundreds of others of all professions, as doctors, lawyers, teachers, business men, etc. The aim to prepare young men for the higher studies in universities has so far always been fully attained, and this will the more be the case in the future, as ore be the case in the future, as the more be the case in the future, as the staff of professors is yearly increased by priests of the Congregation of the Resurrection of Our Lord, by whom this college is conducted, who have qualified themselves for this work by long studies in the best universities of Rome.

in the best universities of Rome.

With regard to accommodation this college is now equal to, if not ahead of many other similar institutions of this country. A large four-story building, 72:42, is in course of erection and will be completed in the first weeks of the coming scholastic year. This edifice will be an ornament to the town with regard to architectural design and careful workmanship. As its height is some 75 feet, it rises high over all the buildings of Berlin and presents a beautiful view towards all directions. The interior will in every respect be laid out interior will in every respect be laid out in such a way as long experience and in such a way as long experience and practical judgment can devise. This addition to the old buildings was made necessary by the opening of two important branches last year, namely, the commercial and the higher philosophical. The higher philosophical branch comprises one year of philosophy in Latin, in addition to the one in English. Under the guidance of practical and well fitted professors these two new features on the programme of studies have been a great professors these two new features on the programme of studies have been a great success and marked progress to St. Jerome's. To judge from the number of former students who will return again and the very many applications of new ones, the coming scholastic year promises to be very auspicious.

The discipline at this college is mild and fatherly. The students are treated with benevolence and love. The aim is to form and elevate the affections and onslities of the heart at the same time

qualities of the heart at the same time with the education of the mind, and so give to the country and to the Church men as we need them; with mind and heart well prepared to encounter the many and difficult struggles that await them in after life, and ready to stand up in the world for God and His Church. With regard to and His Church. With regard to healthful bodily exercise, all that college boys may desire is presented them; a large and extensive playground, etc. and gardens with walks surround the buildings. The kitchen, too, under the care of a competent housekeeper, furnishes wholesome and substantial meals. ishes wholesome and substantial meals. That the food is good and abundant is best proved by the stout and healthy looks of the boys, which I had so often occasion to remark on my former visits to St. Jerome's. The charges for board and tuition, considering all the advantages this institution presents to its students, and comparing it with other colleges, is indeed very moderate, being colleges, is indeed very moderate, being

only \$120.00 per annum.
I would recommend to every Catholic I would recommend to every Catholic parent or guardian intending to send a son or a ward to college, be it to give him a classical or a commercial education, to try first St. Jerome's College. I feel sure that they will be well pleased with the result that they obtain there. The more so I venture to say the above, as the Right Rev. J. J. Carbery, O. P. D. D., Bishop of Hamilton, has approved of this Institution and recommends it in an especial manner to the clergy and the faithful of his diocese, and also to the faithful at large.

Thanking you, dear editor, for the valuable space in the Catholic Record,

I am, yours truly, J. S. The following is the programme of studies at St. Jerome's College, Berlin, Ontario, on the G. T. Railroad:

I. The COMMERCIAL COURSE of three years for pupils of an average elementary education embraces the following branches: English, Arithmetic, Algebra, Geometry, Calligraphy, Bookkeeping, Geography, History, Elements of Natural Philosophy and Religion.

Optional: German, French and Music Advanced students of the third year may be allowed to study Chemistry, Rhetoric and a part of Mental Philosophy in the

II. The CLASSICAL COURSE of five years preparing students for the professional studies, especially for theological seminaries, comprises the following subjects:

1st year: Schulz's Latin Grammar and Exercises with Epitome.

2nd year: Schulz's Lutin Syntax and Exercises with Nepos and Viri Romae.

3rd year: HIGHER SYNTAX with Cossar, Sallust and Ovid.

4th year: REETORIC Latin Composition.

Achyear: Rektoric, Latin Composition, Cicero and Virgit.
5th year: An Elementary Course of Mental Philosophy in the English Language, Latin Composition, Tacitus, Horace and Oratorical Exercises.

Other subjects taught during the five years: English in all its branches, Greek, German, French, Geography, History, Mathematics, Natural Science, Calligraphy, Music and Religion. III. The PHILOSOPHICAL COURSE com-

prises MENTAL PHILOSOPHICAL COURSE COM-prises MENTAL PHILOSOPHY in Latin, especially Metaphysics according to P. Zigliara's Manual, Natural Science, Latin Composition and Oratorical Exercises.

Correspondence of the Catholic Record DEATH OF A HOLY RELIGIOUS.

"Blessed are the dead who dle in the Lord," and doubly blessed are those who breathe their last in His own especial habitation, His own especial asylum of religious retreat, to which He calls some privileged souls, there to serve Him in life and there "to die the death of the just." Among those chosen to this high privilege was the late Mother Teresa (Brennan), the beloved Assistant-Superioress of St. the beloved Assistant-Superioress of St. Joseph's Convent, Toronto. In 1852, at the age of twenty years, she entered the Novitiate of the Order, that then numbered but nine members in Toronto. With untiring energy and zeal in the service of God and the interests of her community, she labored from the first of her religious life till the 10th of last February, when she was suddenly prostrated by an religious life till the 10th of last February, when she was suddenly prostrated by an attack of heart disease. Though at times attack of heart disease. Though at times seemingly much improved, she never recovered her lost strength, and thinking a change of climate would be beneficial, she desired to visit the Sister's Convent in Port Arthur. But thence she was never to return. The day after her arrival she became very ill, and though the physician in attendance held out hopes of her recovery, she gradually sank into a state of debility and exhaustion that befiled the sid of medical skill. Fortified by the debility and exhaustion that baffled the aid of medical skill. Fortified by the life giving sacraments of our holy church, and experiencing God's special tenderners, and His lowing Fatherly care, she peacefully expired at 11 p.m., on Tuesday, 23rd of Aug.

Her pure soul appeared before her Maker, laden with the good works of thirty-five long years of religious life—thirty-five long years of self-sacrifice and

thirty-five long years of self-sacrifice and self-forgetfulness.

self-forgetfulness.

The greater part of Mother Teresa's life in religion was spent in the mother-house of St. Joseph's community, Toronto, where she successively occupied several important positions, viz, Mistress of Novices, Superioress General and Mother-Assistant. She was also, at various times, Superioress in London, St. Catharines and Barria.

and Barrie.

The onerous office of Superioress-General, to which she was appointed in 1858, was one her humility and love of retirement ever sought to avoid; with sentiments of deepest gratitude, therefore she praised our Lord when her resigna

she praised our Lord when her resigna-tion was accepted in 1863.

Hers was that hidden life, so character-istic of the saints, which ever seeks to remain concealed from the eyes of the world, and to enjoy, in the cloister, the sunlight of God's adorable presence. Entertaining an ardent love for her com-munity, she devoted to its advancement all the energy, talent and ability with which Almighty God had singularly blessed her.

which Allingus God and singularly observed her.

The many gifts of nature and of grace which He bestowed on her, were all directed for His greater glory and constantly employed in His loving service.

And thus the humble unassuming life

sures at the foot of God's throne We offer our heartfelt sympathy to the Sisters of St. Joseph in their sad bereavement, and in a special manner, to those in Toronto, who suffered an additiona pang in not witnessing the last earthly moments of their revered and saintly Mother. But to them we need not speak of resignation to God's holy will; full well they know it is the secret of perfec-

On Saturday, 27th August, the remain were brought to Toronto for interment. The funeral obsequies were conducted in the convent chapel with all the solemn the convent chapel with all the solemn spiendor of the Church usual on such occasions, A solemn High Mass of Requiem was offsred by Very Rev. Vicar-General Rooney at 9 a. m., after which the absolutions were given by Rt. Rev. Dr. O'Mahoney. There were present in the sanctuary nineteen priests, some of whom same from a distance to nave less tribute. came from a distance to pay a last tribute of respect to the venerated dead. Contemplating the beautiful record of a

well-spent life, we can but say, "Precious in God's sight is the death of His saints," and be He for ever praised who strengthens His children to endure long years of earthly trial, that He may crown them His epouses for all eternity. Requisecut in

Correspondence of the Catholic Rec KNIGHTS OF ST. JOHN.

The St. Augustine Commandry of the Knights of St. John, Windsor, cele-brated the Feast of the Patron Saint (St. Augustine) of their commandry by viting all their brethren from Detroit to

At 2 o'clock the 23rd Essex battalion band proceeded to Detroit to the Campus Martius, where the procession, consisting of about 200 men of St. Ann's, St. Michael's No. 1, St. Michael's No. 2, St. Casimer's and St. George's Com-

St. Casimer's and St. George's Commandries formed.

Sir Knight E. Gignac of St. Augustine's Commandry, Windsor, acted as Marshall and conducted the procession to Windsor, where it was joined by the home commandry. They then took up a line of march marked out for the occasion, which was as follows: From their hall in the Opera House block they proceeded up Sandwich St. to Glengary Ave., to Assumption, to Mercer, to Pitt, to Ferry, to Victoria Ave, to London St, to Crawford Ave., to Sandwich St., and thence to Orellette. They

the Knights and spoke substantially as

follows:

Sir Knights, you are welcome here
this evening. I heartily thank you for
coming as I am sure it will encourage greatly our commandry and also encour-se others to join them. By doing so they would be meeting the wishes of our Hely Father the Pope, who in his last encyclical letter encouraged Catholics to form societies that would assist the hurch in opposing the many evils that

re now delugirg the world.

Every age brings forth new means by which the Catholic Church may be which the Catholic Church may be strengthened numerically and Caristianity defended. The knights of old were organized to preserve Christianity, in the middle ages, in the east where its extinguishment was threatened by the rapacious and barbarous Masommedans, and to day the noble order that is so well represented here has arisen to defend the Church and some governity Christianity sgainst the onsequently Christianity egainst the secret organizations that are springing up around us. There are many good men around us. There are many good mental belonging to those secret societies, and I do not want to be understood as condemning them. But their principle is bad, and bad results must necessarily follow. Freemasonry is the graduating achool to atheism and infidelity. Step by step those who enter it are drawn away from religious motives and they soon learn to look upon its all that is required. from religious motives and they soon learn to look upon it as all that is required, and forget and also deny the very existence of a divine Creator. Thus new enemies are being formed every day. The rights of God are put down and the rights of men erected in their stead. God's laws re abolished and the laws of men recog-sized. And so it is, the whole round of of the stripped of the strippe you are by analogy identical, fail in your purpose and lend a deaf ear to the teachings of your Holy Mother the Church. The moment you do that, that moment will make the last of the triumph and the first of the decline of one of the grandest organizations ever established by the ambition or the genius of man. 1 cannot, therefore, dear brethren, impress upon you too strongly to be true to your religious principles and also to be straightforward both in public and private lite. If you do you will gain
in this world the respect and esteem
of all and an eternity of happiness
in the next. The rev. dean then concluded by encouraging all young men to
enroll themselves as Knights of St. John,
and wished that Canada might be able
soon lite her sights country to hast of

soon, like her sister country, to boast of new commandries springing up in her towns and cities. After Benediction the Detroit Knights were eccorted to the boat and they took their departure amid the gaze of three thousand people, well pleased at the re-ception they received in Windsor.

IRISH NEWS BY CABLE,

Hill Averted.

LEADERS PREVENTS A CONFLICT.

London, September 4.—The avoidance of bloodshed at Ballycoree Hill to day is considered almost miraculous, as everybody had made up their minds that a conflict would occur. The tortunate result is attributable to the coolness, dis cipline and good management of the Nationalist managers, and not at all to any good judgment on the part of the authorities. The sending of large bodies of troops to the immediate vicinity is condemned as an imprudent move. I condemned as an impresent move, as was a clear violation of the principle that military forces should not be called into requisition until the civil powers have announced their inability to preserve order. But these settings aside of constitutional precedents have become too common to make the Ennis episode a specially remarkabe one on that account. The usual policy of the parliamentary leaders has been to avoid all riotous resistance to authority, lest English sentiment be provoked sgainst the Irish people and the coming to Home Rule be delayed. But in regard to to-day's events. It is a singular fact that many of the leaders were ready to resist an attack, being impressed ready to resist an attack, being impressed with the belief that the English masses were totally opposed to the government's arbitrary course and would sympathize with the Irish defenders of the right of free speech. This fact, taken in connection with the truculent attitude of the authorities, is what renders the peaceful outcome of the day's proceedings so re-

Markable.

As a sample of the bitterness of Tory feeling in regard to the meeting an extract from an editorial in the Dublin Mail may be cited. The writer said: "If any unfortunates are wounded or alain in this off in the said of the off ir the victims will not include Mr. O'Brien, Mr. Dillon or Mr. Sullivan. The leaders urge, they do not lead. Their places are at the rear, not in the van."

The event gave the lie to the distribe,

however, as the leaders named took an active part in the demonstration. The forces of the leaguers were divided into two parties—a device which has proved successful on more than one previous occasion in nonplussing the government forces. Two meetings were held with as much eclat as could be expected under the circumstances. There was plenty of speaking and he government was successfully

went out Oullette past Park and defied at least. The day was a noisy one countermarched back to Park and then proceeded to St. Alphonsus church, where Vespers was sung by Very Rev. Dean Wagner, who also gave benediction. After vespers he addressed to St. Alphonsus church, who also gave benediction, After vespers he addressed to St. Alphonsus and there was much threatening on both sides, but with no casualities. To night Ennis is in a state of jubilation. There was a mass meeting yesterday in Regent Park, London; at Northwich, Hackney and Wick at which reach time similar to was a mass meeting yesterday in Regent Park, London; at Northwich, Hackney and Wick, at which resolutions similar to those adopted at Ballycoree to-day were

passed.

Ten thousand Nationalists assembled at
Ennis to-day determined to carry out the
league programme for a monster meeting.
Twelve bands of police had taken possession of Bally coree Hill over night and were ready to prevent any gathering in that locality. At 2 o'clock in the afternoon the procession started toward Ballycore. Among those in the lead were Members of Parliament Timothy Sullivan, John Dillon, Wm. O'Brien, Joseph Richard Cox, Philip Stanhope and David Sheeby. A number of priests were also in the front ranks. Upon reaching the approaches of Ballycoree they found them guarded by Ballycoree they found them guarded by soldiers and police, and the procession halted in the fislds. Here Mr. O'Brien, Mr. Sullivan and Mr. Stauhope stood up in their carriages and addressed the multitudes around them. They had hardly got well under way in their speeches when the defenders of the hill, seeing that there was to be no work for them in that careeits here. capacity, began to act on the offensive. The Hussars, headed by Col. Turner, Divisional Magistrate, advanced, and Col. Turner ordered the assemblage to disperse within five minutes or they would be considered as rioters. Mr. trate a copy of the resolutions which it was proposed to adopt and declare they were legal, and that if any collision were legal, and that if any collision between the people and the authorities occurred, he would hold Col. Turner responsible for the blood that might be shed. The resolutions declared Ireland's right to home rule; proclaimed the adherence of the league to Mr. Parnell; extended thanks to the Liberals for their services in the cause of Irish liberty; pledded the people to resist the suppress. services in the cause of Irish liberty; pledged the people to resist the suppression of the league, and denounced the land grabbing system. After reading the resolutions, Col. Turner stated that he was bound to execute his orders and repeated the command to disperse. After a parley, the managers of the meeting gave the word and the procession re-formed and marched back to Ennis. Here the meeting re-assembled in O'Connell square and ing re-assembled in O'Connell square and Mr. O'Brien finished the speech he had begun at Ballycoree. There was much enthusiasm shown. The soldiers and police had followed when it became appories had no further attempt to assem-ble at the hill was to be made. They appeared at the O'Connell square meeting just as Mr. O'Brien was finishing his adjust as Mr. O Brien was finishing his address. The people moved on without any contact with the constabulary, and amid great cheering escorted their leaders to the hotel. Having seen them safely in doors and given them a hearty cheer the crowd dispersed. Various small meetings were held during the evening, and there was great rejucting over the day's demonstrations.

The town was illuminated nearly all of promenaders early Sunday morning. Mr. Stanhope, replying to an address from the people, congratulated Ireland upon the support of the English Liberals. All the people, congratuation to the English Liberals. All the speakers enjoined the people to be peaceable and not to afford any excuse for the government's outrage. Father Welsh presided at one of the meetings. The day was raining, but nothing could check the wall find the railway authorities qui was raining, but nothing could check the people at the people to be peaceable and not to afford any excuse for the government's outrage. Father Welsh willing to consider the merits of sor improved switch, or brake, or such lil again if it be a costly article. But hint the resolutions. Mr. Stanhope de-clared in his remarks that the meeting was a noble protest in favor of the right of free speech. He was proud to see thousands defying intimidation by such placards as were posted on the walls in Enuis. If the meeting was illegal he invited the government to arrest the whole assemblage.

RAILWAY MANAGEMENT.

The Chatsworth railway disaster seen to have already faded out of the minds of the general public, to be all the more deeply and poignantly remembered by the survivors of that night of terror, and by the many from whom loved and loving ones were then torn forever by the merci less hand of a bloody death. The ques tions connected with railway management, raised by that appalling catastrophe, should not, however, be suffered to laps into abayance or oblivion without practical improvement secured in the super vision, control and government of the railways of this continent. That there is much room, too much room for improvement in this connection, no man ventures to doubt. From a Chicago paper we learn, that there is a general concensus of opinion there in blaming the reilway fficials for the accident. It is alleged that the inspection of the road was neglected. and this, in face of the fact that a train of unusual length and weight was about to be sent over the line. People justly think, in view of the special circumstances of the case, that the officials should not have been content with the ordinary and regular inspection of the track and its supports. They very reasonably contend that as hundreds of persons were about to go over the line, a more than usually careful investigation of the track should careful investigation of the track should have been made. The company is, besides, charged with almost criminal heedlessness and recklessness in allowing a train of such length, loaded to its full capacity with human beings, to go over the line. The American draws attention to the fact that the love of life, recurred up the air or that the loss of life occurred in the s'x or cause the company smiled,

eight ordinary day coaches; which were as usual sandwiched between baggage cars in front and sleeping cars in the rear. This arrangement, as pointed out by our contemporary, makes it certain that in any sort of crushing accident, the slightly constructed day coaches will be ground to pieces and their occupants with them. In the Chatsworth disaster not a single occupant of the six strong and heavy Pullmans was killed. The American thinks that though responsibility for the accident has not yet been legally assigned, there is not much room for doubt in the matter. The wooden trestle bridge was old and the road being bankrupted, was but inadequately repaired and inspected. "There had been," continues that journal, "prairie fires near at hand and it is probable that these had reached and burned the trestles. (We dismiss the theory that they had been set on fire by villains, in order to wreck and rob the train. The evidence to support this abominable story appears to be entitled to no consideration.) Then this tremendous train of sixteen cars was drawn by two locomotives, a most dangerous and improper method of running. Inder its weight, the bridge, weakened probably by the fire, went down. If the train had been in two sections, as it should have been, the accident probably would not have happened, though there was needed, evidently, a better inspection of the roadway. The bastily and cheaply built western roads require close watching, and one of the most valuable public services which may be rendered by the Boards of State Commissioners of Railroads will be to drive railway officials up

to this work." The Toronto World, remarks that after such a bridge accident as the recent one in Illinois, the cry goes forth that bridges should be built of stone and iron only, little mention being made of the necessity for their careful inspection and frequent examination. If a car axle break and a disaster follow, the demand is made that railway companies secure car wheels that will not break. More to the purpose, well observes the World, would it be to see that the cars were frequently examined and carefully tested. The railway corporations do, as a matter of fact, lavishly spend money in purchasing the best appliances of all kinds, but as the World, with much reason and point remarks, there is just one department of their expenditure wherein they are "niggardly penurious and positively stingy," and that is in paying for he services of men to take care of and operate their extensive property :

"To get the best machinery and other material they 'shell out' money by thousands; but when it comes to paying men for taking care of all this material they are entirely too economical. As witchman or telegraph operator is kept on duty sixteen or eighteen hours, his eyes fail for want of rest, and some terrible accident happens. You will find the railway authorities quite even if it be a costly article. But hint to them that it would be a good thing if the wearisome watches now filled in by three men were divided among four men instead, and they can't 'see it.' And yet the employment of a sufficient number of good men to handle the expensive plant good men to handle the expensive plant which railways use would be the cheapest insurance against its loss. This seems to be worth bearing in mind: That no expense you may incur for the best materials of every kind will insure you against accident, unless you have also the best men, and a sufficient number of them, to take care of it. And yet, whenever accidents alarm the public mind, the cry immediately is for something that we can order from the shop and buy and pay for, as if that would suffice to make us safe."

Who will for a moment question or deny the accuracy of the World's contention? Railway employees are, as a rule, notoriously overworked and in too many instances underpaid. The men upon whom least responsibilty falls often draw their salary by the thousands, while the tireless, overtaxed and ever anxious officials, upon whose vigilance depends the safety of countless multitudes of human beings and inestimable amounts of valuable property, must be content with a few palty hundreds. We in Canada look with hope to the next session of Parliament for the passage of an act appointing railway commissioners armed with plenary authority to deal with railway management. If we are ever to have lasting reform in this management, we must obtain it by the stern and unyielding influence of an authority higher than the railway corporations themselves.

"Yes, my hands are soft," said a dudish "Yes, my nands are sort, such that and conceited young fellow the other night in a small company, as he admiringly looked at those useless appendages that had never done a day's work. "Do

The Forget Me Not.

One morning, when the earth was new and rainbow tinted lay the dew, The Father came Upon His waiting flowers He east A gentle glance, and as He passed, Gave such a name.

The twilight deepening, as before He walked among His dowers once more And saked each one What name apart from all the rest He gave, ite faithfulness to test, When day begun.

The astor, columnine and rose All answered—every flower that grows In field or wood— Save one wee blossom from whose eyes shone back the solor of the akies, That silent stood.

The flowers were still "I love Thee so!"
line said; then, trembling, whispered low,
'Dear child, thy name thou may'st forget
and be forgiven—only yet
Forget Me Mot."

MYSTERY OF THE GENESEE.

pleasant companion. Perhaps a happier family-circle could not have been found in the year 1825 along the Genesse.

This is not a love story. But it becomes necessary to state that Roger Davenant became engaged that winter to the daughter of a neighboring family, and frequently visited her. The word "neighboring," as here used, has relation to the time and the locality. The houses were three miles apart. It was the custom of the young man to ride quer to the house of Mr. Corruth before sunset on the days of his visits, to remain with Gertrude till 10 o'clock, and then return home. This he did upon the 21st of December—the dreadful, long-remembered day, when he passed from all consciousness of the things of this world.

The mysterious and utterly inexplic-The mysterious and utterly inexplicable events of that night caused the route that Roger Davenant always pursued between the two houses to be carefully examined. I presume that at least one thousand persons, first and last, surveyed it, scrutinizing every foot of it. Maps and plans were made, and distances and the character of the country noticed to aid in the elucidation of the mystery. This attempent will show the noticed to aid in the elucidation of the mystery. This atatement will show the vigilance and earnestness of the investigation, which, ere the winter was over, became a public interest, and profoundly stirred the people for a hundred miles along that valley. The surveys and plans showed that from the mansion of Isaiah Davenant to the river there was an easy slope of about a fourth of a mile. The Genesee, fordable at almost all seasons at this point, was at this time bound with ice. Across it, after a bare interval of another quarter of a mile, stretched the dense primeval forest for a width of dense primeval forest for a width of quite a mile, intersected with bridle paths, and half broken roads for oxteams. Beyond this, alternate clearings and patches of woods brought the way-

and patches of woods brought the way-farer to the house of Mr. Carruth.
Upon the night of December 21, the children at the Davenant house had all been put to bed, and Isaiah and his wife were sitting up, waiting for Roger. The clock was upon the stroke of eleven when his horse's hoofs were heard. Isaiah went to the door with a candle; there was a brief parky; and then the voice of the elder parley; and then the voice of the elder brother was heard calling loud and sharp

to his wife:

"Ruth—for Heaven's sake, come here!
Something is the matter with Roger."
She flew to the door. Isaiah was holding the horse by the bridle, with the other

"that one life should be blasted. Let us not have two."

But it seemed as if these two lives were bound together beyond the power of change or circumstance to sever them. Three brief years passed, and Gertrude returned from the West, a widow. There was no change in the condition of Roger Davenant: he knew her no more than when she had left him; but the double grief and bereavement which she had suffered seemed to draw her again to the poor wreck who had forgotten her in forgetting all the world. So it happened that she was present at his death bed, with the sorrowing relations who surrounded it.

brother asked. The eyes of the dying man turned from face to face; he shuddered as the recollec-tion of that night came forcibly back to him. Once he seemed about to speak again, and they drew nearer; but his voice failed; his vexed spirit departed, and made no further sign. To this day the mystery of his unhappy fate has never been ex-plained.

Who can even guess it?

When you cannot rest from Asthmatic troubles, Southern Asthma Cure will at noce relieve. Double treatment in each package.

Why go limping and whining about your corns, when a 25 cent bottle of Holloway's Corn Cure will remove them? Give it a trial, and you will not regret it.

THE SUCCESS OF THE CRURCA NEEDS HARMONIOUS ACTION.

sem about Royer. The face of the latter was puls; his owns were dull; he spake not be action of the horse. Seturning after an interval of ten minutes, leads found his brother seated in the rocking-chair, and his wife vainty trying to attract his attention, to make him speak. He sat, as for the next five years and more he ast and walked, dumb, deed to everything about him. He has no one, he assemed to recognize no one; he uttered no sound, awar now and then a deep sligh; he year ware dull and cold; his whole supression year ware dull and cold; his whole supression year the state of the cold, his whole supression year was the state of the cold, his whole supression year ware dull and cold; his whole supression year ware dull and cold; his whole supression year ware dull and cold; his whole supression year was supported to the cold that the supression year was supported to the supression year was supported to the support of the family, his friends and acquaintances—none were recognized. He ate and drank mechanically what was set before him he walked unresistingly wherefor he was led; he never opposed any direction or management; but never, until the day of his dath—aven on one occasion, to be noted.—dich a display the slightest intelligence through the such imment. Viction withough the victim of this unsolvable mystery. They questioned about his education, his halts to diffe, his attachment to Miss Carruth, his relations with his brother, and his brother's family. Upon they answer to these questions, there was a perfect agreement among the doctors that nothing short for the well of the model of the surface of the condition which they found it.

It was not account for the unter weak for the welling. At 10 of clock he had and good—night to Gertrude, and mounted his horse, with that undersome of the surface of the condition, and the his conseince had driven him to madness. Others affirmed that his reason had yielded to the blow. The truth shortly came out that upon that night, with the consent of Gertrude's parents, STOTEM OF THE GENERY.

For 1 1222 THE TREASMENT PRICE STREET.

FOR 1 1222 THE TREASMEN

that she was present at his death bed, with
the sorrowing relations who surrounded
it.

For a year the physical powers of Roger
Davenant had been declining; for a month
he had been confined to his bed; and the
family physician had warned Isaiah that
his experience led him to predict a flash of
consciousness in the last moments of the
sufferer.

"This is a most unusual case," he said,
"but what I think will happen to him on
his death-bed is our common experience in
similar cases. Watch him closely, therefore; his last moments in this world are
those in which you may expect to find the
key of his terrible seizure."

In the dying moments of Roger Davenant the prediction of the physician was
partially fulfilled. The departing soul
shone with strong intelligence through his
eyes; in his natural voice he called the
name of each of those at his bedside, and
he held out his hands to the eager clasp of
his brother and Gertrude.

"It has been like a dream,—a long,
horrid dream," he said, with a faint smile.
"Thank God that it is past!"

"What troubled you, Roger?" his
brother asked.

The eyes of the dying man turned from

as the circumstances of their adopted country can allow. We have no fears but that the wisdom of experience will prevail in settling amicably whatever seeming or real grievances any party of our Church in America is subjected to. A strict watch must be kept on national fanatics of any party and if necessary let the censures of the Church be employed to restrain discontented rivals, who are not willing to abide by the decisions and expressed will of ecclesiastical authority. decisions and extical authority.

A Radical Change.

"I had got so bad with dyspepsia that I hardly cared whether I lived or not," says Frank A. Swain, of the Toronto Globe Office. Three bottles of Burdock Blood Bitters cured him, and he says, "it now seems a pleasure to live."

HISTORY OF A CONVERSION.

W THE DAUGHTER OF A GOVERNOE OF VIRGINIA BECAME A CATHOLIC AND INFLUENCED MANY OTHER PERSONS TO JOIN THE TRUE CHURCH—A LIFE SPENT IN CHARITY AND GOOD WORKS CROWNED BY A FIOUS DEATH.

SPENT IN CHARITY AND GOOD WORKS
CROWNED BY A PIOUS DEATH.

From the Catholic World for September.
Perhaps no conversion ever occurred in this country which was so unexpected and surprising, and attended with such great consequences, as that of Miss Letitia P. Floyd. She was the eldest daughter of the elder John Floyd, then Governor of Virginia and living with his family in the executive mansion in Richmond, and she inherited the great mental gifts of both her parents. Her mother was a member of the Preston family, which produced so many brilliant men and woman, and was remarkable for her powers of conversation, in which she equalled any of the distinguished men of the day. She took the same interest in public affairs that her husband did, and kept well informed about them during her whole life.

Governor Floyd lived in Montgomery County, in the southwestern part of Virginia, which was then a remote and rather inaccessible region. There was no Catholic boursh in Virginia west of Richmond, and only a small chapel there, attended twice a month from Portamouth. No Catholic priest had ever been in any part of Southwest Virginia, No Catholic priest had ever been in any part of Southwest Virginia, and no Catholic books were to be found in the whole region, Governor Floyd, his wife and children, all had literary tastes, and there was quite a large library in the house, but it was Protestant altogether. The children, therefore, had no opportunity there of learning anything about the Church or its tenets or practices.

But Mr. Floyd, before he was made

Poictiers, being godmother.

This occurred just at the expiration of Governor Floyd's term of office, and, his health not being very good, he took a tour through the South accompanied by his wife, his three daughters, and one of his sons. At New Orleans, where they had relatives, the party remained some time, and there Miss Floyd was married to Colonel William L. Lewis, of South Carolina.

Carolina. The fruits of her conversion soon began The fruits of her conversion soon began to show themselves. Very soon after her baptism her sister Lavalette was also baptized. She is still living, and is the wife of Professor Holmes, of the University of Virginia. Later on her younger sister came into the Church. She is also still living, the wife of Hon, J. W. Johnston, who represented Virginia for thirteen years in the United States Senate. Mr. Johnston also joined the Church, and was

THE SENATE—
Charles Carroll, of Carrollton, being the

Charles Carroll, of Carrollon, being the first.

Within a year of his marriage Colonel Lewis likewise entered the Catholic Church; and some years afterwards Mrs. Floyd and three of her sons took the same step. same step.
Mrs. Lewis' influence led to the con-

Mrs. Lewis' influence led to the conversion of John P. Matthews, clerk of the County Court of Wythe County—a man widely known and highly esteemed and respected—and that of his wife and twelve out of thirteen children. One of his daughters became a Sister of St. Joseph, and before she was twenty-one was made superioress of the convent in Wheeling The daughters of Col. Harold Smyth entered the Church by the same influence, and one of them is now a Sister of St. Joseph at Charleston, West Virginia.

ginia.

In the year 1842 Bishop Whelan and
Father Ryder, S. J., paid Mrs. Floyd a
visit in Tazewell County, where she then
lived, and where Mrs. Lewis was also a guest. They were of course much interested, and the Bishop determined to

erect

A CHURCH AT WYTHEVILLE.

This was done, the Protestants contributing very liberally towards its erection. Another church was soon afterwards built at Tazewell Court House, where Mr. Johnston then resided, and others at Bristol and Cupple Creek. In 1867 Bishop Whelan founded r. Convent of the Visitation at Abingdon, and, though there were not twenty Catholics in the

county, it has had great success. The Sisters own the building and grounds and are free of debt.

Col. Lewis removed from South Carolina and settled at the Sweet Springs, then in Virginia, now in West Virginia. That part of the State was very much in the condition already described, but Mrs. Lewis set to work and succeeded in erecting a church there, which now has a fair congregation.

Thus we may say with truth that the conversion of Miss Floyd was the direct cause of that of many other persons, and of the founding of five churches and one convent. She died on the 16th day of February, 1887, having given much of her life to charity and good works. Both rich and poor found her always ready to attend to their wants, and more than once, not being able to reach them otherwise, she walked in the midst of winter several miles to see the sick.

In what estimation she was held can be judged by the fact that many Protestants believed that she had been canonized, not knowing, of course, that this could not be done in her lifetime.

THE PATRIOT OF THE TYROL.

From the Messenger of the Sacred Heart.
Napoleon I. won the victory of Austerlitz over the Emperor of Austria on December 2, 1805. He then appropriated to
himself the province of the Tyrol. The
masters of this kingdom began annoying
their subjects in the most sensitive spot,
that is to say, in their religious dealings.
The suppression of the monastic orders,
the expulsion of the religious, the sale of
their goods, the alienation of sacred vessels
which were bought up by the Jews,
laws contrary to those of the Church,
blahopa in prison and in exile, priests cited
before the tribunals and hunted like malefactors—this summed up the situation in enger of the Sacred Heart.

before the tribunals and hunted like male-factors—this summed up the situation in the new kingdom of Bavaria.

This was too much for the Tyrol—a country where from time out of mind the faith held sovereign sway—and its inhabi-tants finally had recourse to arms. Their chief was called Andress Hofer. He was a simple implacence approach from a family chief was called Andreas Hofer. He was a simple innkeeper sprung from a family of peasants. He was poor but intelligent, and of the greatest good sense, full of courage and remarkable for the firmness and dignity of his character. The fine qualities caused him to be unanimously proclaimed the general-in-chief. His rallying cry was: "For God, for our old and true master, the emperor, for our country!"

The triumph of Hofer and of his cause was not of long duration. After the battle of Wagram, on the 5th and 6th of July, 1809, Napoleon I, who had now completely vanquished the Emperor of Austria, directed an attack against the Tyrolese. They found themselves penned in by an army made up of Freuchmen, Bavarians, and Italians and were obliged to yield to numbers and lay down their arms. Hofer, on whose head a price had been set, took refuge in the mountains; but he was soon discovered there by a traitor and delivered to the conqueror. While they were dragging him along in chains with his wife and others of his people, he had much to suffer from the march and ill-treatment. But he said: "Pray, pray; let us suffer with patience; it is the means to do penance for our sins."

They brought him to Mantus. There a general came to tell him: "Your life will be saved if you consent to serve the foreigner." He refused, saying: "I will remain faithful to the good Emperor Francis."

When they came to pronounce judg.

When they came to pronounce judgment, the council of war was equally divided. But an order from the chief-of-staff in Milan enjoined that Hofer should be shot within twenty-four hours.

Some hours before his death he wrote to one of his best friends a letter in which his

hole soul is laid open.
"It is the will of God," he said, "that I should exchange here in Mantus this mortal life for the eternal. But blessings be to God for His divine grace! It is as easy for me to die as to occupy myself with any other business. Poor world, farewell! I see death coming with so little sorrow that I have not a single tear in my aven!"

eyes!"
The archpriest of Santa Barbara came to prepare him for death and to give him the Bread of Life. Hofer confided to him his money, to be distributed to the poor Tyrolese prisoners at Mantua, bidding him to say to them that he was full of comfort and that he recommended to them this times as "

helding a crucific and accompanied by his confessor, took his way towards the square of the citadel. When the procession passed by the Porta Molina cries and sobs were heard to issue from the casements. It was the Tyrolese prisoners who had fallen on their knees to weep and pray for their well-beloved leader.

weep and pray for their well beloved leader.

He arrived at the place of execution, where a battalion of grenadiers formed a square. Into the centre of this Hofer advanced at the first signal with a firm step, saluting the soldiers to right and left. He prayed a little while with the priest, to whom he left his cross and rosary as a remembrance. The twelve men were drawn up twenty paces off with their rifles on their arms. He was offered a handkerchief to blindfold his eyes, but he refused it. They ordered him to bend his knee. He did not obey, but said:

"Standing upright, I wish to give back my soul to Him who gave it to me." A moment after he cried: "Long live the Emperor Francis and my dear Tyrol!"

Then he prayed for an instant, again litting his eyes to heaven; and then gying the signal to the grenadiers, he spoke the word of command with a strong voice: "Aim well!"

Such was the death of this Christian hero. With good right the province of the Tyrol glories in him, and his fellow-countrymen have raised to him a beautiful monument in the great Church of Innspruck.

It is men of this stamp we ought to

Innspruck.

It is men of this stamp we ought to ask of the Sacred Heart.

WE MUST THINK OF IT.

N. Y. Freeman's Journal. N. Y. Freeman's Journal.

A telegram comes to a father and mother. They learn that their son is dead. He was baptised; he had received in early youth the ineffsble gift of Our Lord in the Hely Eucharist. They are crushed by the news. But what revives them?—what gives them consolation?

That he died rich? That he was Governor of a State? That he was highly respected? That the Mayor and City Council and a train of inhabitants attended his funeral? That the newspapers devoted columns to notices of

a simple innkeeper spring from a family of courage and remarkable for the firmness and digity of his character. The was poor but he firmness and digity of his character. The many portains and of the general-in-chief. His raily proclaimed the general-in-chief. His raily in gory was: "For God, for our old and true master, the emperor, for our country of the country of the soldiers." "You have been been soldiers all is not over. In the question to assect the soldiers." "You have now over to Him. But all is not over. In the question to assect our of critical to the country of the soldiers." To arms against the enamies of earth and heaven." "Before our religion, for its asks we must conquer or die. Bise, brothers! To arms against the enamies of earth and heaven." "Before our religion, for its asks we must conquer of lampruck, the capital of the provided of lampruck, the capital of lampruck, the capital of the provided of lampruck, the capital of lampru

these great essentials are as the breath of life,

Mo matter what vicissitudes the child may meet in life, he will not lose his Faith if it be ingrained into him in early life. He can no more get rid of his belief in God, of the memory of his first Communion, than the tattoed man can wash out his marks. For all our talk about the material things of life, there is one thing which we Catholics care more about than any other, and that is a good death. Seriously and gravely, we say that the worst possible preparation for a Christly death is Christless teaching.

The only medicine in the market that will immediately cure Cold in the Head, and permanently cure Catarrh, Hay Fever,

Cucumbers and melons are "forbidden Cucumbers and melons are "forbidden fruit" to many persons so constituted that the least indulgence is followed by attacks of Cholers, dysentery, griping, &c. These persons are not aware that they can indulge to their hearts content if they have on hand a bottle of Dr. J. D. Kellogg's Dysentery Cordial, a medicine that will give immediate relief, and is a sure cure for all summer complaints.

Mathan Graves' Worm Extensions

"journey."
At 11 o'clock in the morning, on the 20th of February, 1810, the general muster was beat, and the condemned man, with best results.

Who Killed the Bird?

Who killed the Chipple?
Bee where it lies,—
The light gone out
Of its bright, quick eyes:
This tiny creature, so soft and brown,
Here on the deed leaves fallen down.

But an hour sgo
Is feit the sun,
Yet now is its happy
Living done:
Rorn in a nest, and made to be,
Not soarer, nor singer, yet bitthe and free.

Me human eye,
Perchance may miss
From numberless flocks
A mite like this;
Yet with it something has gone which had
In its way made bough and sunshine glad. Who killed the Chippie!
I think I know;
This way from school
The children go.
And I saw a boy a pebble sling,
And now I and this poor, dead thing.

He liked perhaps
To prove his skill,
Nor thought how dreadful
It is to still;
And, though he aimed at it, after all,
Was sad at heart when he saw it fail.

I am almost sure
If he heard me say,
"Who was it killed
A bird to-day?"
He would wish the creel deed undone,
And blush to own himself the one.

HONOR RENDERED TO THE BLESSED VIRGIN. DR. JANSSEN REPLIES TO HIS CRITICS.

Ave Maria Dr. Janssen, the celebrated German historian, has published a spirited reply to certain critics who took him to task for what they considered his extravagant expressions concerning devotion to Our Blessed Lady. The reply is so pointed and so exhaustive that we give a translation of the greater portion of it. He

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No one need be surprised at the great respect shown by the Church to the Blessed Virgin. Any Catholic acquainted with the teachings of his religion knows by experience that we honor Mary only because of all the graces bestowed or Her by the Lord, and he will take no seandal from those words of an enthusiastic preacher which so shock my critics "If I had a hundred tongues and shundred mouths, and a voice of brass, loculd not yet say ought that is worthy of Thee, O Mary! I console myself with the words of Jerome, who says: "Though none of us is qualified, yet even the meanest sinner need never desist from the praises of Mary." It is true that I know not what to set before you, but will pluck for you the roses and sweet smelling flowers of the holy Doctors." "The holy Doctors" here referred to were all the zealous panegyrists of the Holy Virgin. Did not St. Cyril, a thous and years before, preach in a similar stale? In the liturer used in the first stale.

were all the zealous panegyrists of the Holy Virgin. Did not St. Cyril, a thous and years before, preach in a similar style? In the liturgy used in the first centuries of the Church, and attributed to St. James, we find these words "When with all the saints and just we commemorate our most holy, unspotted and most glorious Lady, Mary, the ever intact Virgin and mother of God, we are thereby recommending ourselves and our whole life to Christ, our God." "Le us celebrate the memory of our most holy, unspotted, most glorious and Blessed Lady, Mary, the Mother of Goand the intact Virgin, in order that through Her intercession we may obtain all mercy. Hail Mary, Thou art full of grace; the Lord is with Thee; blessed art Thou amongst women, and blesse is the Fruit of Thy womb; for Thou has borne the Saviour of our souls." "It just that we style Thee blessed—the ever blessed Mother of God, exalte above all blame; Mother of our Gomore msgnificent than the Cherubin more glorious than the Seraphim, who without detriment to Thy virginity, has borne God, the Word. In Thee, what full of grace, all creatures rejoic the choirs of angels and the race of me venerate Thee, who art a sanctific templa."

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No higher praise can be bestow upon the Blessed Virgin than was spok by the Angel at the Annunciation in t by the Angel at the Annunciation in times and by the authority of Go This form of homage to Mary in the Angelical Salutation, which will be dail uttered with respect and love even the end of time, is in the eyes of Go and of the world a Christian confession.

When the Church invites us to say t Angelus three times a day, what does a desire thereby but that we should call mind the great and fundamental myste of the Incarnation of Christ with imme ate reference to His Mother, who out all earthly beings was the only witne of this mystery? All the honor shot to Mary flows back to God. As Mary to Mary flows back to God. As Mary earth was the guardian of Her division, as She bore Him in Her won clasped Him in Her arms, nourish Him at Her breast, so the praises a honors shown Her by Catholics ser only to confirm and to proclaim alothe right belief in Him as the God-Mc the right belief in Him as the God-Mc Every church and chapel dedicated Her, every confraternity instituted Her honor, every picture represent Her, has for object to raise our minds the One who, although happy freternity with the Father, yet for taske of sinners "had no horror of t Virgin's womb."

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When the Church invites us to say the Angelus three times a day, what does she desire thereby but that we should call to mind the great and fundamental mystery mind the great and fundamental mystery of the Incarnation of Christ with immediate reference to His Mother, who out of all earthly beings was the only witness of this mystery? All the honor shown to Mary flows back to God. As Mary on earth was the guardian of Her divine Son, as She bore Him in Her womb, clasped Him in Her arms, nourished Him at Her breast, so the praises and honors shown Her by Catholics serve only to confirm and to proclaim aloud only to confirm and to proclaim aloue the right belief in Him as the God-Man Every church and chapel dedicated to Her, every confraternity instituted in Her honor, every picture representing Her, has for object to raise our minds to the One who, although happy from the One who, although happy from eternity with the Father, yet for the sake of sinners "had no horror of the Virgin's womb."

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Human nature, which the Saviour actually and truly took from Mary, was united to the Divinity in one Person, the source of salvation and grace. And since it pleased God to bestow upon the world through Mary the Grace of all graces, the Author of grace, we honor and

glority Mary, and we cling to the belief that even yet God sends us gifts and graces through Her who was full of grace, when with humble trust we pray for them. Every prayer addressed to Mary is a prayer for Her influence as intercessor with God, the only Lord and dispenser of all good gifts.

My critics will not find one solitary prayer of the Church that appeals to Mary as the bestouer of grace. That prayer from the Hortulus Anima which they cite, and which is so repugnant to them, is tound also in my prayer-book, and I am not conscious that I turn to any other source but the Saviour Himself when I thus invoke Mary: That through Thy most holy intercession and Thy merits, all my works may be directed and disposed according to Thy will and that of Thy Son.

When the Catholic prayer thus he

Thy merits, all my works may be directed and disposed according to Thy will and that of Thy Son.

When the Catholic prays thus he places no confidence thereby in Mary in opposition to the living God: no confidence in "merits" that She did not acquire solely through the grace of God—other "merits" there are none, either for the Holy Virgin or for any other creature. Thus there is found therein no lack of confidence in God, but simply a distrust of the worthiness of one's own prayers. The Catholic knows from Holy Scripture that God prefers to hear the prayers of the just, and that He Himself has said: "I will do the will of them that do My will." Therefore, with the sense of his own unworthiness, the suppliant turns to the intercession of the Blessed Virgin and of the saints, who are worther of Being heard than he is, and in their company he appears before the throne of God in the firm conviction that then his prayers will be more readily heard.

I would like to address to every Protestant this question: If it be true that the worship of the Blessed Virgin and of the saints in the Catholic Church is "an injury to the honor of Christ," and we, as is claimed. "detract from the media. the saints in the Catholic Church is "an injury to the honor of Christ," and we, as is claimed, "detract from the mediatorship of Christ by this worship," whereas amongst Protestants "Christ alone is looked up to," how does it come to pass that in the Catholic Church, and in her alone, the belief in Jesus Christ the Lord, and His divine works of redemption, has remained unmoved and immovable in all times, whilst within the Protestant pale this belief has been lost or abandoned by so many, even professed theologians and preachers?

WHAT IS THE RELIGIOUS STATE.

Trenton Catholic Journal. We have always felt that the existence We have always felt that the existence and perpetuity of the religious state would, even in the absence of all the rest of the overwhelming evidence, which demonstrates the divine character and origin of the church, of itself convince any reasonable person that the Catholic Church inherited the promises of Christ, and that it to the exclusion of any other such institution was the only one founded by Him.

Let us consider this subject for a few moments. What is the religious state as it exists in the church? In the mind of those who know little or nothing of it, or

those who know little or nothing of it, or worse still, who have been impressed in their young days with false notions of it, and instead of endeavoring to know the truth, have simply allowed their prejudicing to the control of the dices to become more and more firmed, the religious state makes peculiar impression. Such individuals who do not understand the exalted nature of the religious life cannot undernature of the religious life cannot understand how people can give up the attractions of life, and bury themselves away from the world forever. They see nothing of the interior nature of the religious state—they know nothing of the peace, and joy, and real happiness which selfdenial, and sacrifice for the promotion of God's honor, and for His sake, always bring with them. Their ideas and thoughts go no further than this life, and the mere pleasure which the enjoyment the mere pleasure which the enjoyment of human and material things bring. To the choirs of angels and the race of men wenerate Thee, who art a sanctified temple."

In almost the same words St. Chrysostom in his liturgy addresses the Blessed Virgin; he even introduced the Angeliexercise of the natural faculties suppose constitute the highest form of human happiness which they either aspire to, or

suppose is possible.

But what is the religious state in deed and in reality? It is a state of life en tirely distinct from and above the ordin ary human life. It is a state which, in order to live in it in a worthy and meritorious manner, requires a special calling, and a constant watchfulness of self in and a constant watchfullness of self in order to fulfill faithfully the duties which belong to it. It is a state which is not for all but for a few, not for those who simply desire to fulfill the ordinary obligations of the Christian life, but for those who aspire to go beyond that and desire to sacrifice themselves and the very promptings and tendencies of the human heart, even those and especially those which are not bad, but pefectly legitimate in themselves on the altar of sacrifice and devote every energy, every facfice and devote every energy, every fac-ulty, every thought of theirs to the honor of God and the unselfish good of

their neighbor.

This is what the Church calls following the counsels. This is the highest and most perfect bloom of the Christian life and of the Christian virtues which it is

our divine Lord made a very explicit Our divine Lord made a very explicit distinction between the ordinary Christian life and the life of the religious state to the young man who asked him how he was to save his soul. The Redeemer answered him giving him the ordinary way by which men are to be saved, and when the young man answered, saying he had fulfilled the duties of the ordinary life, the Lord distinctly said "If thou wilt be perfect, go sell what thou hast and give to the poor, and thou shall have treasure in heaven, and come follow me." Here we have contained the full character and description of the religious life. Here we have contained the full character and description of the religious life. It is the perfect following of Jesus Christ, imitating Him as closely and as fully as the shortcomings of nature and fidelity to grace will allow. Now what was the life of Jesus Christ? It was a life of the to grace will allow. Now what was the life of Jesus Christ? It was a life of perfect sacrifice. It was a life of the most unquestioning obedience. Of himself he said, "My meat is to do the will of Him that sent me." And again, "In the head of the book it is written of Me that I should do Thy Will." Obedience, humility, self-denial,

mildness, meekness, charity, and all the other virtues in their highest perfection, were the characteristics of Jesus Christ. It is not necessary to say that His virginal purity transcended even our imagination. We know that He possessed none of the goods of earth. He was born in a stable. He was buried in a grave not His own, and He was never known to possess money. Even the tribute which He paid for St. Peter and Himself, He had extracted miraculously from the mouth of a tracted miraculously from the mouth of a

fish.

Here then was the life and character of

Here then was the life and character of the Redeemer, and the religious state is that in which that character is sought to be reproduced in initiation of Him.

It is a voluntary state, while the ordinary Christian life is one which is bounded by obligation. We may or may not become religious, but once having chosen that state our obligations become more veat, more exalted, more awful, and more meritorius in their fulfillment.

Oh! but what a sgcrifice! What a martyrdom! What a life of heroism! As it is the most nearly a reproduction of the life of the Redeemer, so it is meritorious of a distinct and more exalted reward than any other.

ward than any other.

"THE DECAY OF DISCIPLINE."

Catholic Review. Professor Thomas Davidson has lately been writing about the decay of discip-line in America, and some of the daily papers have continued the discussion of the subject. It is believed and openly asserted in certain circles in Boston that Professor Davidson is the most dogmatic Professor Davidson is the most dogmatic of all professors in the known world; so it is perhaps fortunate for us that we are able to agree with him as to his chief proposition, which is that the decay of discipline in this country has of late been very marked. Everybody who chooses may observe it in domestic life, and in the community at large. Parental discipline is largely obsolete. The churches of various denominations do not discipline their members as they once not discipline their members as they once did. The laisser aller principle is gaining ground everywhere, in practice if not in theory. And unless people at large are misinformed, the same is true of other

countries.

Whatever Professor Davidson may think about this present tendency, we ourselves have a very clear idea as to its cause. This is an age of rebellion against authority. Theories of independence and the rights of man, precious as they are, are being exaggerated and carried to illogical and unwarranted lengths. Children decline to be controlled by their parents: Anglican clergymen anao their parents; Anglican clergymen snap their fingers at their bishops; mobs in the city defy the police and the courts, and anarchist orators openly proclaim that man's natural state is freedom from

ountries.

all authority.

Thinking men are seeing more and more clearly every day that the Catholic Church in upholding the principle of lawful authority, and declaring it the duty of men to obey their constituted governors, supplies the great and the only largely effectual bulwark against the waves of sedition, revolt and anarchy that are now beating furiously against governments everywhere and threaten-icg the overthrow of the entire social

fabric.

To make dutiful children and lawabiding citizens submissive to legitimate authority, however independent in lawful ways, the habit of obedience must be formed in early life and founded upon conscientious belief. The Church presents the only great organization which claims obedience that is at the same time intelligent and not the hilling chedience. intelligent and not the blind obedience of an army, maintained by force and resting upon it. In the Church there is resting upon it. In the Church there is no "decay of discipline" such as Professor Davidson bewails. If society is to be saved from the chaotic state into which a complete decay of discipline would plunge it, it will be by force of the printing a complete decay of discipline would plunge it, it will be by force of the printing the authoriple of obedience to legitimate aut ity, resting upon the conscience of the governed, as maintained and practiced in the Catholic Church.

A Single Word.

The following anecdote illustrates Moore's painstaking efforts to put the right word in the right place: He was on a visit to a literary friend

in France and while there wrote a short poem. One day the two took a stroll in poem. One day the two took a stroll in an adjacent wood, and the host perceived that his companion was given up to his own thoughts. By and by he began to gnaw the finger-tips of his glove, and when this had gone on for a long time his friend ventured to ask him what was when this had gone on for a long time his friend ventured to ask him what was the trouble. "I'll tell you," said Moore, "I have left at home, on my table, a poem, in which is a word I do not like." He repeated the line, and asked his friend if he could help him. The twain cudgelled their brains until they reached the house, without avail. The rest of the day, ever and anon, Moore would sink into silent fits in pursuit of the absent word. The poet went to bed in a deep study. The following morning was bright and beautiful, and Moore came bounding down from his chamber with a scrap of paper in his hand and a glorious light in his countenance. The word had come! He had awakened in the night,—the genius of inspiration had visited his pillow; he got up and tore a scrap from his note-book, and, by the light of the moon, had made the thought secure. "There," he said, when he had incorporated it into the text, "there it is,—only a single word." ated it into the text, "there it is,—only a single word, and yet it has cost me twelve hours of unflagging labor to find it and put it where it is."

"I have used Dr. Fowler's Extract o Wild Strawberry, and found it a sure cure for summer complaint. I was very sick, and it cured me entirely." Alex-ander W. Grant, Moose Creek, Ont.

A Pleasing Duty. "I feel it my duty to say," writes John Borton, of Desert, P. Q., "that Burdock Blood Bitters cured my wife of liver complaint, from which she had been a chronic sufferer. Her distressing, painful symptoms soon gave way, and I can highly recommend the medicine to all suffering as she did."

THE SHEPHERD ARTIST.

BOW AN HUMBLE LAD LIVING NEAR FLOR-

ENCE ACQUIRED A HISTORIC FAME. About the year 1288, the small village of Vespignano, in Italy, distant fourteen miles from Florence, was very busy with the sayings and doings of a little shepherd boy, of eight or nine years of age, whose precocious intellect and wit, united to a most loving disposition and a wonderful facility for sketching objects with only a bit of coal or stick, made him the favorite and the marvel of the country round, in spite of his extreme ugliness. But the ugliness of the child was only that of the uginess of the child was only that or feature; the beauty of his mind and heart, and the vivacity of his intelligence, rendered his countenance attractive to the most careless passerby. One day the little shepherd was seated

One day the little shepherd was seated near the road side, on the way from Vespignano to Florence, drawing upon a polished stone which he had laid upon the grass beside him, his only pencil another pointed stone which he held in his tiny fingers, a richly dressed stranger, who had descended from a litter that was following him, passed slowly by, studying, as it were, the landscape that lay before him and which formed a lovely background to the group of sheep and the ugly but picturesque shepherd. The stranger looked over the boy's shoulder, and saw that he had just shoulder, and saw that he had just sketched, with wonderful truth and correctness, a sheep and it. sketched, with wonderful truth and correctness, a sheep and its twin lambs.
Surprised and pleased, he examined the
face of the young artist. Certainly it
was not its beauty that attracted him.
The child looked up, but with such a
marvelous light in his dark eyes, that
the stranger exclaimed: "My child,
you must come with me; I will be your
master and your father; it is soon good

you must come with me; I will be your master and your father; it is your good angel that has led me here."

"My master!" replied the boy, as he sprang up from the turf, and looked again at the stranger; "(), with pleasure; but my father lives in yonder village. I would not exchange him for the Pope himself, and I cannot go with you, unless he gives me leave, and you promise that I shall often return to see him."

Touched by the filial love of the child.

Touched by the filial love of the child, the stranger's desire to befriend him only increased. "Take me," he said, "to your father; surely he will not refuse my proposal. I wish to make you a good artist, my child; you have a wonderful talent, you do not know its value. Who taught you to akatch thus?"

taught you to sketch thus ?"
"No one, my lord, except the stones
or the sticks; I see that the sharp stones can mark lines, and the shadows of the sheep or of the trees lie on the smooth ones so I draw them out, and I cut the sticks to find the heads and the figures in them, for there are heads there," said he child.

emilingly replied the unknown, as he laid his hand on the boy's forehead. "You must come with me, and I will draw them out. Let us go and ask your father's

leave."
The little fellow bounded before the stranger, and calling his sheep together, he whistled for his dog, and bidding him drive them on in advance, he returned to walk by the side of his new friend, and answered a thousand questions with so much quickness, drollery, and acuteness, that his companion became more and

more interested in his protege.

It was a miserable little village that of Vespignano, and the shepherd boy pointed to the door of one of its poorest cottages. "That is my father's house," said the

child. "And so his name is Bondone?" replied the other, "and yours, you say, is Angioletto?"

"Giotto," answered the child, who had already informed the unknown that his father was a day laborer, that his mother was dead, and that he was named Angionounce.

"It will yet be a celebrated one, I think," replied the stranger; "but you think," replied the stranger; "but you have not asked my name; shall I tell it to

"If you please, my lord."
"It is Cimabue," said the other, and they entered the hut of Bondone. "My good man," Cimabue began, addressing the boy's father "you must give your son to me, that I may make something of him."

"Give him! Excellenza, I cannot do

that. I may lend him perhaps, if it is for his good; but even then, you would have to restore him to me at least once a year.

said the peasant.

"Be it so, then," replied the great
painter. "I can understand that it is not easy to part with such an intelligenchild, and one so attached to you that he would not come with me unless he had your

"I believe it." answered Bondone, "I am poor, but I love my children, and it is not my fault that their lives in youth are so bard; they would be very ungrateful if they did not love me in return."

Tears were in the poor man's eyes, and those of the boy glistened.

"Florence is not far from hence," said Cimabue, "and I promise you, my good friend, that your boy shall often come and "But what do you wish to make him,

Excellenza?" asked the rustic.
"That which God has already made him
—an artist," replied Cimalue. "May heaven bless you, my good lord!"
exclaimed Bondone. "And thou, my
child, when thou art rich, do not forget
thy poor father, nor thy native village.
"Never! never!" cried the child,
melting into tears, his young heart sadjudivided between the desire to become a
great painter and the regret at leaving

great painter and the regret at leaving those he so fondly loved. By this time the great man's litter had arrived, and the villagers had all heard, it is supposed from the "little bird that carries the matter" for they assembled, unbidden, to say farewell to the beloved Giotto. One brought a fruit, and another a flower; some offered him prints or relics of their patron saints; all gave him their of their patron saints; all gave him their good wishes and tears at parting, and loud vivas to the Signor Cimabue. Giotto kissed his little brothers and sisters, and almost sobbed aloud as he embraced his father, and followed in the suite of the most celebrated painter of that day. Giotto entered the studio of Cimabue

as a pupil, and was not long in acquiring the mechanical knowledge of handling the pencil and paint brush, and mixing the colors. But from the boy's first glance at the hard, dry paintings of the degenerate Grecian school, which were then the sole models of art in Italy, he

With nature he had lived all his young life, and he resolved that nature should now come and live with him in the great

master's studio.

With her assistance, he soon surpassed his masters, and began to reproduce natural objects with a fidelity that

deceived the eye.

"So they say," Giotto," cried Cimabue one day, as he was touching and retouching a head which truth whispered him was not so lifelike as those of Giotto; "so they say that your pencil deceives the eye itself, my clever pupil; it never yet could deceive mine, though I allow you are deceive mine, though I allow you are really becoming a painter, a great painter, Giotto." Soon after he said this, Cimabue left the studio. Giotto smiled when he saw the door curtain fall, and stepping gently to Cimabue's easel, he drew two or three light strokes across the cheek of the portrait his master was engaged upon, and then went back to his own place.

Cimabue returned soon after, and made some ineffectual efforts with his brush to drive away a fly that had settled upon his

some ineffectual efforts with his brush to drive away a fly that had settled upon his painting. The insect remained immov-able, and the master was obliged to acknowledge that the pupil's art had de-ceived even him. The fly had been pro-duced by the light touches of Giotto's pencil during the brief absence of Cima-

One of the first endeavors of Giotto was to restore the art of portrait painting, which for more than two hundred years had been suffered to decay. At the age of twenty he was already famous through out Italy, not only as a painter, but as a sculptor and as an architect. His tame reached Rome, and Pope Benedict IX was desirous of ascertaining if Giotto merited his high reputation. For this purpose, he sent one of the gentlemen of his household to obtain some specimens of the great hold to obtain some specimens of the great

hold to obtain some specimens of the great artist's genius.

The Pope's envoy presented himself to Giotto, explained the nature of his mission, and begged for His Holiness some proof of the painter's talents.

Giotto immediately took a piece of vellum, and leaning his elbow upon his side to steady his hand, he, at one stroke of his pencil, drew a circle of surpassing delicacy and perfection. As Giotto of his pencil, drew a circle of surpassing delicacy and perfection. As Giotto smilingly placed this in the hands of the stupefied envoy, the latter, who imagined it was but a jest, exclaimed, "What, shall I have no other proof than this circle?" "It is more than sufficient," replied Giotto: and no preserve of His replied Giotto; and no prayers of His Holiness' envoy could procure any other drawing. He retired greatly dissatisfied drawing. He retired greatly dissatished, and complained to every one that he had been made the laughing stock of the artist. From this story we have the Italian proverb, "Rounder than the O of Giotto," a play upon the Italian word Tondo (round) which means both a circle and a short thick man.

Benedict IX. and his court were not of the same opinion as the envoy, when

of the same opinion as the envoy, when they saw the circle that Giotto had drawn, and heard the description of the manner in which it was done. Giotto was sent for, and employed to adorn the Giotto Basilica of St. Peter, with subjects both from the Old Testament and the New. The Angel, in fresco, which is seven cubits in height, and stands over the portico of this Basilics, is a chef d'œuvre of Giotto's.

This artist soon returned to Florence near his ever-loved family, with whom he divided his wealth. But the suc-cessor of Benedict IX, Pope Clement V. took him in the Papal suite to the then father was a day laborer, that his mother was dead, and that he was named Angloletto Bondone. "Giotto," continued he, "when people love me; but they always love me," added he, laughing; and my father says Glotto is an easy name to pronounce."

1000 him in the Papal suite to the then pontifical residence, at Avignon, in France. Here, as in other towns of France. Giotto executed several paintings in fresco. Having acquired much fame and wealth, he again returned to Florence, and to the village of Vespignano: but he was not suffared to remain nano: but he was not suffered to remain there. Padua, Verona, Ferrara, all disputed who should retain him; in these cities he has left many remarkable paint-

Giotto's death, which occurred in 1336, Giotto's death, which occurred in 1336, was that of a painter who had drawn his best inspirations from the word of God; and his last looks were fixed upon a picture of Christ, which he had painted himself. His hearse was followed by every class of people in France. Those who had known him wept for him long and singerally. His secretary the second section of the control of the co who had known him wept for him long and sincerely. His sepulchre was such as italy gives to her best artists; noble, majestic, the rival of that of kings, and deservedly so, in a country where the arts so long reigned supreme. It was raised to his memory by Loronzo the Magnificent, Engraven above Giotto's marble bust is this inscription—

'I am he who gave new life to expiring art."

An Atheist Succumbs to the Pope.

A curious scene was witnessed the other day at the Vatican. M. Leo. Taxil, whose real name is Jongand, formerly wrote some of the most "anti-clerical" works ever printed. According to his own account, while composing a diatribe against Joan of Arc he had to refer to the against Joan of Arc in last to receive the history of her trial and condemnation, and was so struck with the angelic char-acter of the heroine that he felt himself suddenly converted to the faith he was

abusing.

He proceeded instantly to Rome to implore the Pope's forgiveness and blessing. His Holiness at once granted him a private audience, which lasted half an hour, during which he wept at the feet of the Holy Father. At length the Pope consented to give him his blessing on the condition that in his future works he condition that in his future works he would labor to undo all the harm he had done to the Catholic Church. Mr. Leo done to the Catholic Church. hr. Leo Taxil promised he would do his best, and departed. Before leaving, however, he had to make the piquant confession that he had not yet been able to convert his wife, who remained a hardened atheist.

Quite Correct.

"I have used Dr. Fowler's Extract of Wild Strawberry, and found it the best remedy I ever used for dysentery and all summer complaints among children, and I think no household should be without it," Mrs. A. Baker, Ingoldsby,

ARCHBISHOP RYAN'S ADDRESS

AT THE RECENT CONVENTION OF TOTAL ABSTINENCE SOCIETIES IN PHILADELPHIA. "It gives me, ladies and gentlemen, the sincerest gratification to see so many of you present here to night to greet the sincerest gratification to see so many of you present here to night to greet the delegates from the several societies of temperance, and to show, by your pres-ence, your appreciation of this great movement of social reform. I feel proud that Philadelphia leads the van in Christian warfare against intemperance, and that she does all that she can to en-courage the other sociative of the wine courage the other societies of the union, and that she receives them with cordiality such as that which I have witnessed here such as that which I have witnessed here to night. I felt proud of you, last evening, in that magnificent procession. I saw it was but the seventeeth annual convention, and I thought, if his power now is such as to call forth this popular enthuslasm, what will this boy of 17 be when a strong man of 40. This great society will advance in its career of usefulness. The heart of a bishop would be cold indeed if it were not consoled and warmed by the spectacle this morning, of the crowded spectacle this morning, of the crowded cathedral and of vast numbers who came to place their temperance under the pro-tection of their religion and to super-naturalize the natural virtue. By thus naturalize the natural virtue. By thus uniting the religious element with the natural virtue, turee advantages are obtained. In the first place ladies and gentlemen, the movement will be protected from false principles. False principles will sometimes, for a while, advance a movement, but their poison must tell in the end. There were false temperance societies in the past. The Manicheans were temperance men, as are now the Mohammedane, but on false principles. I remember that when I was coadjutor of the diocese of St. Louis (being then bishop of Tacomia, a see in Palestine), a priest wrote to me a circular lefter, requesting me to advance the cause of temperance in my diocese in honor of the sacred thirst of our Lord. I replied that I had nothing to do in that direction, because every man, woman and child in my diocese was a total abstainer. The fact was

THEY WERE ALL MOHAMMEDANS. THEY WERE ALL MOHAMMEDANS.

The poison of a false principle will show itself sooner or later, but by placing this movement under the protection of religion, false moral principles will be excluded from it. Therefore it will be sanctified, and therefore it will be perpetual. Expedients may advance a cause for a while, but let not the fact he forfor a while, but let not the fact be for-gotten that that plank in a temperance platform which is not theologically sound, will not long be able in a time of strong temptation to withstand pressure. It will simply have the dry rot and will fail in the time of trial. Then we have this advantage, that supernatural motives are given in addition to the natural motives, as the excellent preacher in the cathedral so clearly showed this morning. There is not merely the desolate home, not merely the broken-hearted mother. for a while, but let not the fact be forcathedral so clearly showed this morning. There is not merely the desolate home, not merely the broken-hearted mother, not merely the scandalized children, not merely the weakened constitution that shall leave to offspring the hereditary taint of its weakness in the tendency to over-indulgence in strong drink; there is not only all the desolation which intemperance produces, but there is the dethroning of reason; there is the sin against the living and eternal God; there is the marring of the divine likeness that is the marring of the divine likeness that God has impressed upon the human soul; there is the hell that awaits the intemperate man; there is the heaven which the drunkard cannot inherit; there are the supernatural motives of action in the fear of God, in the love of God, in Christian district. tian dignity. All these motives added to the natural motives, will perpetuate the temperance movement. Religional spread its sacred mantle over hour of trial. Our divine Lord will continue to bless it with His benedictions. In proportion to the strength of the temptation must be

THE STRENGTH OF THE MOTIVE to overcome the temptation. We need all to overcome the temptation. We need all these motives, natural and supernatural, in this evil age, when sometimes confronted with inherited tendencies to indulge in strong drink. All these are needed to sanctify and to perpetuate the temperance movement. Then the means of attaining strength are to be found in sions and communions at reguthe confess the man who is struggling against the mid-day demon, against a vice that has grown strong with his sins, reporting to the priest in the confessional, the priest watching over that man as the physician watches over a patient in fever for intemperance is a fever; the priest watch-ing over the soul in its terrible struggle with a predominant passion; then in the Holy Communion, the body and blood of Our Lord cooling the heat of passion in the veins. All these sanctifying influences religion secures to the temperance cause, Because it protects the principles of sound morality, because it affords supernatural means to protect the man who is struggling against passion, therefore is re-ligion the sustainer of this glorious movement, and therefore do I, as a Christian ment, and therefore do I, as a Christian bishop, feel that I am in my place to night when at the head of this people greeting the delegates here who have come from every part of this great country, and welcoming them in a truly Catholic spirit that heeds not differences either in nationalities or in colors. In this truly Catholic spirit that heeds may be consistent of the Catholic spirit with the name of the Catholic spirit. spirit, in the name of the Catholic clergy of this hospitable city, and as the chief pastor of this great diocese, I welcome the delegates who come here to counsel upon the means of continuing to propagate the great principles and the sanctifying influences of the Catholic Temperance Union of America."

Yesterday.

Yesterday's tears and hopes are ended Yesterday's sourcw's done; Yesterday's roses have faded away With the light of yesterday's sun.

Part of forever-this yesterday now With the years is folded at last, For yesterday's songs are over and sung And yesterday's life is past. -Dixie.

A Fact Worth Remembering.

Mr. Jas. Binnie, of Toronto, states that his little baby when three months old, was so bad with summer complaint that under doctor's treatment her life was despaired of. Four doses of Dr. Fowler's Wild Strawberry cured her, she is now fat and hearty.

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Catholic Record

London, Sat., Sept 10th, 1887.

A SPLENDID CEREMONY. On Sunday, August 14th, the capita city of Ireland witnessed the splendid ceremony of the consecration of the Most. Rew. Dr. Flood, O. P., the recently ap-pointed coadjutor of the Archbishop of Port of Spain, chief city of the Island of Trinidad, one of the most important of Trinidad, one of the most important of the British possessions in the West Indies. The diocese of Port of Spain comprises the Islands of Trinidad, Tobago, Grenada, St. Vincent and St. Lucia. Trinidad is about 55 miles in length and 44 in breadth. Its area is 1,754 equare miles and its population 153,128, of whom 80,000 are Catholics. Discovered by Columbus in 1498, the island was first colonized by the Spaniards in 1588, and was seized by the British under Abercrombie in 1797. Port of Spain, its chief town, is one of the most flourishing places in the to West Indies. The population in 1881 was The harbour is, without exception, the finest in the archipelago. The soil of Trinidad is rich and productivethe most important products being sugar, cocca, molasses, rum, coffee, cocoa-nuts and pitch-besides valuable West Indian timber and fruits in every variety. Government is vested in a Governor, an Executive Council, and a Legislative Tobego is 28 miles long and from 6 to 10 broad, with an area of 120 square miles and a population of 18 051. Two thirds of the island is still covered with primitiv forests comprising many varieties of hardwood and ornamental trees. The soil yields in abundance all the tropical products. There are very few Catholics this island. St. Lucia is the largest of the Windward group, comprising an area of 250 square miles, with a population of 38,551, of whom 30,000 are Catholics Grenada is an island of volcanic origin abounding in streams, mineral and other springs, containing about 76,538 scres, with a population of 42,403, of whom 24 000 are Catholics. The country is mountainous and picturesque. The climate is healthy and the death rate shown by the Registrar General's returns for 1880 was only 2 32 per cent, while 7 deaths were recorded of persons over 100 Catholicity is in a flourishing condition in years of age. Grenada was discovered by It changed owners several times and was the scene of many a hard-fought encounter between the British and French, till at length in 1783 it was finally made over to England. The soil is extremely fertile. yielding in great abundance the usual west Indian products. Its revenue was, in

The diocese of Port of Spain has 47 priests, 1 college, 3 academies, 40 parish schools, 2 asylume, 1 hospital, and a total Catholic population of nearly 150,000 souls. The college of the Immaculate Conception, in Trinidad, has 212 pupils in charge of the Corgregation of the Holy Ghost and Sacred Heart of Mary. The Convent of the Sisters of St. Joseph of 150 pupile in the boarding school. The same community has a convent of St. Joseph, at Trinidad, and another at San Fernando, also in Trinidad, the former with 27 and the latter with 40 pupils in boarding schools. The Leper Asylum, in charge of the Dominican Sisters, is served by 12 religious, who have 160 patients in charge. The Orphan Asylum provides a home for 115 children. The parish schools are well attended, and do an incalculable amount of good. The present Archbishop, Most Rev. Joachim Louis Gonin, O. P., was consecrated on the 23 d of December, 1863. The Holy See has now given this venerable prelate a coadjutor in the person of one of the most

1881, £42,261 and its expenditure £39

596. St. Vincent has a population of

40,548, with nearly 3,500 Catholics.

devoted to the study of scholastic philosophy. After his solemn profession he was sent to Bome to study theology. For four years he attended theological lectures at the great Dominican College of the Minerva, devoting himself with marked success to the study of the Summa Theologica of St. Thomes. Having spent some time at the great Convent of the Quercia at Viterbo—famous for the miraculous picture of the Madonna of the Oak, and for the magnificent clotter built by Bramante—hersturned to Rome, and was ordained priest by the late Cardinal Patrisi on the 16th of March, 1867. He took his Doctor's degree the same year. On

ordained priest by the late Cardinal Patrisi on the 16th of March, 1867. He took his Doctor's degree the same year. On his return to Ireland he was sent to the house of his order in Cork, where he laboured assiduously in his secred calling for three years. He afterwards resided in Dundalk and Waterford, in which latter place he was largely instrumental in the building of the beautiful Romanesque Church belonging to his brethren. After six years spent in Waterford he was appointed Prior of his order in Galway, and shortly afterwards was selected to take charge of the Convent of St. Catherine in Newry, where again his energies were employed in building the tower attached to the church, and in paying off the seared edifice itself. On the death of Father Barke, in 1883, he was chosen to fill his place as Prior of Tallaght and was a second time appointed to the same office in 1886. It is needless to remind our readers that the name of Dr. Flood is intimately associated with the completion of the very beautiful church at Tallaght designed by our distinguished architect, G. C. Achlin, Esq., which Father Burke himself had commenced, and to whose erection the last days of that illustrious man had been devoted. Dr. Flood had also been a most successful missionary, and many are the parishes in Ireland, England, and Scotland devoted. Dr. Flood had also been a most successful missionary, and many are the parishes in Ireland, England, and Scotland that were the scenes of his self-sacrificing and untiring labors in the pulpit and confessional. He also conducted a large number of retreats for priests, nuns, and ecclesiastical students. The announcement of his elevation to the episcopate found him teaching his class of theology in the retirement and seclusion at the claister at Tallaght. Those who have known Dr. Flood revere and love him for his genial disposition, sound learning, entire devotedness to duty, and the thoroughness and efficiency with which he filled the many onerous and important offices laid upon him. We congratulate Dr. Flood on his elevation, and we pray that he may be spared ad multos annos to labor for the flock committed to his care. We understand that Dr. Flood is going to Rome previous to his departure for the West Indies."

The Province of Port of Spain includes

The Province of Port of Spain includes the dioceses and vicariates of Port of Spain, Roseau, Jameica and Honduras, Demerara, Surinam and Curacao, with more than 100 priests and 250,000 Catholics These figures we have cited show that acquisition of many of these islands worked indeed to the disadvantage of the Catholic Church. But now that peace order, and equality shed their blessings on the people of these favoured countries there is just reason to hope that the old faith will take day by day deeper root in the rich soil of these lands, and yield harvests of grace, benediction and salvation, ever the consummation of time.

S LISBURY'S CONTRADICTIONS.

Sir Wm. Vernon Harcourt, one of Me Gladstone's lieutenants in the British ommons, is a gentleman of great ability and a speaker of extraordinary power He never fails in or out of the House to make telling points in favor of the cause ne champions. He lately held up Mr. Cluny at Port of Spain has 22 Sisters with Chamberlain to the ridicule of the nation for opposing coercion after the Phonaix Park outrage in 1882, and advocating it now, when Ireland was never so peaceful. The right hon, gentleman never fails to keep before the eyes of his English hearers the great fact of the rapid diminution of crime in Ireland during the past few years, a fact to which the Dublin Freeman' Journal drew the world's attention at the time of the Queen's Jubilee celebration :

The Victorian era has been marked by many sorrows to Ireland. The ghastly tragedy of '47, when a million and a-haif of people died by starvation and its consequences—at a time the country was producing threefold the food that would approach the result of the country was producing threefold the food that would be the country was producing threefold the food that would be considered to the country was producing threefold the food that would be considered to the country was producing threefold the food that would be considered to the country was producing threefolds the food that would be considered to the country was producing the country to the country that the country was producing threefolds the country was producing threefolds the country was producing threefolds the country was producing the country was producing threefolds the country was produci apport its population even then—nearly wice as large as it is now—cannot be eminent members of the religious family of St. Dominic, the Most Rev. Dr. Flood. The consecration on the 14th of August was the Most Rev. Dr. Walsh, Archbishop of Dublin, the assisting prelates being the Right Rev. Dr. O'Callaghan, O. P., Bishop of Cork, and death was passed and the hand of the preserver was averted. The preserve of

Of all Sir Wm. Vernon Harcourt's re Of all Sir Wm. Vernon Harcourt's re-cent speeches, that which he delivered at Shoreditch, is perhaps the most effective. He there dwelt at length, and with, if possible, more than usual force and felic-ity on the Irish question. Space permits us to cite only one brief paragraph from this remarkable discourse, but we ask our readers, who take special interest in the Irish question, to preserve this unspar-ing condemnation of Lord Salisbury, a a master stroke of the present struggle for Irish legislative freedom: Sir William Harcourt, at Shoreditch eaid:—

Sir William Harcourt, at Shoreditch said:—
"What is the secret, then, of the misery, the discontent, the disaffection of Ireland? I will give it to you in the very important word of a speaker whose name I will tell you at the close of his remarks:
"What is the reason that a people with so bountiful a soil, with such enormous resources (as the Irish) lag so far behind the English in the race? Some say that it is to be found in the character of the Ceitic race: but I look to France, and I see a Celtic race there going forward in the path of prosperity with most rapid strides, I believe at the present moment more rapidly than England herself. Some people say that it is to be found in the Roman Catholic religion; but I look to Belgium, and there I see a people second to none singularly prosperous, considering the small space of country that they occupy, having improved to the utmost the natural resources of that country, but distinguished among all the rearrance. occupy, having improved to the utmost the natural resources of that country, but distinguished among all the peoples of Europe for the earnestness and intensity of their Roman Catholic belief. There-fore, I cannot say that the cause of the Irish distress is to be found in the Roman Catholic religion. An hon, friend near me says that it arises from the Irish people listening to demagogues. I have as much listening to demagogues. I have as much dislike to demagogues as he has, but when I look to the Northern States of America. I see there people who listen to demagogues but who undoubtedly have not een wanting in material prosperity. It annot be demagogues, Romanism, or the eltic race. What then is it? I am afraid that the one thing which has been peculiar to Ireland has been the Government of

Robert Cecil (now Lord Salisbury) the present Prime Minister of England.

Lord Salisbury is here condemned out of his own mouth as a hypocrite and a prevaricator. Love of office drove him to ourt Irish favor in 1885. It urged and influenced him to depute Lord Carnaryon to enter into negociations with Mr. Parnell in quest of Irish support. The same ignoble lust for office has driven him into a cowardly repudiation of past pledges and loudly-uttered opinions. The anti-coercionist of 1885 is the bitter and inhuman coercionist of 1887. He is now playing the desperate game of handing reland over to the tender mercies of the brutal Orange minority. Will he succe in crushing out the vitality of the Home Rule movement ? Let him consult the shades of Pitt, Castlereagh and Forster.

OUTSIDE OPINION.

Anti-Irish organs, on both sides of the Atlantic, affect to belittle, and even ridicule, expressions of sympathy from this side of the water, with the Home Rule movement in Great Britain and Ireland Legislatures which vote for justice to Ireland, are told that they know nothing whatever of the Irish question. States men who advocate Ireland's claims to self-government are stigmatized as popularity hunters-eager to catch the "Irish vote." The demands of the Irish nation are, besides, not unfrequently held up to scorn and derision. In a word, everything that anti-Irish malignity can suggest is done to injure, in the eyes of the world, the cause of a long-oppressed people. The world is not, however, blind to the real merits of the case. It recognizes the claims of Ireland as just and her right of self-government undeniable. The two greatest legislative bodies in America, the Parliament of Canada and the Congress at Wasnington have again and again placed themselves on record on this important question. Other representative bodies of great weight. haracter and authorty, have done like Their cordial and emphatic expressions of sympathy have cheered the hearts and nerved the arms of the toilers at home, who in the face of vast odds are waging a noble war for right. Mr. Gladstone places great values on Amer. ican sympathy with the cause he has in hand. He has repeatedly expressed himself in this sense and Lord Aberdeen who was, during his last administration Lord Lieutenant of Ireland, said during his late visit to America :

The opinion of Irisbmen in this coun the assisting prelates being the Right Rev.

Dr. O'Callaghan, O. P., Bishop of Cork, and the Right Rev. Dr. Woodlock, Bishop of Ardagh. The other prelates present were the Right Rev. Dr. Carbery, O. P., Bishop of Hamilton, Cauada, and Right Rev. Dr. Donnelly, Bishop of Canes. We are indebted to an Irish exchange for the fol-

now that very solution. I have noted a great change of feeling among Englishmen lately. The fact of the matter is, until the extension of the franchise Englishmen had no chance to show their feeling in the matter, and when they did Gladstone came forward and many even in Scotland were taken aback by his move. But let Englishmen once understand that the movement is for justice simply and they will no longer hold back. The movement when completed will strengthen the bonds between England and America.

The friends of Irlah Home Rule in America must not relax their efforts in

America must not relax their efforts in strengthening the hands of the leaders in the old land. The critical time has now come. The Tory government has, by the proclamation of the league, declared war on the Irish people. They must be met by the stern and fixed determination of the friends of Home Rule all over the civilized world, and taught that it is now too late to act on a policy of revenge, outrage and massacre.

THE CHRISTIAN GUARDIAN ON CHURCH AUTHORITY

The Christian Guardian undertakes. its issue of 31st August, to enlighten its readers on the differences between "Romanism and Protestantism." The application of the name "Romanism" to the Catholic Church would sufficiently ndicate the nature of his remarks replete with error and misrepresents tion. "Romanism" is not the name of the Catholic Church, and no effort of intolerance and ignorance combined will make it so. But let us proceed to exmine the Guardian's sapient remarks on the differences between Catholicity and Protestantism. Rightly he says these are neither "harmless nor non-essential:" bough he adds what is false "that many things taught in the religious system of Rome are untrue and contrary to the Holy Scriptures."

It has always been a favorite assertion with Protestants of the Guardian stamp that Catholic doctrines are "contrary to Scripture," but when they have attempted to prove this to be the case, they have egregiously failed, and the failure of the Guardian in the present instance is no less conspicuous. journal begins with the admission

"The Roman Catholic Church holds "The Roman Catholic Church holds most of the great truths of Christianity in common with Protestants. With regard to the existence and character of God there is no substantial difference. The Roman Catholic, too, accepts the Divine authority of the Bible."

All this is, however, modified by declaration that the Catholic Church "seriously mars the value of this admission by claiming that it is the Bible, as inter preted by the Church of Rome, to which all men must submit. The Protestant appeals to the Bible alone as the supreme test of all religious teaching."

Is this the Guardian's proof that the Catholic Church teaches doctrine contrary to Scripture? Where in Holy Scripture will it be found that the Bible alone, as interpreted and understood by each individual, is the supreme judge of controversy on faith under Christianity? There cannot be produced a single passage from holy Scripture in which so monstrous doctrine is taught, nor even one which can meaning.

Bat it might be supposed that we misinterpret the Christian Guardian's lan-guage. Let us therefore quote more of his words to show that we have not done so. After stating that the Catholic theory of Church authority "limits freedom of thought," he says :

"If a man does not feel that he has "If a man does not feel that he has a right to accept the conclusions to which his honest enquiries on religious subjects conduct him, unless they agree with the Pope's deliverances, why should he pursue such enquiries at all? The priestly assumption of supreme authority naturally leads the Roman hierarchy to oppose any exercise of mental freedom on the part of the laity which might lead to the questioning of their authority."

The Guardian here ende svors to conces the absurdity of his doctrine of the uncon trolled right of private judgment in all controversies of faith, by mixing with it the question of the authority of the Pope and the Catholic Church. There is ample evidence that Church authority is divinely appointed, and that the Pope is the centre thereof. We have only to consider at present the Guardian's theory that every man has a "right" to "accept the conclusions to which his honest enquiries on religious subjects conduct him." This evidently means, as the Guardian uses the words, that there is no authority appointed by Christ to teach His doctrine, with the obligation imposed on the hearers to accept the doctrine taught. Now there is nothing more clearly expressed in Holy Scripture than that the teaching body in the Church is obliged to teach the doctrine of Christ, and that all are bound to accept the teaching. A few passages will make this manifest. The teaching body appointed by Christ is the Apos tolic body. To the Apostles, Christ says: "Going therefore teach ye all nations, baptizing them, etc. Teaching them to observe all things whatsoever I

hearers of the word to accept the teaching. But lest there should be any mis-take about this Christ tells them plainly. heer your words, going forth out of that house or city, shake off the dust from your fast. Amen I say to you, it shall be more tolerable for the land of Sodom and Gomorra in the day of judgment than fast city." St. Market of the fast city." St. Market of judgment than fast city. this all applies to the successors of the Apostles as well as to the Apostles themselves, is evident from the nature of the case. The Church is to continue on earth | whole being must be subjected to God :

mandate to teach all nations. It is through their lawful successors that this obligation is fulfilled. This is further shown by the fact that when Judas had betrayed his trust and had bauged himself in despair, it was determined by the Apostles that another should fill his place, and so "Matthias was numbered with the eleven Apostles." (Acts i., 26.) Similarly are Timothy and Titus "by the imposition of the hands of the priesthood" appointed to the episcopal office.
(1 Tim. iv., 14, Titue 1, 5)

Reason itself would dictate that the law of God and His teaching are not to be left to the capricious interpretation of every individual. Human laws are not so left to private interpretation. It is equally necessary that in the Church of God there should be a divinely appointed judicial authority to pronounce definitely on all matters of faith and morals. We therefore read in Holy Scripture that "no prophecy of Scripture is made by private nterpretation." (2 Peter i, 20) For this reason has God appointed teachers in His Church : for the work of the ministry, for the edifying of the body of Christ. . that henceforth we be no more childre tossed to and fro, and carried about with every wind of doctrine, by the wickedness of men, by cunning craftiness by which they lie in wait to decrive." (Eph. iv.,

It follows from all this that when the Guardian proclaims it to be the fundamen tal principle of Protestantism, that individuals are to accept their own conclusions regarding doctrine, independently of the decisions of the Church, he pronounces he condemnation of Protestantism.

Yet though the right of private interpretation is the very basis of Protestan ism, with a strange inconsistency nearly all the Protestant sects define; dogmas with as much assurance as if they were really divinely appointed judges of faith.
Thus the Church of England propounds er 39 articles, to be accepted by all British subjects. Thus the king in the eclaration prefixed to the articles, decrees: "that the articles of the Church of England do contain the true doctrine of the Church of England agreeable toGod's Word: which last general election a majority of 118. we do ratify and confirm, requiring all But that majority has since been reduced our loving suljects to continue in the to 102. On Mr. Gladstone's motion for aniform profession thereof, and prohibiting the least difference from the said

The Methodist Church prohibits the onference "to make, alter, or change our articles of religion, or to establish any new standards of dectrine, contrary to our present existing and established standards of doctrine." Discipline, chap 2.

The Presbyterian Church of Scotland n the Act of August 30th, 1629, "ordain ing by ecclesiastical authority the subscription of the Confession of Faith and Covenant," decrees :

"That all the masters of universities, colleges and schools, all scholars at the passing of their degrees, all persons suspected of papistry or any other error, and finally, all the members of this kirk and kingdom subscribe the same," and the General Assembly "supplicate his Msjesty's high Commissioner, and the honorable estates of Parliament, by their authority, to ratify and enjoin the same, under all civil pains."

In the feee of all this touch "That all the masters of universities, col-

In the face of all this teaching of Proestantism it is rather a cool piece of effrontery for the Guardian to boast that Protestantism is favorable to "freedom of thought," and that it is tolerant towards other forms of religion, whereas we know that both the Churches of Eng land and Scotland carried out the principles above set forth by the most cruel ersecuting enactments. If Methodism did not do the same to like extent it was from no want of the will on the part of its founders, but from the fact that it never controlled the civil power in any State of great importance. Wherever, as in the Sandwich Islands, it did hold sway, it was no less intolerant than its sister sects. Indeed Wesley states that no Government, Protestant, Pagan or Mahometan ought to tolerate the Catho-

difference between Protestantism and cossful candidate had to rely almost solely have commanded you." St. Matt. xxviii. Catholicity, that the former "regards reliupon Irish speakers who daily addressed
The obligation of teaching all truth,
gion as consisting in the conscious life of the electors during the exciting period
implies the obligation on the pert of the
God in the soul, and the consequent con-

vice," while the Catholic "regards religion ceremonial rites, without the interior worship of the soul. This is very frequently Exterior worship is necessary, because our case. The Church is to continue on earth to the end of time, teaching Christ's doctrine, and the teaching body must therefore continue to exercise its functions. But this is rendered more clear by the fact that Christ promises while giving the Apostles the command to teach all nations: "Behold I am with you all days, even to the consummation of the world."

The Apostles were not to live till the end of time. It was therefore in their respective and sacrifice." Faith, hope, and charity; by prayer and socrifice." Faith, hope, and charity; by prayer and socrifice." Faith, hope, and charity: The Apostles were not to live till the end of time. It was, therefore, in their successors that the words of Christ were to be fulfilled. Farther, the Apostles in person did not, and could not fulfil the mandate to teach all nations. It is mandate to teach all nations. It is defined "An elevation of the soul to the s name, to praise his goodness, and to re-turn him thanks for his benefits." It is also "an humble petition to God for all necessaries for soul and body."

THE NORTHWICH VICTORY.

We have before us the full text of the letter addressed by Mr. Gladstone to Mr. J. T. Brunner, the successful candidate at the late election in the Northwich division of Cheshire. This letter is like all the ex-Premier's late published expressions of opinion on the Irish question, full of hope, ardor and generosity. Brief as are nearly all the right hon. gentleman's epistolary productions, it covers vast ground and to the thoughful and meditative effords more food for sound reflection than could volumes dealing with the questions on which it touches. Mr. Gladstone writes from Hawarden under

date August 15th : "DEAR SIR—I congratulate you cor-dially on your triumphant return for the Northwich Division. I do not doubt that your personal character and posi-tion have much contributed to the tion have much contributed to the result, but your opponent was also very highly favored in name and associations and few will seek to disguise the unquestionable addition thus made to the evidence now somewhat rapidly approaching to a demonstrative character that the people of England intend to do full justice to the people of Ireland by confiding to them, in a spirit alike generous and wise, the management of their own properly Irish affairs. I cannot but feel a particular pleasure in the largeness of your majority. It is indeed to be lamented that years of the precious legislative life of a country should be spent upon a controversy which can legislative life of a country should be spent upon a controversy which can only end one way. Still, while it is important that the judgment of the nation should be speedy, it is yet more important when it comes it should be unequiveal and decisive,—I remain faithfully yours,

"W. E GLADSTONE,

yours, "W. E GLAD The British people are heart and soul sick of the weakness, procrastination and tergiversation of the Salisbury-Goschen combination. The Premier had after the an address to the Queen, to disallow the proclamation of the Irish National Lesgue, the government, with all the pressure they could bring to bear on their Tory supporters and Whig allies, could not get together a larger majority than 78, a falling off in one year of 40 votes. The Northwich election is justly considered the turning point in contemporaneous British politics. The London correspondent of the Dublin Freeman's Journal says that the Ministerialists and their friends were simply dezed by the terrific force of the blow given them at Northwich. They had not sufficient presence of mind to offer even the conventional apologies for and palliations of the dissatrous rout of their forces. Mr. Brunner's majority could not be explained away. It denotes at once a change and a ripening of opinion ir favor of Mr. Gladstone's Irish policy, in a representative English constituency, that are as significant as the lessons of any bye-election could be. By all thinking and sensible supporters of the government they are taken in that light. These admit that the outlook for the Tory combination could not well be blacker. They recognize that the government has lost enormously in the country in prestige and influence. The Marquis of Salisbury is, as it has been well said, in office but not in power. Natural is it, therefore, that under the circumstances the cry for the reconstruction of the Cabinet has gained since the Northwich defeat in volume and force. We have already alluded to the rumoured impending reconstruction of the government. Little if any doubt can be entertained that before the year closes the Salisbury government will have ceased to exist, or be radically modified in its composition. lic Church.
The Guardian further states as the chief
the Northwich contest was One of the peculiarly pleasing features of

John O'Connor, M. P., Tipperary, and Mr. W. Abraham, M. P., Limerick, spoke twice a day from the beginning to the end of the struggle. Mesers. Mahoney and O'Kelly, M. P's., joined them for severs days. Mr. Sexton delivered a powerful speech at Northwich and Mr. Dillon an-other at Ruscorn. Mr. Dillon anspoke for two nights preceding the polling day with tremendous effect, while Mr Carew, M P. for Kildare, and Mr. Mc Cartan, M. P. for Down, gave valuable assistance. We agree with the Freeman's mal that such a Vote as was recorded at Northwich shows, that if Irishmen remain true to themselves and to their country, they can court on the support of a majority of the English people, and that while provocation of the most galling kind may be heaped on them, the Irish, having long ego learnt the lesson of endur-ance, know that after suffering comes the CATHOLIC EDUCATION.

Important Letter from the Bishop of Kingston

Kingston, 2nd Sept., 1887.

To the Editor of the Catholic Record: DEAR SIR-Your excellent editorial article in yesterday's RECORD, anent the

official Report of the Hon. Minister of Education for 1886, is well calculated to awaken the Catholic conscience through ont Ontario to the necessity of cordially co operating with their bishops and clergy in the arduous, but eminently useful and needful work of multiplying and effectively sustaining Saparate Schools for the diffusion of Catholic education A total of 218 such schools, attended by 27,590 children, is a sorry exhibition of the measure of Catholic zeal and selfsacrifice in view of the numerica strength and material prosperity of our population on one hand, and the mani fold evils of anti-Catholic training of Catholic youth on the other. It is true that our educational status is not adequately represented by the Separate Schools, since a large and constantly augmenting proportion of Catholic pupils frequent our "select" schools and, moreover, in several districts where Catholics are the great majority and Protestants are but few, the bishops suffer the schools to be "common," partly through consideration for the Pro stent minority, who would otherwise constrained to leave their children uneducated or send them to the Catho lic school, partly also perhaps through desire to lessen the school-rate on in dividuals by combining the taxes of Protestants with those of the Catho dividuals by combining the taxes of Protestants with those of the Catholics. Nevertheless, the Hon Minister's annual report affords evidence of entirely too much apathy on the part of our people generally on the all-momerous subject of elementary Catholic education. As you have well said in the concluding sentrace of your article, "We cannot too closely keep to heart the truth that upon our judicious use of the educations are considered." that upon our judicious use of the educational privileges we cripy, depends our future prosperity as a people and our future influence on the community in which we live." Were the Catholics of which we live." Were the Catholics of Ontario as appreciative of this pregnant truth as are their impoverished and bravely struggling friends and kinsfolk in the Holy Isle, and the Irish Catholic labourers and tradesmen or Eugland, who cheerfully build up and maintain Catholic schools in opposition to the god. less schools of the state, thus paying double school tax rather than suffer their little ones to be poisoned in the very source of life. It is not in cities and towns only, but also in our rural districts generally, we should have the happiness of each near ways to schools thrive and fluvrish seeing separate schools thrive and flourish and the children of the church, the hope of her Canadian future, reared up in piety and virtuous development of character and intelligence obstacter and intelligence of faith and thorough Catholicity of spirit, untainted, undiluted, unenervated by anti-Catholic domination and the thou-sand and one noxious influences of the The law that controls the Separate School system is unquestionably imperfect in many respects. It is worse than imperfect; it is positively obstructive in rural districts, where it ought to protect and foster and help. And in formally authorizing the alienation of the tax upon all kinds of Catholic corporate property to the schools used chiefly by the wealthy Protestant majority, it is a diagrace to the statute book of this Uhristian country; it is provokingly oppressive tian country; it is provokingly oppressive upon us, the weaker and poorer section of the community; and it is a perpetual reminder of the Orange tyranny that effectively deters the Government from reminder of the Orange tyrany that offectively deters the Government from dealing out even-handed justice. Where we have our own schools to support, and have more than enough to do in supporting them, why on earth should we, the poorer class, be compelled in the name of law to hand over any portion of our taxes to the opulent mejority for the more luxurious furnishing of their schools and more ample salaries of their teachers? It is an indefensible iniquity. But the greater the difficulties we have to contend with, the more manfully we should fight against them. This is the true Catholic spirit. It is the spirit that quickened the souls of our sires during centuries of unexampled persecution for conscience's sake.

It is the spirit that nerves the heart of the Irish nation to day, and presents her to the eyes of the world as a model of religious constancy, and of national endurance derivad from religions giving

to the eyes of the world as a model of religious constancy, and of national endurance derived from religion, giving from out her poverty, and loving to give, with large souled liberality to every cause in which faith is conserned, especially to the cause of religious education.

During the dismal centuries of their gony under England's fleroe religious eleaseution, they provided for the succession of the priesthood and the preservation of Christianity in Ireland by betowing largely of their money in

John O'Connor, M. P., Tipperary, and Mr. W. Abraham, M. P., Limerick, spoke twice a day from the beginning to the end O'Kelly, M. P's., joined them for several speech at Northwich and Mr. Dillon another at Rencorn. Mr. T. P. O'Connor apoke for two nights preceding the polling day with tremendous effect, while Mr. Carew, M P. for Kildare, and Mr. Me-Cartan, M. P. for Down, gave valuable assistance. We agree with the Freeman's Journal that such a Vote as was recorded at Northwich shows, that if Irishmen remain true to themselves and to their country, they can court on the support of a mej rity of the English people, and that while provocation of the most galling kind may be heaped on them, the Irish, having long ago learnt the lesson of endurance, know that after suffering comes the

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Important Letter from the Bishop of Kingston:

Kingston, 2nd Sept., 1887.
To the Editor of the Catholic Record: DEAR SIR-Your excellent editorial article in yesterday's RECORD, anent the official Report of the Hon. Minister of Education for 1886, is well calculated to awaken the Catholic conscience through out Ontario to the necessity of cordially co operating with their bishops and clergy in the arduous, but eminently useful and needful work of multiplying and effectively sustaining Separate Schools for the diffusion of Catholic education A total of 218 such schools, attended by 27,590 children, is a sorry exhibition of the measure of Catholic zeal and selfsacrifice in view of the numerical strength and material prosperity of our population on one hand, and the mani-told evils of anti-Catholic training of Catholic youth on the other. It is true that our educational status is not adequately represented by the Separate Schools, since a large and constantly augmenting proportion of Catholic pupils frequent our "select" schools and, moreover, in several districts where Catholics are the great majority and Protestants are but few, the bishops suffer the schools to be "common," partly through consideration for the Protestant minority, who would otherwise testent minority, who would otherwise be constrained to leave their children uneducated or send them to the Catho-lic school, partly also perhaps through a desire to lessen the school-rate on in desire to lessen the school-rate on in-dividuals by combining the taxes of Protestants with those of the Catho-lics. Nevertheless, the Hon. Minister's annual report affords evidence of entirely too much apathy on the part of our people generally on the all-momet-tous subject of elementary Catholic edu-cation. As you have well said in the concluding sentence of your article. "We cation. As you have well said in the concluding sentence of your article, "We cannot too closely keep to heart the trath that upon our judicious use of the educational privileges we er joy, depends our future prosperity as a people and our future influence on the community in which we live." Were the Catholics of Controls as convenition of this pregnent future prosperity as a people and our future influence on the community in which we live." Were the Catholics of Ontario as appreciative of this pregnant truth as are their impoverished and bravely struggling friends and kinsfolk in the Holy Isle, and the Irish Catholic labourers and tradesmen or Eugland, who cheerfully build up and maintain Catholic schools in opposition to the godless school of the state, thus paying double school tax rather than suffer their little ones to be poisoned in the very source of life. It is not in cities and towns only, but also in our rural districts generally, we should have the happiness of only, but also in our lots. or appiness of erally, we should have the happiness of erally are schools thrive and flourish. seeing separate schools thrive and flourish and the children of the church, the hope of her Canadian future, reared up in piety and virtuous development o piety, and virtuous development of character and intelligence of faith and thorough Catholicity of spirit, untainted, undiluted, unenervated by anti-Catholic domination and the thousand and one noxious influences of the The law that controls the Separate School system is unquestionably imperfect in many respects. It is worse than imperfect; it is positively obstructive in rural districts, where it ought to protect and foster and help. And in formally authorizing the alienation of the tax upon all kinds of Catholic corporate property to the schools used chiefly by the wealthy Protestant majority, it is a disgrace to the statute book of this Christian country; it is provokingly oppressive disgrace to the statute obot of the Carls-tian country; it is provokingly oppressive upon us, the weaker and poorer section of the community; and it is a perpetual reminder of the Orange tyranny that effectively deters the Government from dealing out even-handed justice. Where we have our own schools to support, and have more than enough to do in supporting them, why on earth should we, the poorer class, be compelled in the name of law to hand over any portion of our taxes to the opulent mejority for the more luxurious furnishing of their schools and more ample salaries of their teachers? It is an indefensible iniquity. But the greater the difficulties we have to contend with, the more manfully we should fight against them. This is the true Catholic spirit. It is the spirit that quickened the souls of our sires during centuries of unexampled

our sires during centuries of unexampled persecution for conscience's sake. It is the spirit that nerves the heart of the Irish nation to day, and presents her to the eyes of the world as a model of to the eyes of the world as a model of religious constancy, and of national endurance derived from religion, giving from out her poverty, and loving to give, with large souled liberality to every cause in which faith is concerned, especially to the cause of religious education.

During the dismal centuries of their terms of the cause of the dismal centuries of their terms.

agony under England's fierce religious rersecution, they provided for the suction of Christianity in Ireland by batowing largely of their money in

bless Ireland and reward her rich luxuriant faith by the realization, at an early day, of her national hopes and her reasumption, amid the world's applause, of her legislative autonomy, long lost but never surrendered. Why, may I ask, are the sons and grandsons of Irish Catholic parents in Canada so unlike their forefathers? So much out of harmony with their living kinsmen of the old land? So forgetful of the traditions of their race? So little disposed to make the necessary sacrifices demanded by feith for the preservation and propagation, among their dispersed and grievously tempted fellow countrymen in Canada, of the religion for which their ancestors willingly renounced land and ancestors willingly renounced land and liberty and life itself?

liberty and life itself?

As an Irishman, one with them in blood and all the sympathies begotten of blood, I feel oftentimes ashamed of the meanness of spirit that murmurs on account of one mill or two being demanded for the effective operation of the Catholic schools in excess of the public-school tax. I feel also abashed—and do not dead any missanteness of the Catholic schools in excess of the public-school tax. I feel also abashed—and I do not dread any misapprehension of my motive by my Irish brothers of Ontarlo in declaring it—I feel abashed by the contrast between them and the English and Scotch people, who devote magnificent alms from time to time, and particularly in their last willa, to the religious and educational institutions of their respective churches, whereas the Irish Catholics, reared by the Church that originated and fostered and popularized the law of charity and alms. giving, and by her holy influence made it almost an essential condition of a last will to have some legacy left to God, His house and His poor, are hardly ever found to have remembered God or the law of religious bounty or the needs of the poor when the attorney sate at their bedside in their last sickness to draft their wills for the disposition after death of the goods their last sickness to draft their wills for the disposition after death of the goods that God had given them during life or that had been sinfully retained in the bank when charity had called for its share. How many bourses, thick you, have been provided by Catholics, living or dying, for the education of missionary priests to serve in the dio-cese of Kingston? We are now in the 62nd year of the life of this diocese and have still to deplore the insufficiency of have still to deplore the insufficiency of its clerical staff for the relief of the spiritual wants of the people. There has been no Seminary in Kingston for a score and more years; and yet no bourse has been founded by priest or layman for ecclesiastical education in behalf of this diocese in any College in the world, save one in the Grand Seminary of Montreal, provided by the late Father Hay, of St. Andrew's, a Scotch priest, with the condition annexed that none other than a Scotch ecclesiastic shall enjoy the benefit of it; and a doubtful legacy for bourses in all Hallows' College, Ireland, left ten years ago to Kingston by Father Timlin, pastor of Cobourg, but still unavailable and in dauger of being lost by reason of testamentary mis score and more years; and yet no bourse are the Irish? Oh! let them hear through you the earnest wish, the hope, the entreaty, of a loving son of Erin, an Irish bishop, a friend of them and theirs through weat and woe, that they bestir themselves betimes and be true men, worthy of their fathers, in these days of stern trial of faith, when our enemies, strong in numbers and wickedly sgrees sive, are hiring the brains of infidels to sive, are hiring the brains of infide formulate calumnious charges against us for the abolition of our constitutional rights as citizens of this Dominion, and rights as citizens of this Dominion, and the "smashing of confederation into fragments," as they are pleased to avow, in order to expel Catholicity from our schools and render life intolerable to Irish Catholics, in what they cail "the British Province" of Ontario.

Your analysis of the Hon, Minister's Report of 1886 in respect of the number of schools, teachers and pupils in the towns, counties and diocess of Ontario severally, is very interesting and must aid

towns, counties and dioceses of Ontario severally, is very interesting and must aid in promoting—what it professes to aim at—a healthy emulation in the race of elementary Oatholic education. I have not yet been favored with a copy of the Report, and accordingly have no data before me but your figures. Politicians are wont to declare that little reliance should be placed on attaiting age. are wont to declare that little reliance should be placed on statistics per so in so much as everything, true and false, may be extracted from them by skilful manipulation, in particular by suppression and undue combination. The writer of your article deduces from his tables the following comparative estimate of the eight diocesses in this province in regard of severate school Province in regard of separate sch progress, and by suggestion and explicit reference signifies this to be the test of each one's credit :—
"It will thus be seen that the Diocese

of Hamilton ranks first as to the number of schools, second as to pupils, and third as to teachers. Toronto is first as to pupils and teachers, and third as to schools. London is second as to schools, and fitth as to teachers and pupils. Ottawa is second both as to teachers and pupils, while Kingston, third as to schools is fourth as to teachers and pupils. The new diocese of Peterboro's and the Vicariate of Pontiac make a very

establishing bourses for the rearing and training of a missionary clergy in the Colleges of France, Spain, Portugal, Austria, Italy and other countries on the continent of Europe, many of which remain to fulfil their purpose in our age; and since the relaxation of the penal laws, less than sixty years ago, they have been giving continually, from year to year, by annual public collections at the door of every parochial church and making copious provision by testamentary bequests, for the foundation and maintenance of primary and intermediate (high) schools and scholarships and other endowments in the Catholic University Colleges of Ireland. Oh! may God bless Ireland and reward her rich luxuriant faith by the realization, at an early of Ontario; nor in truth is it correct to designate this territorial section "the diocese of Ottawa."

Kingston has, however, still more reason to complain of the writer's method of comparison. For, wonderful to relate, he contrives to bring out this diocese as the last of the five principal dioceses of

he contrives to bring out this diocese as the last of the five principal dioceses of Ontario, lagging behind Ottawa, Toronto, London and Hamilton. It certainly is dexterous management of figures that exhibits a diocese in the third rank under exhibits a diocese in the third rank under one category, and the fourth rank under two others, and still entitled to only the fifth and last place in regard of all three. I take the liberty of saying that the writer of your article has not adhered rigidly to the rules of statistics. In the first place, he supplies three several lists, one referring to the cities and towns, another to the counties, and the third to the dioceses. In the two latter, he sets forth the respective numbers of the Separate Schools, whereas in the first he suppresses this important item alto-Separate Schools, whereas in the first he suppresses this important item altogether. The influence of this omission upon the final comparison of diocese with diocese shall appear in the sequel. In the next place, the writer treats of the cities and counties separately, and, in the second of the cities and counties separately, and, in the characteristics. the cities and counties separately, and, in so doing, he observes the customary rule of omitting from the county statistics those that had been already given under the head of cities. Thus he shows kingston city, with 918 pupils in the Separate Schools, and Frontenac county with but 253. Is it not fairly unaccountable that in presenting separate lists of cities and dioceses, he custs aside the rule which usage has established and he himself in the preceding paragraph had faithfully fol usage has established and he nimeelf in the preceding paragraph had faithfully fol-lowed in dealing with cities and counties, and jumbles together diocesan and city statistics, merging the latter in the former, regardless of all distinction? This is the nore remarkable, because of the enormore remarkable, because of the enormous inequalities in the comparative returns of the cities, one having 3,359 pupils with 58 teachers, whilst another has but 813 pupils with 12 teachers in the Separate Schools. Seeing, moreover, that the writer undertakes to measure the credit due to the several discesses on the score of separate schools, it was specially incumbent on him not to confound the schools of the cities with those of the diocesses, since the world is aware of the dioceses, since the world is aware of the facility of founding and maintaining them in populous centres, and the formidable difficulties that meet the Let me, therefore, re arrange

writer's tables as follows:—		
Ottawa (2) diocese, including	chers	Pupils
city	85	4 865
Ottawa city	58	3,357
Diocese apart from city	27	1,508
Toronto diocese, including		
city	92	5,407
Toronto city	58	3,163
Diocese spart from city	34	2,244
Hamilton diocese, including		
city	81	4910
Hamilton city	23	1,436
Diocese apart from city	58	3,474
London diocese, including		
city	69	4,272
London city	12	. 813
Diocese apart from city	57	3,459
Kingston diocese, including		
city	78	4.465
Kingston city	16	918
	62	3,547

Thus the diocese of Kingston, apart from the city, stands first in the Province as to the number of separate schools and ne number also of teachers. Now, as to the city of Kingston, it can the number also of tes

net pretend to compare with any of the other four in point of population. Wherefore, first, Kingston diocese, apart from the city, stands conspicuously at the head of all the dioceses in Ontario in regard of the number of Separate School pupils and Separate School teachers. 2 As to Kingston city, although it can not pretend to compare with any of the forementioned cities in point of civic or Catholic population, it claims to be second to none in the proportion of teachers to pupils (16 to 918) in its separate Schools, and of Separate School pupils to its entire Catholic population. I may be permitted to narrate a little episode to the point. Some months ago the authorities of the Public Schools in Kingston boasted at their meetings and in the newspapers that an extraordinary influx of Catholics into their schools was rejoicing their hearts; and, as a consequence, it was hearts; and, as a consequence, it was under consideration to "enlarge the hearts; and, as a consequence, it was under consideration to "enlarge the place of their tent, stretch out the skins of their tabernacies, lengthen their cords and strengthen their stakes;" and, logically enough & hypothesi, an uncompromising Orange member of the Public School Board gave notice of his intention to move at their next meeting that all those Catholic parents whose children were enjoying the blessed privilege of the Public Schools, should be required to pay fees therefor to the Public Schools. No little merriment was created in the city by the Orangemen's thirst for Catholic Schools. city by the Orangemen's thirst for Catholic money, which was well known to be the thirst of Tantalus. On the day named for debate on his motion, it turned out that nobody was present at the Board to discuss it, nor has aught whatever been heard of it

certain the real truth in this matter, each bearing in his hand a printed copy of the Hon. Minister of Education's public circular authorizing the clergy of every denomination to look after the children of their matters. dren of their respective congregations and give them religious instruc-tion at the termination of school hours. The four clergymen were en-abled to report to me that they did not find as many as twelve Catholic children of the city on the public school registers, and that scancely any but the ill-fated offspring of mixed marriages were in attendance, whose Protestant parents paid, of course, the Public School tax. No wonder the public laughed at the grandiose Orange guardian of civis educe. No wonder the public laughed at the grandiose Orange guardian of civic education, and that the members of the Public School Board left his motion for the swallowing of gigantic Catholic taxes "under the table." On the 15th inst, the public the table." On the 15th inst, the public schools in Kingston will be opened after vacation. The clergy confidently assure me that the hitherto erring parents who have been exposing their little ones to loss of religion and virtue in the anti-Catholic schools, have solemnly engaged to restore them to the care of the Church for their training in the future, and that not more than six Catholics, if any, shall be found in the Public Schools next Tuesfound in the Public Schools next Tues. day. I venture to express a belief that day. I venture to express a belief that in respect of the proportion of Catholic children to the total Catholic population, the city of Kingston, if not unequalled, is not surpassed by any city whatever in this Province. And to the credit of my people let me add, that this fidelity to the laws of religion in the matter of education, is not the table to the province of the control of the contro the laws of religion in the matter of edu-cation is not due to the presence of Episcopal interdicts or reserved cases, but solely to the faith of the Catholic parents and their practical recognition of the criminality of divorcing religion from the education of the youthful mind. 3. Taking city and divorces in one, the wri-

ter of your editorial article gives Kingston third place, not far from the first among the dioceses of the Province in regard of the number of its Separate Schools What the number of its Separate Schools. What a pity that he has concealed from your readers the list of Separate Schools in the cities, whereby we might have been enabled to see how much or how little the several dioceses have done for Catholic education, apart from the populous centres, where Separate Schools grow spontaneously. As it is, he tells us that Hamilton (city with diocese) has 44 separate schools; London, 41; Kingston, 40; Toronto and Ottawa 35 each; whilst he also informs us that the two lastnamed cities count their separate he also informs us that the two last-named cities count their separate school pupils by thousands, and the other dioceses only by hun dreds. One other remark only shall I make on this embarrasing suppression of the number of separate schools in the cities as distinguished from the dioceses; and it is this: The Christian Brothers schools in Kingston city are Brothers schools in Kingston city are five in number, each in charge of a several teacher; but by reason of the five schools being under one roof, they are classified in the Inspector's returns as one. In like manner the Religious Sisters of Notre Dame conduct five several separate schools, and two lay teachers—two more; but because those 7 teachers—two more; but because those 7 tchool theppen to be under two roofs they are counted two schools only by the Inspector. Had the writer of your editorial article known this condition of the Church throughout the world in offering your Holiness our most heartfelt congratulations on this most auspicious occasion and in wishing you still many years to life to labor for the greater glory of God, the salvation of souls and the weal and properity of holy Church.

In cenclusion we begind and properity of holy Church.

In cenclusion we begind to accept this humble off-ring which the Clergy and Laity of the dioc se have most form cities.

I remain, dear sir, Yours faithfully, + JAMES VINCENT CLEARY.

TRE MAIL CONDEMNED.

The Toronto Mail, which may with justice be styled the political Sam Jones, was in last Tuesday's issue severely taken to task by Mr. Wm. Weir, a prominent and highly respected Protestant gentleman of Montreal, for its persistent attempts to stir up feelings of animosity between the French people of Quebec and the English speaking people of the other provinces of the Dominion. In the same issue the Mail replied to, but did not and could not refute Mr. Weir's scathing criticism of the bad work it was engaged in. We cannot refrain from giving our readers the privilege of perusing the document referred to. Such utterances from our leading Protestant fellow citizens will soon have for effect the silencing of this mischief-maker. The following is Mr. Wier's communication:

To the Editor of the Mail.
Sir,—I think you are pursuing a mos unwise policy in regard to the Province of Quebec. You are fond of quoting obscure Ultramontane journals like La Verite; which circulates almost entirely among the clergy, and tacitly causing the opinions of such a newspaper to be taken by your Oatario readers as the ideas held most generally in this province. As an English-speaking Protestant I am filled with alarm and prejudice against my French-speaking fellow-countrymen when I read the Mail articles. Fortunately, however, I have at hand their leading journals, such as La Patrie, La Presse and L'Electeur, to correct

such impressions. Better than that, I have the people themselves.

More liberal minded men than the educated French-Canadians I do not wish to know, and the principles of justice to all creeds and races and a firm and abiding love of their constitutional rights permeates even to the ignorant among them. None are readier to resist their clergyman and force him before the courts when he infringes on rights than the French Canadian habitants. Their social and personal characteristics are most amiable. I do not mean to say are most amiable. I do not mean to say they are a perfect race; but while I prefer my own people, I think the propor-tion of disagreeable qualities is pretty even in the two nationalities. Now, the from that day to this. On a given day of the enauing week I despatched my four assistant clergymen to all the public schools of the city simultaneously to as. of bigoted race and religious prejudice in earnest instructors.

the minds of your readers that is a terrible

the minds of your readers that is a terrible disintegrating force in the country. One instance of it is that your justices of the peace and judges will not perform the administrative act of endorsing a Quebec warrant, which they are bound to do by their oaths. I do not refer particularly to cases like Sheppard's or McGarigle's but to less known instances that come to the knowledge of every practicing lawyer.

Preach a little to your Ontario ministers, who are demanding privileges in the Public schools which they would refuse to the Lower Catholic clergymen in Quebec, and who, with your good mayor's assistance, incited the mob against William O'Brien, when using his rights as a subject. As an outsider, I may announce the opinion very generally held that bigotry and prejudice are more rampant in your fair province than in any other part of the Continent, and that Toronto is the headquarters of this base sertiment and the Mail the official organ. I am free to say that this is the only fault I find in your great journal. As a newspaper I consider it facile princeps of its colleagues in Canada, and am eagerly hoping that it will soon cease creating discord and disquare in our helyed hoping that it will soon cease creating discord and disunion in our beloved Canada. Yours, etc., Anada. Yours, etc., Montreal, Sept. 3. W. A. Wier.

ADDRESS TO OUR HOLY FATHER.

The following is a translation of the address to be presented by His Lordship the Bishop and the priests of the diocese of London, Ont., to His Holiness the Pope on the occasion of his Golden Jubilee

Most Holy Father,
We, the Bishop and priests of the discess of London in Canada, beg leave to approach your sacred person and to offer your Holiness the homage of our filial obedience and reverential affection, and our heartfelt congratulations on the approach of the calculations of the congratulations of the second of the calculations of the second of the calculation of the second of the secon

and our heartfelt congratulations on the auspicious occasion of the celebration of your Golden Jubilee.

We bail you as the Vicar of Christ, the Infallible Teacher of His revelation and the supreme visible Shepherd of the lambs and the sheep of His fold.

We live in a most critical period of human history. The most sacred truths are questioned and attacked. An impious philosophy is striving to sap the foundations of the Caristiau religion and to rob the world of its graces and conso to rob the world of its graces and conso lations. Modern forms of Christianity having on them the ban and curse of their human origin, are fast crumbling into ruin and are losing their hold on the intellect and heart. We most earnestly thank God that, at such a portentous period of the world's history, He has vouchsafed to give to Hi Courch, in the person of your Holiness, a Supreme Pontiff so good, so wise, so zealous, and so watchful. Your immortal Eccyclicals have shown the wounds that threater society and Christian civil-ization with decay and death, and have pointed out the divine remedies that alone, like the leaves of the tree of life,

can heal the sick nations.

We gladly join with the children of the Church throughout the world in offering

cheerfully united in contributing as a small token of their warmest wishes for your happiness and of their obedience, loyalty and love.

Craving the Apres'olical Benediction,

We remain Your most devoted children in Christ.

A brutai attack was made upon the "Salvation Army" in Quebec by which several members of the Army were severely injured. Stones, water, eggs, etc., were freely used. Several of the supposed rioters have been arrested. While the riot brings disgrace upon that city the activity of the authorities in viudicating the law deserves commendation.

In connection with this event the Christian Guardian asks "are we to have one rule for Protestants and another for Catholics?" We cannot tell, at present. whether the attacking party were Catholics or Protestante, but in any case they should be brought to justice. However, it does not appear that Catholics are especially ready to interfere with the Army. There have been in Ontario attacks made upon them in several places, in which the chief rioters were Protestants; and the noisy demonstrations of the army seem to be especially annoying to Protestants. Complaints are heard from Charlottetown, St. John, and many other places that Church services are interrupted, and the ick are frequently unable to obtain much needed rest owing to the "thoughtless and selfish" demonstrations made by the salvation bands.

The Guardian should bear in mind that Toronto itself has not been free from reproach in regard to rioting, and that owing to the sympathy of the Mayor and police, the rioters have gone scot free. Quebec at least seems auxious to free itself from such a reproach as this. The Toronto rioters were certainly not Catholics, and it is very possible that the Quebec rioters were not Catholics either.

Attention is invited to the Forest City Business College of this city, whose announcement appears elsewhere in these columns. The attendance at this institution is much larger now than at the opening in any previous year. From a personal acquaintance with the proprietors, Messrs. Wastervelt and York, we do not hesitate to recommend their college as thoroughly reliable, and themselves as COMMERCIAL UNION.

Among the causes of complaint which the Francophobists have made against the French Canadians, one was that through the influence of the Church the habitants, and especially the Liberal party under Mr. Laurier's lead, are opposed to the proposed Commercial Union. There never was any foundation for saying that the Church took any action in this matter, and it now appears that Mr. Laurier is not opposed to the Commercial Union scheme. He has, however, very prudently stated that a matter of so great importance should receive most ample consideration before being decided on. It further appears that many of the French Canadians are in favor of the scheme, and that these have not brought upon themselves thereby any censure from the ecclesias. tical authorities. We presume that differences of opinion on the subject ought to be tolerated in Quebec as well as in Oatario.

EDITORIAL NOTES.

THE Freeman's Journal (Dublin) states that Mr. Arthur O'Connor, member of Parliament for Donegal, and Sir Thomas Henry Grattan Esmonde, member of Parliament for Dublin county, will visit the United States in September, and address monster meetings to be convened by the Irish National Lague of America. Sir Henry Esmonde is a great grandson of Henry Grattan, the famous Irish patriot.

THE Papal Eavoy, in reply to an address presented to him by the people of Tipperary, said: "The Pope loves Ireland, knows her sufferings and feels the deepest sympathy with her people. He sent me to tell you of his love and sympathy and, moreover, that he intends to do great and real good for Ireland. When he raises his voice the potentates of the earth will listen reverently, because his voice is never raised but in truth and justice. He will do all in his power for the future prosperity of Ireland."

In Norway, before 1845, says the Weekly Register, Catholic priests were forbidden the country under pain of death. Twenty years ago there were only 130 Catholics; now there are over 800, with twenty priests; while Sisters of Charity have the mar agement of two hospitals and eight schools. The sparseness of the population and the great distances which separate one town from another, are, of course, unfavorable conditions for the propagation of religion in Ultima Thule.

CATHOLIC PRESS.

Church Progress.

No Pope since St. Peter has shown No Pope since St. Peter has shown such admirable qualities of head and heart as the present reigning Pontiff in securing the rights of the Church and advancing the cause of Catholicity in every land. His letters are universally admitted by the best critics, to strike at the bottom of social evil and the remedies prescribed by him—Christian influence—the only safeguard that will preserve our social structure and enable preserve our social structure and enable society to persevere in ameliorating the ciety to persevere in ameliorating the condition of humanity.

Sin generally results from a failure to Sin generally results from a failure to think. The earth is made desolate because no one thinks in his heart. So long as man retains the body of this death, so long will the warfare which makes up human life continue. Too often in this latting struggle, the spiritual in our nature succumbs to the carnal. Hence it needs an unrelaxing vigilance on the part of the soul to hold her security. This vigilance is the fruit of steady thought, prayer and study. With the early dawn the spiritual warrior must fix his first thought upon his Maker, and reflect that now he begins. It is the present that he has to live—the past is the present that he has to live—the past is spun out, be it well or ill, and the future is veiled from his gaze. Life and death is before bim, let the choice be wise.

Milwaukee Citizen. When the Mason is asked what there is in all the capers and rounds of Masonry that rational men should belong to the organization, he is accustomed to hint at organization, he is accustomed to hint at a mysterious "moral influence" that the association possesses. An illustration of how Masoury makes "better men" out of te members is found in the following distinguished gentlemen:
McGarigle....Mason and Chicago Boodler Varnell.....

And a dozen others. So largely is Masonry interested in this episode of municipal rottenness that a dispraction of municipal rotenness that a dis-patch info.ms us that prosecuting attorney Grinnell has offered to place the records of his office at the disposal of the order if desired. The "honor" of the Masonic body does not seem to have been at all touched by the fact that these gentlemen were boodlers, but when McGarigle played a trick on a brother Mason, Sheriff Maton, the brethren awoke to the meanness of the thing. "The fact that he betrayed the trust which Sheriff Matson reposed in his brother Mason has led the grand lodges of nearly every State in the Union to inquire of the grand lodge of Itlinois, 'what are you going to do about it?' " Truly the Masonic order is a great and noble aglomeration of moral principles. "Chest the law and chest principles. "Chest the law and chest the people, but don't deceive a brother Mason." being a specimen. The Chicago the people, but don't deceive a product Mason," being a specimen. The Chicago grand lodge loses a large number of its representatives in public office by rea-son of the recent trials. We presume that other brother Masons are ready to take the vacated places and draw

BOW TRELAND

tion proclamation is supplied tower's charge at the opening klow Assises which, like most tial utterances, was curt and He was there to discharge the

Cerk.
During the debate on the Army Estites, on August 6th, Dr. Tanner raised anomalous position held by the Rev.
Madden, Catholic Chaplain to Cork rrison, as regards both pay and posin, and in comparison to other chapes there. He asked that the favor I consideration extended towards the testant Assistant Chaplain should be anded to him. The pay was insufficite on the catholic diers that he himself would wish.
Doctor was supported by Mr. Arthur connor and Mr. Sexton, both of whom it Father Madden's treatment to have me a scandal. The Government protect that they would look into the tter. Lord Churchill cut in with an ervation in the direction of economy, taking that the Chaplains' Department was one of those that had to consult

ant was one of those that about to at down.

Mr. Maurice Healy, has had to consult be famous Dr. Driscoll McKensie with eference to his throat. The Doctor wing to the relaxed state of his vocal hords. Mr. Healy is in Cork to resume its professional duties. He has done magnificent service during the session in both the Land Bill and the Coercion Bill, and has borne the great strain, to which the severity of his Parliamentary duties has subjected him, extremely sall.

duties has subjected him, extremely well.

The death is announced, on August 11, at the Parochial Home, Roscarberry, county Cork, of the Rev. Jeremiah Maloney, P.P., V. F., in the 63d year of his age and 36th of his sacred ministry.

A collection was made opposite the chapel gate at Grensgh, on August 7th, by the committee of the local branch of the National League for the evicted tenant fund. Most of the persons precent contributed with the greatest cheerfulness, and twenty pounds were contributed in a very short time.

A large force of police under Colonel Taylor and Major Hutchinson, R. M., accompanied by bailiffs, visited Currass on August 9th, and proceeded to evict three tenants, named respectively Pat Murphy, Daniel Daly, and Daniel Daly, jr. The first two tenants were put out without any trouble, but D. Daly, jun. barlcaded his house and poured out tar and boiling water on the bailiffs. After some resistance the house was taken.

Limerick.

An eviction took place at Elton, county Limerick, on Aug. 9th. A large force of police accompanied the Sheriff and bailiffs. An offer of Father Matthew Ryan of one year's rent, on behalf of the tenants, the Misses Barry, being refused by the landlord, Mr. Guinness, the bailiffs attacked the barricaded house. They were along time working with growbars fifteen constables with fixed bayonets rushed in at the opening made by the balliffs. They were driven back by the occupants with pitchforks, Mr. Rice being stabled in the face. He then rushed at the opening sgain, and darted his sword at the tenants, but again fell back. Then he flung stones at the inmates. Mr. Seagrave said he would order the police to fire. At this juncture Father Ryan interposed, and after some time he induced the occupants, Miss Barry and the three men, to surrender. They struggled fearfully when being placed under arrest.

Clare. On August 8th, the Sub-sheriff of Clare with bailing, emergency men and police, was engaged carrying out evictions at the suit of the agents of Lord Inchiquin, the Marquis of Conyngham and other landlords. The number of families evicted is seven. In some cases the heads of families were reinatated as caretakers on promise of paying, when able. Relieving officer John Moran, for the district of Crusheen, with a wife and family of fourteen, was with a wife and family of fourteen, was put out, and emergency men and police placed in possession of his holding. The sub-sheriff, with the same retinue of assist-ants, seized several head of cattle and sheep for rent due by Matthew Clune, a farmer residing at Carabad, which were brought into Eunis and put in the pound at the jall to be sold by auction.

Kerry.

On August 9th, about sixty of the Ballylongford tenantry, of the recently evicted Colonel Crosbie, headed by their pastor, the Rev. Eugene O'Sullivan, attended at the Listowel Arms Hotel, and sitended at the Listowel Arms Hotel, and demanded a reduction of 25 per cent. off their rents, which are rack rents, from the sub-agent of Trinity College, Mr. Whiply. This gentleman said such a demand was altogether unreasonable, as they had got a reduction of 25 per cent. from Colonel Crosbie before he was evicted, and ironically suggested that they might as well ask eighty per cent. reduction. The tenants, on the other hand thought that there was nothing unreasonable in the was nothing unreasonable in the demand, as if the College gave the land to Colonel Crossie at a the land to Colonel Crossie at a certain rent it ought to give it to them at the same rent, for the reduction which they demanded, if granted, would bring their rent down to the sum for which, falling to pay, Colonel Crossie was evicted. It is also doubtful—even though they got the reduction of 25 per cent. which they demanded—if they would be able to pay under the present circumstances, and in the present depressed state of things.

In or select wing waited to the cathedral without bands; the others, more numerous, with bands paraded the city playing party tunes. There was a good deal of drunk-enters of the cathedral without bands; the others, more numerous, a preparation members of clergymen, the enthusiastic from pain of a give Nerviline distance.

Galway.

An esteemed clergyman of Ballinasloe, the Very Rev. John R. Maloney, D. D., everywhere,

Tipperary:

The Archbishop of Cashal has made the following changes in the diocese of Cashal: Rev. Thomas O'Dwyer, Administrator, Thurles, has been appointed Parish Priest of the united parishes of Solohead or Obla (near Limerick Junction); Rev. William Jones, P. P., Cappamore (late President St. Patrick's College, Thurles), has been transferred to Killenaule parish, and the Rev. John Shelly, C. C., Emly, has been appointed P. P., of Cappamore.

aule parish, and the Rev. John Shelly, C. C., Emly, has been appointed P. P., of Cappamore.

On Aug. 12th, the Sheriff's assistants, Patrick Ryan and John Egan, proceeded to the lands of Greenfield, near Tipperary, and there seized, for the Tipperary Board of Guardians, six bullocks, the property of Lieutenant Bragwell Purefoy, of Aldershot, Eugland. Major Tanner, of Carlow, agent to Lieutenant Pursfoy, evicted a tenant named Badshaw, from his holding at Cappawhite, but failed to serve the necessary 24 hours' notice on the relieving officer of the district, Mr. John Quirke. The Tipperary Guardians procecuted the landlord, and the case came before the County Court Judge, Mr. James A. Wall, Q. C., who dismissed the case. The Board's solicitor, Mr. O'D wyer, LL. B., appealed the case to the Clonnel Assizes, when Baron Dowse gave a decree to the Guardians for £20, the legal penalty. The landlord repudiated the claim, and hence the seizure. The cattle were lodged in Cappawhite pound but a few minutes when the amount of the decree, with costs, was paid down, viz.: £23 11s. 6d.

Waterferd.

Waterford.

Mr. T. M. Healy, M. P., arrived in Waterford, on Aug. 9th, from Lismore, where he had been on a visit to his relatives. He was met at the station of the Lismore and Waterford Railway line by Alderman Richard Power, Mayor, but there was no public demonstration, as it was known that his visit was of a private nature. Having delayed a short time in the city, he proceeded, with Mrs. Healy and family, who had preceded him to Butlerstown Castle, a few miles outside Waterford, which has been placed at his disposal by Mr. Biggar, M. P., and there he will reside for some time. It is rumored that the Corporation will take advantage of his visit to confer on him the freedom of the city.

Orangeman, was charged with the duty of giving an official answer on behalf of the Government to accusations against the Orange rowdies. Of course, he endeavored to shield the "brethren," and to throw the whole blame upon the other party. A telegram from a divisional magistrate furnished his text. Mr. Sexton, however, pressed the member for Thanet with further questions designed to pin him to his allegations or to compel a withdrawal of them; whereupon Mr. Balfour's bottle holder sought time for continued inquiries. It is time that an end were put to these regularly arranged disturbances in the North. Not to mince matters, the authorities nearly always know when an attack is to be made upon Catholics, and they do not prevent it. Sometimes, as at Ballymena on this occasion, the police are entirely withdrawn, and the Orangemen left to do as they please. If there is any prospect of the "loyal" rowdies getting the worst of the encounter, the police are held in reserve until the assalled retallate, whereupon the forces of law and order are employed, not against the original assailants, but against the Catholics. The dodge is an old one.

On August 12th, the obseques of the Very Rev. John McErland, P. P., V. G. Ballymoney, who had died on the previous Tuesday, were celebrated in the Catholic church, Ballymoney, in the presence of an immense number of his parishioners. The attendance of the clergy of the diocese was very large, the Bishop also being present. The remains of the deceased priest was interred in the chancel on the right hand side of the high altar.

Derrye

On August 9th, Monsignor Persico, accompanied by his private secretary, Father Gualdi, arrived in Derry, and visited the principal place of interest. The illustrious visitor was noticed as he passed through the streets, and his identity soon became generally known, but there were no particular manifestations.

On August 12th, the Orange "Apprentice Boys" party celebrated the anniversary of the relief of Derry. The party had disputed as to the details of procedure, and divided into two distinct bodies. The more select wing walked to the cathedral without bands; the others, more numerous, with bands paraded the city playing party tunes. There was a good deal of drunkenness observed, but no disturbance worth mentioning. The display was of the poorest character, and the weather was dismal. Derry.

Coercion Bill, and the eviction of a tenant named Barrett. There were about 2,000 people present. The meeting was held near the old churchyard. The Rev. P. Costelloe, C. C., Ballinasloe, occupied the chair. On the motion of Mr. Wm. Partell, T. U., seconded by Mr. Byrne, P. L. G., a series of resolutions were unanimously adopted. Mr. James Lynam, in supporting the resolutions, said they defied Coercion as they did before. Mr. Reddy, P. L. G., and Mr. Kilsoe, P. L. G., supported the resolution in able speeches. A vote of thanks terminated the proceedings. A dozen police, under the charge of Head-Constable Hensey, were present, and two of the number took notes of the speeches.

GENERAL FOREIGN INTELLIGENCE.

A FORMER VICERCY ON HOME RULE.

On his arrival in Eugland, after an extensive tour abroad, the Earl of Aberdeen publishes a letter in which among the observations to which he gives expression, he bears testimony to the sentiment in distant climes favorable to Home Rule for Ireland. Quoting from his lordship's letter:

"On the voyage from India to Australia I took the opportunity of obtaining from some of our Australian follow-passengers, several of whom were men of large colonial experience, some information as to the position and reputation of the Irish portion of the Australian communities. I then learned that the Irish were generally respected as good and useful citizens. Subsequently I had ample opportunities of ascertaining that their opinion was fully supported and justified.

"As to the attitude of Irishmen in the Australian colonies concerning the absorbing question of the day, I was prepared to find a considerable amount of interest in the progress of the Home Rule movement; but I was surprised by the extraordinary earnestness with which every phase of the movement has been watched, the depth of conviction manifested as to the urgent need for self-government for Ireland, and the unstinted outpouring of generous and warmhearted expressions toward all persons who have had a share in promoting that cause, or whose attitude proved them in sympathy with it.

"Before I left the vessels on which I arrived at Australia, I received a telegram of welcome from Irish societies of Sydney. And at Tasmania, New Zealand, and every town I visited, I was the recipient of an address of welcome and other tokens of regard. And it is worthy of observation that these addresses and the speeches which accompanied their presentation were uniformly characterized by a distinctly loyal tone with regard to the position of the Sovereign, coupled with a clear recognition of the fact that the Home Rule sought for is not that of separation, but of reunion on a fresh basis—the basis of justice and reconciliation.

"After leaving New Zea

prevalent opinion hitherto entertained in England regarding the American Irish, I observed here, with satisfaction, that the vast majority of the Irish in America do not entertain the views which have been generally attributed to them. They do not, as a body, aim at separation, and they disown and deplore violence. It should be added, moreover, that the promulgation of Mr. deplore violence. It should be added, moreover, that the promulgation of Mr. Gladstone's measure of last year, and the large amount of British support accorded to it, has undoubtedly already exercised a very large influence in allaying or removing the disposition and tendencies of an opposite sort. I must not omit to mention that we also had frequent opportunities for observing the very large extent to which purely American opinion supports the Irish policy of Mr. Gladstone, and that the admiration felt in America toward that great statesman personally is very widespread and apparent.

"To conclude this hasty and condensed "To conclude this hasty and condensed statement of some of my impressions on my tour, I will say that though I started from home as a convinced and ardent supporter of the Home Rule policy, I return with those convictions deepened and intensified, and with a corresponding feeling of satisfaction and condidence on account of the recent indications of a steady and rapid growth of British opinion in favor of self-government for Ireland,"

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is sold all over the world. It is far superior to plan Cod Liver Oil, palatable and easily digested. Dr. Martin Miles, Stanton, Bury Bucks, London, England, says: "I have prescribed Scott's Emulsion, and taken it myself. It is palatable, efficient, and can be tolerated by almost anyone, especially where cod liver oil itself cannot be borne. Put up in 50c. and \$1 size.

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BLOQUENT AND POINTED.

At a recent laying of the corner-stone of the new St. Joseph's Church, at Verona, Pa., ten miles above Pitteburg on the Allegheny river, Rev. Joseph Suhr, of the East End, Pitteburg, presched an excellent agreement from the control of the corner state of t

on the Allegheny river, Rev. Joseph Suhr, of the East End, Pitteburg, preached an excellent sermon from which we make some extracts:

"Three hundred and ninety-three years ago the first priest sent up the sacrifice of the Mass on the vast and unknown continent of America. To-day 58,000,000 Catholice send up their prayers to God in unison and praise. Of these there are 46,000,000 in South America, 2,000,000 in Canada, and the remainder in the United States. The astonishing progress made by the Church is seen by the fact that we have 1 cardinal, 12 archbishope, 64 bishops, 7,658 priests, 6,190 churches, and 3,991 chapels. We have also 88 colleges, 36 seminaries and 593 academies. Whence comes this vitality? Forty years ago we were told that Catholicity could not find a home in this land of liberty; that it could never thrive in this land of the free, and that the Church only flourished under a despotism that trod under foot all the exceed rights of humanity. Also that Catholics could not be good citizens because of their spiritual allegiance to the Pope. How the world stood aghast at the progress and advancement made, and in the face of such odds in this land of ours where we fling to the breeze the emblem of liberty to all. The idea that our allegiance to the Pope in spiritual matters debars us from being good citizens is rank nonsense. As the head on earth of the Catholic Church, the Pope himself teaches that the patriotism and loyalty of a citizen to his country are heaven-illuminated virtues.

"Whence this great vitality?" To understand this you must understand the

loyalty of a citizen to his country are beaven-illuminated virtues.

"Whence this great vitality?" To understand this you must understand the Church. Her body is eternal and her head cannot die. Christ is the heal and she is the body. The Church is the spouse of Christ. This I wish to impress upon you most forcibly. It is no new doctrins or new departure. We find it in St. Paul, who says "Christ is the creator and preserver of the church." Christ so loved this our holy Church that he gave his life and the last drop of blood to purify, preserve and seal its eternal union with himself.

"We need a guide through life to direct
us. If we are beasts of the field, expect
no salvation nor after life, there is no
need of a Church. But if you sak the
way to heaven you need a guide that
knows the pathway, an infallible guide,
an infallible Church, and this is the Roman
Catholic Church. Christ said he would
send the Holy Ghost to be with her for
all time. Therefore we must believe the
Church. Some will say, 'Have we not
the Bible?' We have. I love it. If any
man tells me the Church opposes the Bible
he tells me what is not the case. It is
nonsense. Every Catholic priest must
read this bible seven times a day, and if
any man says we oppose it he tells a falsehood. The Bible is a law book, God's
golden law to man, and like every other
law book requires an expounder or a court
from which there is no appeal."

A Maori Story.

Feeling extremely ill one day, William Thompson, the renowned Maori chieftsin, being at the time advanced in years, deemed it incumbent upon him to settle the succession to his supreme authority over the Maori nation. He had two grown up sons,—fine, spirited fellows,—and, with much shrewdness, he hit upon the following test of their respective capacities for rule. As he was lying on a couch by the open door of his house, he summoned them to him, and, addressing the elder of the two, exclaimed: "Shortland, take down my gun, and shoot that Antrim.

The attacks made at Pertrush, Ballyone year's rent, on behalf of the tenants,
the Misees Barry, being refused by the
landlord, Mr. Guinness, the bailiffs
and when an aperture was made
and when an aperture was made
and when an aperture was thrown out at them.

Then came stones, one of which hit Disfifteen constables with fixed bayonets

Antrim.

Antrim.

The attacks made at Pertrush, Ballymena and other places in the county
Antrim upon the excursion party of the
National Forester's from Belfast formed
the subject of questions by Mr. Sexton
at the end of the gable,
and when an aperture was made
the subject of commons on the 9th
instant. As an exemplification of the
way in which Irish affairs are managed
nowadays it is sufficient to remark that
Colonel King-Harman, himself an old
Orangeman, was charged with the duty of
grown-up sons,—fine, spirited fellows,—
and when an aperture was made
nowadays it is sufficient to remark that
Colonel King-Harman, himself an old
Orangeman, was charged with the duty of
fifteen constables with fixed bayonets

Orange rowdies. Of course, he endeavored of obeying his father's orders when Thompson's second son stepped forward, caught his brother's arm, and remonstrated with him, saying: "Why should you kill the man? What harm has he done to you, or for that you kill the man? What harm has he done to you, or, for that matter, to any of us?"—"Thou hast said well, my son," ejaculated the dying chief. "In thee I discern the true qualities requisit in rulers of men,—intelligence, prudence, and the love of justice. When I am dead thou shalt govern in my stead." And so it came to pass for a few hours later. thou shart govern in my stead. And so it came to pass; for, a few hours later, Thompson presented his second son to the elders of his nation as their future chief, and, upon his death, which occurred shortly afterwards, no attempt was made to dispute his choice of a successor.

What Inspires Prof. Tyndall's Protests.

Prof. Tyndall lets the cat out of the bag, it seems, to a writer in the Pall Mall, in his last letter against Mr. Gladstone. People have been smiling at the Professor's appearance now as a champion of the men of Ulater—"among whom," he says, "I learnt to read and love my Bible"—when not so many years ago the Presbytery of Belfast denounced him and all his works as "ignoring the existence of God, and advocating pure and simple materialism." But the explanation is very simple. When Prof. Tyndall republished his Belfast address, with a preface answering his assailants, he was comparatively merciful to the Protestants, and kept the rough side of this tongue for Cardinat Cullen and his "spiritual barriers" against science. And now, in his latest letter, he bids Ulster never to "submit to be ruled by the Romish priesthood of Ireland." There we have it. It is not that the agnostic loves Protestantism so much more.

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in all Complaints incidental to Females of all ages. For Unitdren and the aged they are priceless.

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there will be only one express or freight charge.

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The Shamrock.

with the dew on its leaf, like a tear in its pity for man, it was culled from the of the beautiful meadows of Erin.

The thistle may do, for the braw tonn North; The rose of the Saxon is sweeter; The Welchman may value the leek at i

And the preacher who gave it a story. Pwas at Tara, the saint made it holy

blest, emblem forever to Erin, do let me pin it just here on your breast ere is not a posy so cheerin', r it speaks for your mother, and father

For it speaks for you.

It speaks of the land you were born in;
It tells of the beautiful voices that call,
From the earth to eternity's mornin'. t's a tougue that is preaching forev

The leaves of it could not be neater;
They are Faith, Hope and Charity, set on
Of its stem—there is nothing completer;
They are hearts, sure, as perfect as ever
were seen,
Will you buy? and God bless you this
morning
Ah there now you're decked with the lovelies green
That ever a breast was adorning.

FIVE-MINUTE SERMONS FOR EARLY MASSES By the Paulist Fathers.

seched in their Church of St. Paul the Apostle, Fifty-ninth street and Ninti avenue, New York City.

THIRTEENTH SUNDAY AFTER PENTECOS What shall I do with my child next year? To what school shall I send him?

year? To what school shall I send him? These are important questions that are being asked by the anxious parent during these days when the school terms is about to begin, and they must soon get a practical answer.

Of course it is the ardent wish of every good parent to give his child a thorough education, so that he might not only be ditted to cope with others in the race of life, but also to secure his eternal salvation. Both these objects must be secured by any education that is worth the name. A school that does not either teach the child to read, write and reckon well, or does not carefully train the child's soul, is no school at all, and should never be patronized by a parent should never be patronized by a parent who is sincerely anxious for his child's welfare. Both these aims are essential to a good education. Neither the one nor the other can be omitted without nor the other can be omitted without detriment to the child and culpable neglect on the part of the parent. The child's mind must be filled with knowledge, so that the child can earn a living for itself, and also, and even more particularly, its heart must be trained to virtue, so that it can do God's will in all things. Virtue can do God's will in all things. Virtue will not grow spontaneously in the child's heart. The heart is like a field child's heart. The heart is like a field where, if we want to have a crop, we must sow the seed and let it germinate and grow to maturity. It is then only that we can reap a harvest. So in the child's heart the seeds of virtue must be sown and tenderly nourished and cared for. Only after this has been done can we expect a harvest of Christian virtues in the child's coul.

soul.

This kind of an education that trains both heart and mind is only given nowadays in the Christian school.

There are other schools that may train

There are other schools that may train the child to read and write well, but they overlook the most important duty the child has—that is, the duty towards his God. They never instil into the child's heart sound principles of Christian morality. They teach him to be smart, but not honest. They teach him to be clever, but not dutiful. They teach him external respectability, but say nothing of what is vastly more important before Almights. vastly more important before Almighty God—internal cleanliness of heart. Blessed are the pure of heart, for they shall see God.

Knowing these things well, a good parent cannot long hesitate where to send his child. If he is within reach of a Christian school he fails in his duty to Almighty God if he does not send his child to that school,

Home training is very good, but in the peculiar state of affairs in this great city peculiar state of affairs in this great city
the home life seldom supplies an adequate amount of religious training to a
child. Practically, it is in the school
where it must be done, if done at all; for
there the child spends the best part of
the day; there the child's mind is being
developed, and the education of his heart
ought to go hand in hand with the
development of his mind; there the child
spends the best years of his youth, the
time that is peculiarly set apart for
learning. So that it is during this time,
while the child is at school, that he must
be taught his religion.

while the child is at school, that he must be taught his religion.

Sunday-school, too, may help, but two or three hours in the week, under the most favorable circumstances, with good teachers and excellent discipline, does not ordinarily suffice to deeply ingrain into a child's soul that most difficult of all

sciences.

Hence, dear parents; do you wish your children to grow up to be an honor to you ?—do you wish them to be good men and good women ?—do you wish them to be astrong staff on which you might lean be a strong staff on which you might lean when your own step will grow unsteady?—train them, then, to virtue when they are young; let the knowledge of their religion be thoroughly instilled into their mind; let their hearts be solidly anchored to the eternal principles of morality. This is best done nowadays by sending them to the Christian school. A wise paraent will not long heaitate, then, in deciding the question for himself where his child will go to school.

Consumption Surely Cured.

TO THE EDITOR-To the Editor—

Please inform your readers that I have a positive remedy for the above name dhease. By its timely use thousands of hopeless cases have been permanently curd. I shall be glad to send two bottles of my remedy free to any of your readers who have consumption if they will send me their Express and P. O. address.

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Dr. T. A. SLOCUM,

Branch Office, 37 Yonge St., Toronto.

The Shamrock.

God, fith the dew on its leaf, like a tear in its pity for man, it was culled from the f the beautiful meadows of Erin.

nistle may do, for the braw tonnie orth; se of the Saxon is sweeter; elohman may value the leek at its

worth
But the shamrock than all is completer,
and so it's the shamrock I offer to you;
And wear it, agran! for the glory,
Of the dear little isle of our own, where it And the preacher who gave it a story.

Pwas at Tara, the saint made it holy and hlest. An emblem forever to Erin, Ah, do ist me pin it just here on your breast! There is not a posy so cheerin', For it speaks for your mother, and father,

for it speaks for your inctuer, and incame and all, it speaks of the land you were born in it tells of the beautiful voices that call, from the earth to eternity's mornin'.

t's a tougue that is preaching forever

The leaves of it could not be neater;
The leaves of it could not be neater;
They are Faith, Hope and Charity, set on
the throne
Of its attem—there is nothing completer;
They are hearts, sure, as perfect as ever
will you buy? and God bless you this
morning
Ah! there now you're decked with the loveliet green
That ever a breast was adorning.

FIVE-MINUTE SERMONS FOR EARLY MASSES

By the Paulist Fathers. ached in their Church of St. Paul the Apostle, Fifty-ninth street and Ninth avenue, New York City.

THIRTEENTH SUNDAY AFTER PENTECOST. What shall I do with my child next year? To what school shall I send him? These are important questions that are being asked by the anxious parent during these days when the school terms is about to begin, and they must soon get a practical answer.

Of course it is the ardent wish of every

Of course it is the ardent wish of every good parent to give his child a thorough education, so that he might not only be fitted to cope with others in the race of life, but also to secure his eternal salvation. Both these objects must be secured by any education that is worth the name. A school that does not either teach the child to read, write and reckon well, or does not carefully train the child's soul, is no school at all, and should never be patronized by a parent should never be patronized by a parent who is sincerely anxious for his child's welfare. Both these aims are essential to a good education. Neither the one nor the other can be omitted without nor the other can be omitted without detriment to the child and culpable neglect on the part of the parent. The child's mind must be filled with knowledge, so that the child can earn a living for itself, and also, and even more particularly, its heart must be trained to virtue, so that it can do God's will in all things. can do God's will in all things. Virtue will not grow spontaneously in the child's heart. The heart is like a field where, if we want to have acrop, we must sow the seed and let it germinate and grow to maturity. It is then only that we can reap a harvest. So in the child's heart the seeds of virtue must be sown and

heart the seeds of virtue must be sown and tenderly nourished and cared for. Only after this has been done can we expect a harvest of Christian virtues in the child's This kind of an education that trains

both heart and mind is only given nowa-days in the Christian school.

There are other schools that may train There are other schools that may train the child to read and write well, but they overlook the most important duty the child has—that is, the duty towards his God. They never instil into the child's heart sound principles of Christian morality. They teach him to be smart, but not honest. They teach him to be clever, but not dutiful. They teach him external respectability, but say nothing of what is respectability. vastly more important before Almighty God—internal cleanliness of heart, Blessed are the pure of heart, for they shall see God shall see God.

Knowing these things well, a good parent cannot long hesitate where to send his child. If he is within reach of a Christian school he fails in his duty to Almighty God if he does not send his child to that school.

child to that school.

Home training is very good, but in the peculiar state of affairs in this great city the home life seldom supplies an adequate amount of religious training to a child. Practically, it is in the school where it must be done, if done at ail; for there the child spends the best part of the day; there the child's mind is being developed, and the education of his heart ought to go hand in hand with the development of his mind; there the child appends the heat warm of his received. development of his mind; there the child spends the best years of his youth, the time that is peculiarly set apart for learning. So that it is during this time, while the child is at school, that he must

while the child is at school, that he must be taught his religion.

Sunday-school, too, may help, but two or three hours in the week, under the most favorable circumstances, with good teachers and excellent discipline, does not ordinarily suffice to deeply ingrain into a child's soul that most difficult of all

sciences.

Hence, dear parents; do you wish your children to grow up to be an honor to you?—do you wish them to be good men and good women?—do you wish them to be a strong staff on which you might lean when your own star will grow unstandy? be a strong staff on which you might lean when your own step will grow unsteady?—train them, then, to virtue when they are young; let the knowledge of their religion be thoroughly instilled into their mind; let their hearts be solidly anchored to the eternal principles of morality. This is best done nowadays by sending them to the Christian school. A wise parent will not long heattate, then, in deciding the question for himself where his child will go to school. will go to school.

TO THE EDITOR-Please inform your readers that I have a positive remedy for the above name disease. By its timely use thousands of hopeless cases have been permanently curid. I shall be glad to send two bottles of my remedy free to any of yourreaders who have consumption if they will send me their Express and P. O. address.

Respectfully,

Dr. T. A. SLOCUM,

Branch Office, 37 Yours St. Toronto.

LETTER TO BOYS AND GIRLS.

THE GREAT DUTY AND COMMAND—HONOR AND OBEY YOUR PARENTS.

DEAR BOYS AND GIRLS—It is some time

DEAR BOYS AND GIRLS—It is some time since we wrote to you, but you have not been out of our mind, you are always in our heart. We see so much irreverence towards parents and disrespect to the aged, that we thought it best to write you a note of warning.

We are sure you do not want to be bad, and this fact gives us hope. We hear harsh, unpleasant words on the street, and we know these come from irreverence at home. We very seldom hear boys and girls say "Thank you," when a favor is done for them. They are silent. We notice this and do not like it. We never see a boy take off, or touch his cap as it is called; when he meets a man or woman. He passes them by without even "How do you do." It may seem a little thing, but little things tell of the heart. We have often been among people when even little boys met their father, and we have not seen, of late years, the least recognition of respect. We fear there is not much, if any, at home.

any, at home.

Boys, you meet other boys when you are on the street and away from home, and you hear them speak of their father and mother, as the old man and old woman. Such boys are always sure to lead you astray. They have no respect for their parents, hence can have for no one else. But when you hear boys talk had about their parents, shun them. The curse of God is with such boys. You must fear their company.

Now just think and you will find that Now just think and you will find that such boys always lead you to do bad taings. You know that they laugh at you for talking of obeying your parents. Such boys love to run out at night. The devil loves darkness, for he is the father of lies. It is a bad sign to hear boys talk of old and poor and unfortunate people, as old John or Jim, or old Hughes or Smith, or old Mag or Mollie. Such terms hurt you, boys, and not the people of whom you speak.

Girls, we have a word for you too, and our very love for your welfare prompts us to pen it. You are at home and God intends you for home. While your mothers are living, you should do all in your power to lessen their labor. A good girl may save her mother hundreds of steps and thereby lengthen her lifetime. But above all that a good girl can do for her mother, is to save her from tears on her mother, is to save her from tears on her account. Girls you do not have the least idea of the soreness of heart that causes the sigh when you speak a harsh word or do an unkind act toward your mothers. Disobedient girls are sure to go to destruction.

But not to speak of unkind words and But not to speak of unkind words and deeds, there are so many little things which girls do thoughtlessly, and these cause great uneasiness to mothers. Girls, if you would be safe from harm, make confidants of your mothers. Do you think that the world is different now from the girlhood days of your mothers, and that you know more than your mothers? Girls who act after this manner are often in trouble, and always in danger.

in trouble, and always in danger.

Girls who love their characters and desire to retain their good name, must not run out after night and frequent night run out after night and frequent night parties of dancing. The devil puts it into the head of some people to say, "There is no harm nor danger in such amusements," but for a fact, these are the beginning of the loss of reputation for such girls as are unfortunate

The good character of a girl is like the white lily, if it is smutched by the dirt about it, its purity is lost forever. Girls, you will not find any one to take the inyou will not find any one to take the in-terest of a mother in you. Foolish brains may talk to you, but they are too light to take care of their own good name, if any they have. Shun such people, girls, and confide in your mother and father.

these and other like matters, and now get rid of them. When you go to confession and Holy Communion, we hope once a month, you are in earnest. You promise God not to offend Him any more, produced the occasions of sin. When promise God not to offend Him any more, and to avoid the occasions of sin. When you have received Holy Communion, our dear Lord and Saviour Jesus Christ is in dear Lord and Saviour Jesus Christ is in your hearts; hence these moments are moments of light and grace. During this time, therefore, think of these faults against your parents and irreverence towards the aged. Think of all the nights and days of pain, labor and trouble you have caused your parents, and of what gratitude requires of you.

Our Lord, who is within you, will let you see how evil it is to sflict your parents and how ugly to be irreverent. Meditate on the life you boys and girls are leading, and God will show you the dangers which lurk in the way. God will fill your hearts with love for your parents, if you listen to Him speaking in your heart atter Holy Communion.

Remember, too, that you must pray to

Remember, too, that you must pray to God for grace to do His holy will, and there is no time for this like that when God is with us. Now, boys and girls, let me tell you, if you say a "Hail Mary" me tell you, if you say a "Hail Mary" every time you catch yourself falling back into an old habit, you will most assuredly break off the habit entirely. Now, love for you, I said at the head of this letter, prompts it; I say the same in conclusion, and beg God to bless and save you all kindly. Affectionately in Christ, S. S. M.

ROME AND THE INQUISITION.

DISPASSIONATE ACCOUNT OF THE CAUSES AND DOINGS OF THE INSTITUTION.

Alfred K. Glover in North American Review connect the code and acts of the Roman with those of the Spanish Inquisition. It is, indeed, a very easy task to discover the collateral tie, but a very difficult one to conscientiously compare their histories in the light of one and the same institution. Founded in 1248 under Innocent IV, its primary object was the guarding of Christian faith and morals against the adverse influences of an various sects that arose from time to time during the later middle ages, and whose votaries had finally become so bold and treacherous that heresy was regarded in those days as the very worst of crimes.

of crimes.

Administered at first by the zealous
Dominicans, the "Holy Office" was the
means of instituting the most salutary
reforms. It was not until it became
identified with the state that its nature identified with the state that its nature and purpose were corrupted into a tool of the unscrupulous monarch, whereby its religious characteristics were obliterated in Western Europe, acquiring in later days the opprobrious name of 'Spanish Inquisition." That section of the Inquisition operating in Italy, being under the immediate and paternal influence of the popes, retained its ancient characteristics, and remains to this day a purely religious tribunal.

The church's creed evidently does not embody oppression among its articles,

embody oppression among its articles, though such was the predominant spirit among the Spanish Inquisitors. Indeed, from their clutches not even an emin ent ecclesiastic could free himself when once rendering himself a suspect: and it Sixtus IV succeeded, by pure virtue of his office, in debaring the establishment of its courts in those cities of Italy then

bella, Sixtus, in 1480, consented to its establishment as a means, more political than religious, of preserving the integ rity of the monarchy, then disturbed by the intrigues of the Moors and Jews and

countless criminals. The pontiffs were ever ready to extend the hand of charity and offer asylum to the unhappy refugees of every creed and race who sought protection from the fury of the inquisitors; and the seeming anomaly of a Pope excommunicating an inquisitor for severity of judgment and heartlessness in punishment, was but the repetition of the paternal acts of a

long line of pontiff kings.

The Inquisition became virtually a handy instrument of the Spanish crown and the Popes continued in succession to wage a merciless warfare against its practices. Sixtus wrote at least one letter to them that "mercy towards the guilty was more pleasing to God than the severity which they were using."

The atrocities of the Spanish institution

The atrocities of the Spanish institution were thoroughly Spanish, and the Roman Church may hold herself irresponsible for them. She more than once has seen her own bishops summoned before that arbitrary tribunal with no hope of pardon or freedom, even through the good offices of the Holy See.

The Spanish Court of Inquisition was a mixed tribunal, composed equally of lay and clerical members, and its authority ultimately commenced and ended with the crown; and to give it a yet more civil character, it followed the example of the

character, it followed the example of the common law, and followed up conviction and punishment by an arbitrary confiscation of personal property.

The king filled his treasury with these

spoils. It was to the advantage of the royal family to covertly encourage its ex-

Cesses.

On the other hand, the penal code of the Inquisition was merciful and just SCHOOL FURNITURE. the Inquisition was merciful and just when compared with the code of the king-dom as administered in the time of Charles

The latter was rife in red-hot pincers, mutilation and terrible methods of capital punishment, while the Inquisition was free from all such barbarities. (Compare Hefeli's "Life of Ximenes.")

Even Florenti (Llorente), the fallen priest historian and avowed enemy of the inquisitors, declares in detail that a marked difference was evident between the in-quisitorial and government prisons; and this nominally religious court enjoyed ere long the reputation of being the justest tribunal in Christendom, a title which, to us, may seem wholly inapplicable to a court that occasioned by its own voluntary acts so much misery and suffering.

Whatever accusations may be hurled against the Roman Congregations in the exercise of their offices, it is a solemn historical fact that, during the long and varied careers of those powerful tribunals, no authenticated case of capital punishment has ever occurred in the dominions of the Pope, where they exercised their chief authority.

Catarrh, Catarrhal Deafness, and Hay Fever. A NEW TREATMENT,

Hence, dear parents; do you wish your children to grow up to be an honor to use the you wish them to be good men and good women?—do you wish them to be good men and good women?—do you wish them to be good men and good women?—do you wish them to be good men and good women?—do you wish them to be good men and good women?—do you wish them to be good men and good women?—do you might lean and beg God to bless and save you all kindly. Affectionately in Christ, S. S. M.

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Dr. N. S. Read, Chandlersville, Ill., says: "It is of the highest value in mental and nervous exhaustion, attended by such functional disturbances as sick head to the christian school. A wise paramet will not long bestiate, then, in deciding whe question for himself where his child will go to school.

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Consumption Fig. 1. D. Kellogg's Dysentery Cordial is without doubt the best medicine ever introduced for dysentery, diarrhors, cholers and all summer complaints, seasickness, etc. It promptly gives relief and never fails to effect a positive cure. Mothers should never be without a bottle when their children are teething.

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Prost. Low's Sulphur Soar is a cheep and handy form of obtaining the healing virtues of a sulphur bath.

The sanctuary of Portiuncula, or, as it is sometimes called, "Our Lady of the Angels," on account of heavenly apparitions witnessed within its sacred walls, is situated at a short distance from the gay town of Assium and was the birth-place of the Franciscan Order. In this sanctuary the glorious Saint Francis had the happiness of receiving the first disciples who chose to renounce the world, with all its vanities, in order to share the poverty of his mode of life and imitate the example of his heroic virtues. The first sermon preached by the holy teacher was addressed to the people of his native town of Assisi. His teacher was addressed to the people of his native town of Assisi. His community began to increase rapidly, and community began to increase rapidly, and the saint drew up certain rules for their spiritual guidance. These men were called "Friars Minor," to show that poverty and humility were to be their special characteristics. Their spiritual master having a great devotion to Saint Peter, knew that everything is unstable which is not founded on the rock of Peter, so he secondingly set out for R me to obtain the bleasing and approbation of the Sovereign Pontiff for his institute.

blessing and approbation of the Sovereign Pontiff for his institute.

Pope Innocent III. having earnestly recommended the affair to his Heavenly Father, saw in a vision the Basilica of Saint John Lateran about to fall, and Saint Francis supporting it. The Holy Father sent immediately for the man of God, approved of the rules he had drawn and the sent in the sent i up, gave him and his companions leave to preach the Gospel of Christ everywhere, and named him Superior-General of the Order, A. D. 1210. When he returned to his belowed splitted at the Paragraphy. Order, A. D. 1210. When he returned to his beloved solitude, the Benedictines, to whom the Church of Portiuncula and its estates belonged, offered to transfer it to him on condition that it should always remain the head church of his Order. The saintly founder desiring, in accordance with the rules, that his followers should possess no temporalities, retained only the use of the church. He sent his disciples throughout the length and breadth of Europe. People, seeing the great sanctity of these preachers, grieved that their circumstances were such as to prevent their joining the ranks of those chosen ones. No second were such as to prevent their joining the ranks of those chosen ones. So, accordingly, St. Francis founded a Second and a Third Order, the latter for persons living in the world, and suited to all nations and all conditions of men and women. In the sanctuary of Portinucula, St. Francis received many Divine favours. On one consistent our Lord and the consistent of the sanctuary of the sanctuary of the sanctuary of Portinucula, St. Francis received many Divine favours. occasion our Lord appeared to him and bade him repair to the Pope, who sincere penitents who should visit the church. Pope Honorius III. granted it verbally, but two years subsequently his Holiness commissioned seven Bishops to publish it at Portiuncula. The original indulgence obtained by St. Francis is confined to the feast and dedication of the church itself. Pape Innocent. XII. in courch itself. Pope Innocent XII, in 1695, granted a plenary indulgence to all who visit the church of Portiuncula any day in the year and this is extended on the 2ad of August (the feast of the church)

to all churches and chapels of the Order by grants of Popes Alexander IV., Clement V., Paul III. and Urban VIII. S Chadwick, of Arcadia, Wayne Co., writes: "I have had severe attacks of Asthma for several years. I com-menced taking Dr. Thomas' Eclectric Oil. The first dose relieved me in one hour. I continued taking it in tesspoonful doses for a few days, and have not had an attack of it since, now nearly

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leath of my late husband, Michael
Yolan ces. Chas. Stock. Edward Fitz-

seesments 11 and 12 were issued a the Grand Secretary's office on the inst. They contain 18 deaths calling the distribution of \$36,000 as follow-New York \$22,000; Michigan 00; Canada \$2,000; Ohio \$2,000; see \$2,000; Illunois \$2,000.

The following will answer in substance questions submitted by our Toront

the questions submitted by our Toronto becether:

If any officer elect is absent he may be installed by proxy, and the installing officer of the Branch may install him the first meeting at which he is present.

As the member elect did not attend any meeting of the Branch to date, since regular election, he must have been absent more than "three successive regular meetings," and if not prevented by sickness or some other unavoidable cause, the president should have declared his office vacant unless objected to by a two-third vote of the members of the Branch present and entitled to vote.

If the officer was duly elected and refused to present himself for installation, the installing officer had power to declare the office vacant, and this should have been done when it was seen that the position.

he position.

Any officer may be removed for astention to his duties, but in case of a vacancy in office, notice must be given and nomination made at the last previous regular meeting, and no election hall be held except at regular meetings.

When vacancies are to be filled, election and installation may take place at the same meeting.

he same meeting.

No clice in the Branch should be left recent, and it is a part of the president's luty to see all parts of our constitution elating to Branch see all parts of our constitution ng to Branches properly on Branch.

The regular meetings of the Branch are held at the time and place appointed by standing resolution or by law of the Branch, and cannot be changed by the president or any other officer without the consent of the Branch.

en either the 1st vice president Yad vice president, or senior chancellor, present at a regular meeting, presides in the absence of the president, ne has the same power and authority as the president.

n declaring the office vacant was not illegal. Any member in good standing has a right to endeavor to have abuses rectified either by a motion, comlaint, or charge.

An appeal to the Branch must be

velopment permanent and unparalised "when it is grown up it is greater than all herbe and becometh a tree." History is menufacturing so fast, my brethren, that it makes me feel old, or, if not that it obliges me to talk old. In point of time it is not so long since I looked upon this organization with a kindly eye, and it bore about the relation to its present self that the little grain of seed bears to its gant outgrowth. I can not claim part, as some of you can, in the planting of the seed. I do claim virtue for discerning from the first the character of that seed—its earliest adventures at growth betrayed the mustard—its seasoning wirtue, its remedial action. Despised or esteemed, trusted or distrusted, opposed or encouraged, the C. M. B. A. like a virtuous seed committed itself to the soil, and it has lived to win acknowledgments of its worth even from those who were most sceptical of its good beginnings, its remedial action. For we are not ignorant, brethren, and it would be most ungenerous to deny the fact, that through the means of this society already many who had began to wander from the fold of Christ have had early recollections revived by renewed association with the members of the church, and that, in many instances, men who were no longer accessible to the advances of the consecrated minister have been recalled to the path of duty by the unsuspected agency of an association that wore a temporal blessing as the sign manual of its approach, whilst everywhere its influence as perceptible in the new awakening of faith, in the intensifying of charity. They join the association from a charitable motive—charity to some one, since its beneficence is attached to a mortuary event. This brings them necessarily into contemplation of death. The security it offers is intimately bound up with the perpetuity of the church—reawakened zeal, renewed fidelity is the inevitable result, the good savor, the salutary seasoning, the remedial action of the mustard. And if this recalls the unworthy recollection that you hav mustard. And if this recalls the un-worthy recollection that you have not always and in all places been reciprocally appreciated by those most interested in this feature of your influence let me re-mind you that the mustard seed, if taken whole, is insipid and inert, and re-quires a mastication or grinding to dis-cover and develop its hidden virtue. It appreciated by those most interested in this feature of your influence let me remind you that the mustard seed, if taken whole, is insipid and inert, and requires a mastication or grinding to discover and develop its hidden virtue. It is not so many years since I said to a gathering of disconsolate brethere in this same city. "Recognize yourselves and you will win the recognition of the authorities." The advice has been followed, and can you ask more recognition than is afforded you in this pro-Cathedral to day?

All Book, given by Rev. P. Ryan, C 364, won by N. Sehl, Hamburg, Out. 12 Meerschaum pipe, given by Rev. M. Mungovan, B 65, won by R. Pope, Chatham, Ont. 13 Clock, given by Rev. M. McGrath, B 1234, won by Mrs. P. Fleming, Dundar, Ont. 14 Book, "Parnell Movement," given by Rev. M. McGrath, Windsor, Out. 15 Book of songs, given by Rev. A.

is afforded you in this pro-Cathedral to day?

Again, the mustard seed prolific. Its branches are very fructiferous from the very trunk to their last extremities; the tree forever brings forth exactly the same kind of seeds—so does the Catholic Church, so must the organization begotten of its faith and conformable to its ideal. Propaganda is your only protection—a sine qua non of your preservation. For its members are mortal, therefore it must be immortal. We have all in turn to tax its beneficiary fund to the extent of \$2,000, and sines the days of man's life are not so multitudinous as to let any \$2,000, and since the days of man's life are not so multitudinous as to let any one of us pay in a half of that sum, it follows that you can only survive by force of propagation. Some have asked, is this possible? I reply there is nothing more feasable. It is simply the proposition of perpetuating population. Your mission is to reach after millions who acknowledges the spiritual severalize. who acknowledge the spiritual sovereign-ty of the Catholic Church. This once at tained, the security of your maintenance is deposited with the millions yet to be. You will want for the material with which You will want for the material with which to replete your ranks when the Catholic Church—the old mustard tree—shall make void the promises of Christ, and in defiance of the universal laws no longer bring forth according to its kind. Be not, therefore, anxious on this score. So long as your organization remains true to the instlucts that gave it birth, it need fear no deficiency. It is parochial in its very nature. Every parish should have its branch, and if it does its work and its want is felt, there is no more reason for it exhausting its capacity or

plaint, or charge.

An appeal to the Branch must be esconded, and then the question shall be: "Shall the decision of the chair stands at the judgment of the franch?" the present to carry an appeal.

Reusion of Michigan Brothers.

Destroit Free Frees, Aug. 31

Yes and a trequires a two third voice of all present to carry an appeal.

Reusion of Michigan Brothers.

Destroit Free Frees, Aug. 31

Yes and you moring the pro Cathedral was all the presence at high mass, commencing at 9 a.m., of the resident and visiting members of the C. M. B. A., in attendance on the reunion of the order in this city. There were fifteen priests present, five and the reunion of the order in this city. There were fifteen priests present, five there were received by the present of the presence of the presence of the first present of the Francianu, Verg Rev Edward Van Luwe, between the

PRIZE DRAWING FOR BAZAAR, ESSEX CENTRE CATHOLIC CHURCH.

more.
The following are the winning numbers and names of the holders:

1 Village lot in E-sex Centre, C 2708, won by unknown person in Buffalo, N.

2 Twenty-five dollars in gold, C 365, won by N. Schl, Hamburg, Oat. 3 Oil Painting, given by Dean Wagner, A 1470, won by Wm. Gases, Windsor,

Ont.
4 Ten dollars in gold, given by Rev. D.
O'Connor, C 3540, won by A. H. Nilsen,
Sandwich, Ont.
5 Oil painting, given by Rev. B. Watters, C 1296, won by P. Gagnon, Winnipeg, Man.
6 \$10 Gold, given by Rev. P. J. Shea,
D 1268, won by Roderick McRae.
7 \$10 Gold, given by Rev. M. J. Tiernan, B 228, won by Jno Lovett, Yarmeuth,
N. S.

8 \$5 Gold, given by Rev. A. Wassereau, A. 1031, won by C. J. Bird, Hamilton,

9 \$5 Gold, given by Rev. J. P. Molphy, C. 1040, won by J. P. O'Neil, Winnipeg, Man10 \$5 Gold, given by Mrs. Harper, C
711, won by P. Ouellette, Amherstburg,

by Rev. Fr. Cummings, A 571, won by Rev. M. McGrath, Windsor, Oat.

15 Book of songs, given by Rev. A. Cote C 3649, won by Mrs. Chadwick, Gordon, Ont.

Gordon, Ont.

16 Fance cushion, given by Rev. C McManus, D 670, won by H. L. Drouillard,
Ambersthurg, Ont.

17 Box Cigars, donated, B 2046, son by
James McCounell.

James McConnell,

18 Table lamp, donated, D 2537, won by
Mary Whitty, St. Helen's, Ont.

19 Japanese fan, donated, B 3426, won
by Miss Isabel Gillogly, Lindsay, Ont.

20 Hand-painted plague, given by Ursuline Convent, A 1695 won by Mary Hayes,
Hamilton, Out.

21 Hand-painted panel, given by Ursuline Convent, Chatham, D 1016, won by
Ralphyore, Guelph, Ont.

22 Japanese toilet set, C 306, won by
Rev. M. J. O'Brien, Peterboro' Ont.

23 Fancy cushion, donated, C 155, won
by Katie Reidy, London West, Ont.

FROM MONCTON, N. B.

Moncton is a very important town in the County of Westmoreland. It con-tains about seven thousand inhabitants

Mence for breakfast FATE OF TWELVE MISSIONARIES.

From New York Sen.

Many Roman Catholice in America will recall Father Cannaughton, who came to this country about two years ago to collect funds for his mission work on the gold coast of Africa. This devoted missionary has just fallen a victim to the climate of equatorial Africation in the climate of equatorial Africation is the last of tweive priests of his society who within the past two years have died in the harness on the gold coast or on the peetilential banks of the lower Niger. Mr. Flegel last year described an interesting feature of the work these self-sacrificing priests were doing.

It is well known that some of the Niger River tribes offer human sacrifices to their gods. They believe that they can heap upon the poor victim, who is almost invariably a child, all the sins of the people, and that this load of sin is completely washed away in human blood. Great crowds assemble to witness the sacrifice. The multitude fill the air with frensied imprecations and wave their arms wildly towards the trembling little victim. After all is over the people go home light of heart, believing that their sins have been explated.

The victims are usually obtained by

all is over the people go home light of heart, believing that their sins have been explated.

The victims are usually obtained by purchase from some of the most degraded Niger tribes, who bring their sickly and weaker children to certain markets, and there sell them with full knowledge that the children are to be murdered. These Catholic missionaries have been doing their utmost to break up this horrid custom. While trying to induce the tribes to give up their sacrifices, they have also kept a close watch on the markets, and have saved scores of the children from a fearful fate. They have included many of the parents to take their children back home. When they have failed in this they have bought the wretched merchandise themselves, have nursed the children back to health, taught them how to work, and instructed them in the Christian faith. It was in the performance of humanitarian labors such as these that Father Connaughton fell.

It is a strappe coincidence that two

It is a strange coincidence that two noted African travellers, neither of them a Catholic, have recently testified that in the regions they have visited the missionary methods of the Roman Catholics are much superior to those of the Protestant workers. Shortly before his death Mr. Siegel wrote that he considered the Catholic missionaries the more useful apostles of civilization, because they taught the natives how to improve their physical condition, while the Protestants confined themselves to teaching Biblical doctrines that were almost incomprehensible to the natives. Baron

van Sohwetin, the Congo traveler, says:

"The French missionaries are teaching
the natives how to work. I cannot say
as much for the Euglish and American as much for the Edglish and American Proteants. Some of them have written worthy little books in the native langu-ages, and others, like Mr. Greenfell, have made their mark as travellers: but they are far from making themselves so useful to the natives as the Catholics."

A SEPARATE SCHOOL GRADUATE.

Master William T. Harte, son of Mr. P. Harte, of Hamilton, creditably passed an examination in the first year at the University, Toronto. Out of a class of 130 he occupies ninth place. Muster Harte commenced his education under the Sisters of St. Joseph, and on attaining the proper age he entered the Model School, under Mr. C. Donovan, now Inspector of Separate Schools, where he gained the highest honors, having won the late Bishop Crinnon's silver medal. At the age of 15 years and 6 months he attended an examination at the Collegiate Institute and obtained a third class non-professional certificate. He Master William T. Harte, son of Mr. P. has been as student at St. Michael's College, Toronto, for the last two years, and has been noted for his diligence and attention to his studies. During the last term he studied for the University arts examination just over. We congratulate him he studied for the University arts examination just over. We congratulate him
on his great success. Mr. Harte
msy feel justly proud of his son,
who is now only just past his 19th year.
He reflects credit on Inspector Donovan,
who first imparted to him the radiments
of a good education.—Hamilton Times.

Catholic Colored Mission of Windsor, Ontario.

As Dean Wagner, who has in hands the work of the Catholic Colored Mission of Windsor, wishes to begin the erection of a suitable school-house and church at the earliest possible date, all persons who have received his appeal for help are kindly requested to fill their lists as soon as convenient, and send the proceeds, tegether with the benefactors'lists, to the reverend gentleman. All moneys received will be immediately acknowledged. Persons not receiving in due time such acknowledgment, will be pleased to notify Dean Wagner by postal card.

451-tf



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oundence the trade, and Lassie Cigars evwhonot far to seek. The McKay & Co., London, ne public m. rest assured that the confinence will not be abused. The Righland assion, a made from the finest harman in co, and is certainly the best five confirm ar made in Canada. TEACHER WANTED

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The Sister of Mercy.

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We live in our cloisters grey,
And the solemn chime of the convent bells
Tolls our silent life away.
The load world's basy ham,

Like the voices we used to hear, Long ago in childhead's prime, Are the ties of a long dead world. The thoughts of a long past time, Far from the beay strile, From outling passion's thrill, Martha's work and Mary's part. Our endiess portion still.

A life of praise and prayer,
A life of working love—
'Tis likest the life of the Angels,
Who minister from above.
The night in our lonely cells,
With the sick and the poor by day:
Thus, sweet as the chime of the convent bells
Glides our life with God away.

Dr. Murray Maynooth College;

WANTON BLOODSHED.

THE CRIME OF COERCION IN IRELAND BEAR. ING DEADLY FRUIT.

Dublin, September 9.—Mitchellstown, where the case of the government against Mr. Wm. O'Brien under the Coercion act was to have been tried to day, was crowded all day with civilians, police and soldiers. Mr. O'Brien did not appear in court to answer the summons. The service of the summons was proved and the Judge granted a warrant for Mr. O'Brien's arrest. An open air indigration meeting was subsequently held. Mr. Henry Labouchere and others made speeched enouncing the government for its course in regard to Ireland.

A conflict arcse between the people and the police. The riot originated in an attempt to assault the government stenographer who was present to take down the speeches of Mr. Labouchere and others. The police essayed to protect the steno Dublin, September 9 .- Mitchellstown,

grapher who was present to take down the speeches of Mr. Labouchere and others. The police essayed to protect the stenographer and were set upon by the crowd. Thereupon the crosstables charged upon the crowd and repulsed them. The crowd rallied and made a desperate attempt to seize the stenographer when the police fired into them, killing two men and wounding several.

The force of police repulsed by the mot was sixty strong and fully armed. The crowd used sticks and stones as weapon and severely injured several of the contables, who forbore to advance upon that assailants. After receiving reinforcement the police advanced upon the crowd and the police advanced upon the crowd and commanded them to disperse. This command was met with a shout of defiance and the mod sgain rushed at the constables. The officer in command of the police gave the order to fire, and sir rounds of rifle ball were poured into the crowd. Two men fell dead and severa sank to the ground badly wounded, the mob retreating and finally breaking into sections and dispersing. Later they reaseembled and assumed a threatening attitude, but as they made no attempt to attack the police they were not dis

turbed.

Labouchere was a witness of the wholcene from his carriage. He asked Magis trate Seagrave if the meeting might b held elsewhere without molestation Seagrave replied that the meeting migh be held anywhere out of town. A con Sesgrave replied that the meeting migh be held any where out of town. A con stable then came up and spoke to Sesgrav and the later immediately corrected him self, declining to allow the meeting any where. Sesgrave was in the hotel when the prilice fired. It is not known whordered them to fire, Dillon, Fr. O'Calleghan and Fr. O'Connell followed the police and entered the barracks with them. The priests were put out. Dillon was insided uring the firing. He says that mucconfusion prevailed, nobody seeming the incommand. Labouchere arrived late and asked the Inspector to accertain white fired. The Inspector refused to make any such inquiry. A youth has been foun who says that he can identify the constable who killed Riordan. Dr. Fenton expresses the opinion that Riordan was not killed by a bullet, but by a blow on the heat with the muzzle of a carbine. Fifty-fou constables were treated for slight injuries. Mitchellstown is quiet to-night. Mi Dillon remains there, but Mr. Laboucher has gone to Cork. The persons killed were an old man named Riordan, a resident of the locality, and an elderly cab man from Fermoy. The injuries received by the police censist principally of scall wounds and bruises.

London, Separate 10.—The killing of two men at Mitchellstown, Ireland, yes terday by the police has caused a grea sensation here and will give an entirely to blame and drove the crowdt desperation. The accounts of the English members of Parliament who wer

entirely to blame and drove the crowd to desperation. The accounts of the English members of Parliament who wer present, including Mr. Labouchere, agree with those of the newspapers that the police were the instigators of the tumult is London, Sept. 10.—All was quite throughout the night at Michellstown and all the persons who attended yes terday's meeting have returned to the homes. Fifty four constables were injured to such an extent that physicians services were required. One hundre and fifty civilians were also injured. The police assert that the trouble was due to the Nationalist leaders shoutin for the mob to hold together. The tow to-day is quiet. The Nationalists are exultant over the good fight they made yet terday. A Tipperary boy broke throug a squad composed of twelve policemes and fought them single-handed. The