



The Forget Me Not.

One morning, when the earth was new and rainbow tinted in the dew, Upon his walking towards the east A gentle glance, and as he passed, Gave such a name.

The twilight deepening, as before He walked among the flowers once more And as he passed, and as he passed, What name apart from all the rest He gave, his faithfulness to test, When day began.

The star, columbine and rose All answered—every flower that grows In land or wood— Save one was blossoming from whose eyes Those back the soil of the alpine, That name arose.

The flowers were still "I love Thee so!" He said; then, trembling, whispered low, "Yet I forgot!"

"Dear child, thy faithfulness may not forget And be forgiven—only yet. Forget Me Not."

MYSTERY OF THE GENESSEE.

BY JAMES FRANKLIN FIZES.

It is the habit of people who write romances to involve the persons who figure in them in an impenetrable mystery; which the author, however, is careful to clear up before the conclusion. Such treatment is not entirely true to life. Sober history abounds in unsolved mysteries. We do not know (although we may conjecture) the identity of the Man with the Iron Mask; or the Fate of the Unfortunate Dauphin, the son of Louis XVI., of France; or the authorship of the powerful letters of Junius, or the name of the man who hid the charter of Connecticut in the famous oak tree. Our everyday life is full of events which we cannot explain, and which are not likely to be explained in this world.

Reflections of this nature passed through my mind one lovely day during the present summer of 1897, as I stood on a height, overlooking one of the most picturesque sections of the Genessee Valley. Near by was a lone grave, and a headstone. I had examined the latter, and found that, though very old, it had been carefully tended, and the inscription was quite legible. Under the winged cherubim which the religious sentiment of the day required to be placed at the head of the stone, the lettering informed me that Roger Davenant was there buried; that he died March 17, 1831, aged 31 years; and following this was the simple but eloquent word, "Rest." The gentleman who had accompanied me to the spot related to me the strange, brief story of the life and death of Roger Davenant.

What has been already stated shows that he was born at the beginning of the present century. He was the younger brother of one of the pioneers of this beautiful and fertile section. In the year 1815, when Roger came from Wallingford, Connecticut, to join the family of his brother Isiah, the hard and dangerous work of the pioneer was well-nigh done, and a flood tide of emigration was pouring into the rich farming lands of Western New York. Isiah Davenant had experienced all the hardships of the pioneer's life, and was now enjoying a well won recompense. He was the owner of five hundred acres of the best land in this valley; his house, for those times, was a wonder of architecture; a wife and five children shared his prosperity.

To this happy home Roger Davenant came, not only as a beloved and welcome relative, but as a man who by his bold hold who would speedily make himself indispensable. The time was too early to furnish large public facilities for education, and the question that Isiah had anxiously put to himself as to how his growing boys were to be instructed, was fully answered upon the appearance of Uncle Roger. He was a man of fine, and easily won, the respect of the town. The young people improved rapidly in book-learning, and Isiah and his wife were delighted with their brother, not only as an educator of their children, but as a pleasant companion. Perhaps a happier family-circle could have been found in the year 1820, in the Genessee.

This was not a lovely spot. 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 over to the house of Mr. Carruth 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 dread day, long-remembered day, when he passed from all consciousness of the things of this world.

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 statement 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 Isiah Davenant to the river there was an easy slope of about a fourth of a mile. The Genessee, fordable at almost all seasons at this point, was at this time bound with ice. Across it, after a brief interval of another quarter of a mile, stretched the dense primeval forest for a width of quite a mile, intersected with bridge paths, and half broken roads for ox teams. Beyond this, alternate clearings 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 Isiah and his wife were sitting up, waiting for Roger. The clock was upon the stroke of eleven when his horse's hoofs were heard. Isiah went to the door with a candle; there was a brief 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 a matter with Roger. She flew to the door. Isiah was holding the horse by the bridle, with the other arm about Roger. The face of the latter was pale; his eyes were dull; he spoke not a word, nor did he seem to notice any one. Obeying her husband's direction, she supported Roger into the house, while he took care of the horse. Returning after an interval of ten minutes, Isiah found his brother seated in the rocking chair, and his wife vainly trying to attract his attention, to make him speak. He sat, as for the next five years and more he sat and walked, dumb, deaf to everything about him. He knew no one, he seemed to recognize no one; he uttered no sound, save now and then a deep sigh; his eyes were dull and cold; his whole expression was empty and meaningless; his mind was hopelessly wrecked.

It is unnecessary to detail the melancholy history of the years that followed. He was always the same, no matter who was before him. His brother and sister, his betrothed, the boys of the family, his friends and acquaintances—none were recognized. He ate and drank mechanically, unheedingly whatever he was led; he never opened any direction or management; but never, until the day of his death—save on one occasion, to be noted—did he display the slightest intelligence. The news of this strange case went all through the settlement. Visitors thronged the Davenant home. Physicians came from afar to examine a victim of this unsolvable mystery. They questioned about his education, his habits of life, his attachment to Miss Carruth, his relations with his brother, and his brother's family. Upon the answers to these questions, there was a perfect agreement among the doctors that nothing short of some stupendous, some extraordinary shock, could have possibly dethroned such a mind, and reduced it to the condition in which they found it.

But what could that cause have been. It was in attempting to answer that question that science and medicine were completely baffled. It was very early suggested that Roger Davenant had that evening quarrelled with his betrothed, and that his reason had yielded to the blow. The truth shortly came out that upon that night, with the consent of Gertrude's parents, the following Christmas day was fixed for the wedding. At 10 o'clock he had said good-night to Gertrude, and mounted his horse, with that understanding. Suggestions and speculations were not wanting to account for the utter wreck of Roger Davenant's mind. It was said that he had seen a specter in the wood. Some were sure that he was himself a criminal, and that his conscience had driven him to madness. Others affirmed that he had been the witness of some hideous crime on this road, and that the terrors of the scene, with, perhaps, an obligation of secrecy imposed upon him by the murderers upon his discovery, had driven him insane.

THE SUCCESS OF THE CHURCH NEEDS HARMONIOUS ACTION.

Church Progress.

The unity of the Church has been her most distinctive characteristic in all ages; by this mark she could be distinguished in all nations and among all peoples. Not only unity in doctrine, but unity of language has the Church preserved in her ritual, in order to maintain unity of discipline as much as the usage of different nations would allow. When the Apostles began to preach, we read nowhere of any troubles arising about language. The gifts of the Holy Ghost enabled them to preach to all peoples and tribes, the great object was to preserve the "unity of spirit in the bond of peace."

Never perhaps in the whole history of the Church, from the Apostolic days to the present, did such a various, cosmopolitan society exist in any country as ours. People of many languages and customs have come together to dwell in harmony.

It is only natural that those people, as well as others, bring with them dear and affectionate memories of their native land and cherish those memories as the apple of the eye. Among the dearest labors that European bring to America is their native language and no other predilection so tenderly treasured or so patriotically adhered to. This is especially characteristic of the Germans, more so than of other nationalities, perhaps, because their numbers are greater than those of any other people who come to America and thus are enabled to perpetuate their mother tongue. Great efforts are everywhere made in communities to keep alive this language, especially among our Catholic Germans, and any innovation on this custom is sternly resisted. The difficulties and inconveniences from the difference of language has caused much trouble to our ecclesiastical superiors in supplying communities with priests of the same nationality who could address them in their native language. The distance and location of congregations rendered this sometimes impossible, and in some places German priests were sent to minister to the needs of a people of other nationalities, and the number of an other nationality predominated. Similar situated are the Irish Catholics in many mixed congregations; they have to be satisfied with the services of a priest not of their nationality. The paucity of priests and the inability of the people to maintain separate pastors have made it a priest of their nationality, and the honor and praise of our Catholic people of various nationalities they have submitted gracefully to the inevitable and have practiced their duties with patient endurance, often under trying difficulties.

Of late, however, murmurs have arisen in certain localities to disturb the peaceable progress and harmonious relations that have hitherto existed between the various Catholic bodies and their teachers. Some national radicals, forgetting the injunction of St. Paul, "For in one spirit we were all baptized into one body, whether Jews or Gentiles, whether bond or free; and in one spirit we have all been made to drink. For the body also, is not one member but many" would sow discord. Thus in all ages our ecclesiastical superiors have ruled the Church of God in every country, every member being considered only a part of the body, and the grievance of one member affecting the whole body. In this country the words of St. Paul are truly verified, "But now there are many members, indeed, yet, one body and the eye cannot say to the hand, I need not thy help; nor again the head to the feet, I have no need of you," and that there might be no schism in the body, but the members might be mutually careful one for another.

What a beautiful advice and how applicable to the situation of the Church in America to-day. Every nationality is only a separate member of one body and the one member.

Without the body suffering. The interests of the whole are the interests of each and the injury inflicted on any, permeates the whole body. If any part be diseased the whole body contrasts the same. A remedy cannot be applied by any individual efforts, the supreme physician must be called upon to prescribe and under his advice the hierarchy of America, if thus far neglecting any part of their duty, will quickly apply the remedy.

As we have said above, isolated cases may be found where only the Christian patience of pious people will remedy the want of their national language in the pulpit, but where circumstances justify, we have generally found our Bishops making strenuous efforts to supply the proper pastor and give congregations all the national aids in their power to perform their duties and lead the lives of practical Catholics as much after the customs of their native country 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 fanaticism of any party and if necessary let the consensus of the Church be employed to restrain discontented rivalries that are not willing to abide by the decisions and expressed will of ecclesiastical authority.

A Radical Change.

"I had got a bad change of 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.

HOW THE DAUGHTER OF A GOVERNOR 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 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 women, and was remarkable for her powers of conversation, in which she equaled 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 church in Virginia west of Richmond, and only a small chapel there, attended twice a month from Portsmouth. 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 governor, had been for a number of years a member of Congress, and in order to have his sons near him, had caused two of them to be educated at Georgetown, and though both of them afterwards became Catholics, it was not until some time after the conversion of their sister, and resulted from it and not from their stay at Georgetown.

Mrs. Floyd was fond of the society of able men, and, not being at the time a member of any church, was in the habit of going where she could hear the best sermon regardless of denomination. Two priests came alternately to Richmond, one of whom was Father Shriver, who was a very able man, and whose sermons Mrs. Floyd delighted to hear, merely, however, as an intellectual treat, whenever it was his Sunday to preach in the little chapel at

THE MERE HANDFUL OF CATHOLICS then constituting the congregation, she usually attended and often took her daughter with her. Of course the presence of the wife of the governor and her daughter could not be unknown to Father Shriver, and an acquaintance thus sprang up between the priest and his visitors.

Father Shriver's health having failed, it was decided to send a resident priest to Richmond, and Father Timothy J. Carroll was selected. The sermons of Father Shriver, together with what he learned from her two brothers, then recently returned from Georgetown, had roused a strong interest in the mind and heart of Miss Floyd, and she applied to Father O'Brien for books and instruction, which he gave cheerfully. Under these influences she made up her mind to become a Catholic, and though such an event, in the then state of feeling in Virginia, as the daughter of a governor entering that Church could not fail to excite surprise and create unfavorable comment, yet she met with no opposition from either of her parents.

SHE WAS BAPTIZED BY FATHER O'BRIEN, who stood next to her, Mrs. Brande, who afterwards became the Countess of Poitiers, 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.

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 SECOND CATHOLIC EVER ELECTED TO THE SENATE— Charles Carroll, of Carrollton, 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.

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 she 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.

In the year 1842 Bishop Whelan and Father Elyer, S. J., paid Mrs. Floyd a visit in Taswell County, where she then lived, and where Mr. 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 Taswell Court House, where Mr. Johnston then resided, and others at Bristol and Cupple Creek. In 1867 Bishop Whelan founded a Convent of the Visitation at Abingdon, and, though there were not twenty Catholics in the

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, bishops in prison and in exile, priests cited before the tribunals and hunted like malefactors—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 inhabitants finally had recourse to arms. Their 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 elected the general-in-chief. His rallying cry was: "For God, for our old and true master, the emperor, for our country!"

After two brilliant successes he said to his soldiers: "Pat all your hope in God. What we have done we owe to Him. But all is not over. Is the question to save our fatherland? No, we must defend our religion, for its sake we must conquer or die. Rise, brothers! To arms against the enemies of earth and heaven!" Before the battle which ended with the taking of Innsbruck, the capital of the province, while all—leaders and soldiers alike—were on their knees to receive the general absolution, Hofer, raising the first, promised God that, if victory was granted him, he would have celebrated the solemnity of the Sacred Heart of Jesus as the national feast.

His title as head of the Tyrolean army was confirmed by the emperor, but this honor did not dazzle him. He persevered in the simplicity of his costume and manner. He wore on his person a bronze crucifix, a little statue of the Blessed Virgin, and a medal of St. George, soldier and martyr. In the morning he went to pray before the Madonna of Maria Hill. After supper when his comrades were around him, he recited the beads, with many Our Fathers and other prayers in honor of his holy patron. His food the most part of the time was only bread and cheese.

The ordinances made by him as governor of the Tyrol are full of wisdom. He gave back liberty to the Church, allowed balls and dances only at weddings, shut up the gambling houses, and ordered the police to keep strict watch over young libertines. One day a lady whose dress was not high enough came to present a petition.

"Go and dress yourself," he said to her, "and then come and speak with me."

When they gave him the title of excoelleny he replied: "I am Andreas Hofer, peasant."

The triumph of Hofer and of his cause was not of long duration. After the battle of Wagram, on the 6th and 6th of July, 1809, Napoleon I. who had now completely vanquished the Emperor of Austria, directed an attack against the Tyrol. They had then been vanquished by an army made up of Frenchmen, Bavarians, and Italians and were obliged to fly 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 Mantua. There a general came to tell him: "Your life will be saved if you consent to serve the conqueror." He refused, saying: "I will remain faithful to the good Emperor Francis."

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 whole soul is laid open.

"It is the will of God," he said, "that I should exchange here in Mantua 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 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 Tyrolean prisoners at Mantua, bidding him to say to them that he was full of comfort and that he recommended to them this "journey."

At 11 o'clock in the morning, on the 20th of February, 1810, the general muster was beat, and the condemned man, holding a crucifix and accompanied by his confessor, took his way towards the square of the ciadell. When the procession passed by the Porta Molina cries and sobbings were heard to issue from the casements. It was the Tyrolean prisoners who had fallen on their knees to 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 lifting his eyes to heaven; and then giving 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 Innsbruck.

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

WE MUST THINK OF IT.

N. Y. Freeman's Journal.

A telegram comes to a father and mother. They learn that their son is dead. He was baptized; he had received in early youth the ineffable gift of Our Lord in the Holy 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 his death?

No. The first consolation any father or mother can receive in such a case is that their child died a good death—that he received the last Sacraments and departed in Faith, Hope, and Charity. No worldly honors offered to the lifeless corpse of the human being whom his mother once held in his innocence to her breast can atone for such a death as an infidel dies—the death of a dog.

Let us consider the essential fact of life, stripped of all the ornaments, the sophistries, the hypocrisies of our everyday ways. The essential fact of life is salvation. What are riches and honors to the father and mother standing by the side of the dead, who has gone suddenly to the Throne of the Judging Christ? What solace is it to parents that they had used all their endeavors to cause their son to be the equal in shrewdness, in social accomplishments, to those around him?

There was too much "praying" in the parochial school, perhaps, to suit these now bereaved parents. The social standing of the unfortunate little Catholic who attended that school was not up to the standard that their parents had set for their son. The father was too busy to teach him his Catechism, and the mother could only do it by fits and starts. And so, after he had made a perfunctory first Communion, he went his way. And his worldly sense. He had made non-Catholic acquaintances. He never went to Mass. And he soon dropped his early habit of doing so. The public schools had been good enough for him, and when children gathered around his knee, they were still good enough. He died; and he, the old people, who had cherished fond hopes for him, dare hope no longer. He had not asked for a priest. He had not thought up to the last moment of those practical considerations which had solely occupied his parents when they selected the place of his education. He died rich. He died respectable. He died thoughtless of God. In vain the father and mother cry out in their sorrow. They led him to the muddy pool. He died as they educated him to die, rich, respected—and without the Sacraments. They sent his heart, with all their strength, as an archer sends an arrow, to its target. Their aim was material and they have struck their mark. They shudderingly ask each other, Where is his soul?

To day thousands of parents throughout this free country are asked to choose for their children. They are asked whether they will range them for the Church or against it—for Our Lord or against Him. On one side, they are offered schools in which the Passion of Christ, the agony of His Blessed Mother, the whole code of Christian morals, are ignored. On the other, schools in which these great essentials are as the breath of life.

No matter what vicissitudes the child may meet in life, he will not lose his Faith if he is 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 tattooed 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 Christian death is Christless teaching.

Nasal Balm.

The only medicine in a market that will immediately cure Croup in the Head, and permanently cure Catarrh, Hay Fever, etc.

Who Killed the Bird?

Who killed the Chippie? Who killed the Chippie? The light goes out. Of his bright, quick eye: This they cry out on a groan. Here on the dead leaves fallen down.

But an hour ago It sat the sun. Yet now is its happy living done. Born in a nest, and made to be, Not so near, nor singer, yet blithe and free.

No human eye. Perhaps he by mis From numberless flocks A mate like this. Yet with it some one has gone which had In his way made bough and sunshine glad.

Who killed the Chippie? I think I know. This was from a pool The children go. And I saw a boy a pebble sling. And now find this poor, dead thing.

He liked perhaps To prove his skill. Nor thought how dreadful it would be. And, though he aimed at it, after all, Was and as heart when he saw it fall.

I am almost sure If he heard me say, "A bird today!" He would wish the bird dead undone, And blush to own himself the one.

—Wide Awake.

HONOR RENDERED TO THE BLESSED VIRGIN.

DR. JANSEN REVIVES TO HIS CRITICS.

DR. JANSEN. 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 writes:

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 on her by the Lord, and he will take no scandal from those words of an enthusiastic preacher which so shock my critics: "If I had a hundred tongues and a hundred mouths, and a voice of brass, I could 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 say before you, but I 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 thousand years before, preach in a similar style? In the liturgy used in the 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." "Let us celebrate the memory of our most holy, unspotted, most glorious and Blessed Lady, Mary, the Mother of God and 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 blessed is the Fruit of Thy womb; for Thou has borne the Saviour of our souls." "It is just that we style Thee blessed—the ever-blessed Mother of God, exalted above all blame; Mother of our God more magnificent than the Cherubim, more glorious than the Seraphim, who without detriment to Thy virginity, art without God, the Word. In Thee, who art full of grace, all creatures rejoice; the choirs of angels and the race of men venerate Thee, who art a sanctified temple."

In almost the same words St. Chrysostom in his liturgy addresses the Blessed Virgin; he even introduced the Angelical Salutation into the Holy Mass. St. Athanasius also, the great champion of the Catholic faith in the God-man in opposition to the Arians, prayed and taught the people to pray thus: "We proclaim Thee, O Mary over and over again and at all times, blessed. To Thee we cry out: Remember us, O Most Holy Virgin, who after being delivered didst still remain a virgin. Hail, full of grace the Lord is with Thee. All of the hierarchies of angels and the inhabitants of the earth proclaim that Thou art blessed amongst women, and that blessed is the Fruit of Thy womb. Pray for us, Mistress and Lady, Queen and Mother of God!"

No higher praise can be bestowed upon the Blessed Virgin than was spoken by the Angel at the Annunciation in the name and by the authority of God. This form of homage to Mary in the Angelical Salutation, which will be daily uttered with respect and love even at the end of time, is in the eyes of God and of the world a Christian confession of faith.

When the Church invites us to say the Angelus three times a day, to do so is to desire thereby that we should call to 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 woman of this mystery! All the honor which we as Mary flow back to God. As Mary of 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 are her honors shown Her by Catholics serve only to confirm and to proclaim about the right belief in Him as the God-Man. Every church and chapel dedicated Her, every confraternity instituted Her honor, every picture representing Her, has for object to raise our minds to the One who, although happy for eternity with the Father, yet for the sake of sinners "had no horror of the Virgin's womb."

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 ac-

Who Killed the Bird?

Who killed the Chippie? Who killed the Chippie? The light goes out. Of his bright, quick eye: This they cry out on a groan. Here on the dead leaves fallen down.

But an hour ago It sat the sun. Yet now is its happy living done. Born in a nest, and made to be, Not so near, nor singer, yet blithe and free.

No human eye. Perhaps he by mis From numberless flocks A mate like this. Yet with it some one has gone which had In his way made bough and sunshine glad.

Who killed the Chippie? I think I know. This was from a pool The children go. And I saw a boy a pebble sling. And now find this poor, dead thing.

He liked perhaps To prove his skill. Nor thought how dreadful it would be. And, though he aimed at it, after all, Was and as heart when he saw it fall.

I am almost sure If he heard me say, "A bird today!" He would wish the bird dead undone, And blush to own himself the one.

—Wide Awake.

HONOR RENDERED TO THE BLESSED VIRGIN.

DR. JANSEN REVIVES TO HIS CRITICS.

DR. JANSEN. 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 writes:

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 on her by the Lord, and he will take no scandal from those words of an enthusiastic preacher which so shock my critics: "If I had a hundred tongues and a hundred mouths, and a voice of brass, I could 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 say before you, but I 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 thousand years before, preach in a similar style? In the liturgy used in the 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." "Let us celebrate the memory of our most holy, unspotted, most glorious and Blessed Lady, Mary, the Mother of God and 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 blessed is the Fruit of Thy womb; for Thou has borne the Saviour of our souls." "It is just that we style Thee blessed—the ever-blessed Mother of God, exalted above all blame; Mother of our God more magnificent than the Cherubim, more glorious than the Seraphim, who without detriment to Thy virginity, art without God, the Word. In Thee, who art full of grace, all creatures rejoice; the choirs of angels and the race of men venerate Thee, who art a sanctified temple."

In almost the same words St. Chrysostom in his liturgy addresses the Blessed Virgin; he even introduced the Angelical Salutation into the Holy Mass. St. Athanasius also, the great champion of the Catholic faith in the God-man in opposition to

Who Killed the Bird?

Who killed the Chippie?
See where it lies,
The light gone out
Of its bright, quick eye:
This tiny creature, so soft and brown,
Here on the dead leaves fallen down.

glorify 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 interces-
sor with God, the only Lord and dis-
penser of all good gifts.

meekness, 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.

THE SHEPHERD ARTIST.

HOW A HUMBLE LAD LIVING NEAR FLORENCE
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
feature; the beauty of his mind and
heart, and the vivacity of his intelligence,
rendered his countenance attractive to
the most careless passerby.

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
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 societies of the union,
and that she receives them with cordiality
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 seventeenth annual convention,
and I thought, if his power now is such
as to call forth this popular enthusiasm,
what will this boy of 17 be when a strong
man of 40. This great society will ad-
vance 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
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
uniting the religious element with the
natural virtue, three advantages are ob-
tained. In the first place, ladies and
gentlemen, the movement will be pro-
tected from false principles. False prin-
ciples 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 Manichaeans
were temperance men, as are now the
Mohammedans, but on false principles.
I remember that when I was coadjutor
of the diocese of St. Louis (being then
bishop of Tacoma, a see in Palestine), a
priest wrote to me a circular letter, re-
questing 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

THE DECAY OF DISCIPLINE.

Catholic Review.
Professor Thomas Davidson has lately
been writing about the decay of disci-
pline 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
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. Paren-
tal discipline is largely obsolete. The
churches of various denominations do
not discipline their members as they once
did. The laicist aller principle is gaining
ground everywhere, in practice if not in
theory. And unless people at large are
informed, the same is true of other
countries.

HONOR RENDERED TO THE
BLESSSED VIRGIN.

DR. JANSEN REPLIES TO HIS CRITICS.
Ave Maria.

Dr. Jansen, 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 trans-
lation of the greater portion of it. He
writes:

When the Catholic prays thus he
places no confidence thereby in Mary in
opposition to the living God: no confi-
dence 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 worthier
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.

WHAT IS THE RELIGIOUS STATE.

Trenton Catholic Journal.

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 con-
stitute 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.

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
an adjacent wood, and the host perceived
that his companion was given up to his
own thoughts. By and by he began to
gaw the finger-tips of his glove, and
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
cuddled 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 incorpo-
rated 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."

An Atheist Succumbs to the Pope.

A curious scene was witnessed the other
day at the Vatican. M. Leo, Taxil,
whose real name is Jougand, 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 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 bless-
ing. 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
would labor to undo all the harm he had
done to the Catholic Church. Mr. 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.

Yesterday.

Yesterday's tears and hopes are ended
Yesterday's sorrow is done
Yesterday's roses have faded away
With the light of yesterday's sun.
Part of forever—this yesterday now
With the years is flowing on
For yesterday's songs are over and sung
And yesterday's life is past. —Dixie.

Reliable.

"I have used Dr. Fowler's Extract of
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.

Pleasing Duty.

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

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, Ingoldby,
Ont.

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.

THE CATHOLIC RECORD

PUBLISHED WEEKLY AT 666 RICHMOND ST. LONDON, ENGLAND.

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Approved by the Bishop of London, and recommended by the Archbishop of St. Pauline, the Bishops of Ottawa, Hamilton, Kingston, and Peterboro, and leading Catholic Clergymen throughout the Dominion.

Catholic Record.

London, Sat., Sept 10th, 1887. A SPLENDID CEREMONY.

On Sunday, August 14th, the capital city of Ireland witnessed the splendid ceremony of the consecration of the Most Rev. Dr. Flood, O. P., the recently appointed coadjutor of the Archbishop of Port of Spain, chief city of the Island 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 54 miles in length and 44 in breadth. Its area is 1,754 square miles and its population 153,128, of whom 80,000 are Catholics.

The Province of Port of Spain includes the dioceses and vicariates of Port of Spain, Rosaes, Jamaica and Honduras, Demerara, Surinam and Curacao, with more than 100 priests and 250,000 Catholics.

The diocese of Port of Spain has 47 priests, 1 college, 3 academies, 40 parish schools, 2 asylums, 1 hospital, and a total Catholic population of nearly 150,000 souls.

Mr. Wm. Vernon Harcourt, one of Mr. Gladstone's lieutenants in the British Commons, is a gentleman of great ability and a speaker of extraordinary power.

lowing sketch of the newly consecrated prelate:

"Dr. Flood was born in the county Longford in the year 1844. At an early age he was sent to study at the Diocesan Seminary, which was then under the management of the Very Rev. Canon Reynolds. During the years spent here he endeavored most to all by the grace of his demeanor, his application to study, and faithful observance of college rules.

At the close of his studies he was sent to Rome to study theology. For four years he attended the logical lectures at the great Dominican College of the Minerva, devoting himself with marked success to the study of the Summa Theologiae of St. Thomas.

At the close of his studies he was sent to the house of his order in Cork, where he laboured assiduously in his sacred calling for three years. He afterwards resided in Dandak and Waterford, in which latter place he was largely instrumental in the building of the beautiful Romanesque Church belonging to his brethren.

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 heavy debt incurred in the building of the sacred edifice itself.

He was chosen to fill his place as Prior of Tallaght and was a second time appointed to the same office in 1886.

Five years of the constitutional agitation under Mr. Parnell, now threatened as an illegal conspiracy, shows the following decline:

Table with 2 columns: Year and Value. 1881: 5311, 1882: 4301, 1883: 3085, 1884: 3025, 1885: 2850.

At all Sir Wm. Vernon Harcourt's recent 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 felicity on the Irish question.

"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:

"The Christian Guardian undertakes, in its issue of 21st August, to enlighten its readers on the differences between 'Romanism and Protestantism.' The application of the name 'Romanism' to the Catholic Church would sufficiently indicate the nature of his remarks, replete with error and misrepresentation.

"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 the declaration that the Catholic Church 'seriously mars the value of this admission by claiming that it is the Bible, as interpreted by the Church of Rome, to which all men must submit. The Protestant appeals to the Bible alone as the supreme text of all religious teaching."

It is the Christian 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?

The opinion of Irishmen in this country is especially valuable, because here they have had practical experience in home rule, and because America has shown that she believes in union and not in splitting up. After a long experience in the course pursued by Great Britain it is no wonder that many Irishmen have begun to despair of a peaceful solution of the existing difficulties, but the Gladstone movement, supported as it is by Parnell, shows now that very solution. I have noted a great change of feeling among Englishmen lately.

THE CHRISTIAN GUARDIAN ON CHURCH AUTHORITY.

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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.

"The British people are heart and soul sick of the weakness, prostration and tergiversation of the Salisbury-Goschen combination. The Premier had after the last general election a majority of 118. But that majority has since been reduced to 102. On Mr. Gladstone's motion for an address to the Queen, to disallow the proclamation of the Irish National League, 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."

"That all the masters of universities, colleges and schools, 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 "supplanted His Majesty's high Commissioner, and the honorable estates of Parliament, by their authority, to ratify and enjoin the same, under all civil pains."

In the face of all this teaching of Protestantism 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 England and Scotland carried out the principles above set forth by the most cruel persecuting 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.

The Guardian further states as the chief difference between Protestantism and Catholicity, that the former 'regards religion as consisting in the conscious life of God in the soul, and the consequent consecration of man's powers to His service,' while the Catholic 'regards religion as mainly consisting in submission to Church authority, and the observance of the rites and duties enjoined by the Church.' Though it is not very clearly stated here, it is evidently intended to imply that the Catholic is required only to offer to God the exterior worship of ceremonial rites, without the interior worship of the soul. This is very frequently asserted by Protestants, but it is false.

Exterior worship is necessary, because our whole being must be subjected to God: but the homage of the soul must not be neglected. It is enough to quote the words of the Catechism which is in the hands of all our Catholic children, to show that this is the Catholic teaching. To the question, 'How are we to adore God?' the answer is 'By faith, hope, and charity; by prayer and sacrifices.' Faith, hope, and charity are interior acts: and the definition of prayer as given in the same little summary of Catholic belief shows that it is essentially interior also, though often joined with the exterior act. Prayer is defined 'An elevation of the soul to God, to adore him, to bless his holy name, to praise his goodness, and to return him thanks for his benefits.' It is also 'A humble petition to God for all necessities for soul and body.'

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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, sent the official Report of the Hon. Minister of Education for 1886, is well calculated to awaken the Catholic conscience throughout 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 27,500 children, is a sorry exhibition of the measure of Catholic zeal and self-sacrifice in view of the numerical strength and material prosperity of our population on one hand, and the manifold 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 be constrained to leave their children uneducated or send them to the Catholic school, partly also perhaps through desire to lessen the school-rate on individuals 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-important subject of elementary Catholic education. As you have well said in the concluding sentence of your article, 'We cannot too closely keep to the truth that upon our judicious use of the educational privileges we enjoy, depends our future prosperity as a people and our future influence on the community in which we live.' We, the Catholics of Ontario as appreciative of this precious truth as they are impoverished and bravely struggling friends and kinsfolk in the Holy Isle, and the Irish Catholic labourers and tradesmen of England, who cheerfully build up and maintain Catholic schools in opposition to the godless 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 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 of faith and thorough Catholicity of spirit, untainted, undiluted, unenervated by anti-Catholic domination and the thousand and one noxious influences of the irreligious and non-religious schoolroom. 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 singularly unchristian and un-Christian act in many respects. 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NEWS FROM IRELAND.

Not for seven-and-twenty years past has such a bonafide response been made to an appeal for "Pious" papers in the Archdiocese of Dublin, as that just given.

The Right Hon. James Anthony Lawrence, Justice of the Court of Queen's Bench, died on Wednesday evening, August 10th, at his residence, Contra, Shankill.

Wicklow.

A suggestive commentary on the recent Coercion proclamation is supplied in Baron Down's charge at the opening of the Wicklow Assizes which, like most of his judicial utterances, was curt and concise: "He was there to discharge the jail—and there was no one in it!"

Cork.

During the debate on the Army Estimates, on August 6th, Dr. Tanner raised the anomalous position held by the Rev. Mr. Madden, Catholic Chaplain to Cork Garrison, as regards both pay and position, and in comparison to other chaplains there. He asked that the favor and consideration extended towards the Protestant Assistant Chaplain should be extended to him. The pay was insufficient to enable him to devote that care and consideration to the Catholic soldiers that he himself would wish. The Doctor was supported by Mr. Arthur O'Connor and Mr. Sexton, both of whom held Father Madden's treatment to have been a scandal. The Government promised that they would look into the matter. Lord Churchill out in with an observation in the direction of economy, declaring that the Chaplains' Department was one of those that should be cut out.

Mr. Maurice Healy, has had to consult the famous Dr. Driscoll McKenize with reference to his throat. The Doctor forbade him using his voice any longer owing to the relaxed state of his vocal chords. Mr. Healy is in Cork to resume his professional career. He has done magnificent services during the session on 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 well.

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

A collection was made opposite the chapel gate at Greagh, on August 7th, by the committee of the local branch of the National League, for the evicted tenant fund. Most of the persons present 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 balliffs, visited Curragh on August 9th, and proceeded to evict three tenants named Barry, Fitz Murray, Daniel Daly, and Daniel Daly, jr. The first two tenants were put out without any trouble, but D. Daly, jun. barricaded his house and poured out tar and boiling water on the balliffs. 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 balliffs. 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 balliffs stacked the barried house. They were a long time working with crowbars at the end of the gable, and when an aperture was made boiling water was thrown out at them. Then came stones, one of which hit District Inspector Longman, and three men, 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 stabbed in the face. He then rushed at the opening again, and darted his sword at the tenants, but again fell back. Then he flung stones at the inmates. Mr. Sexton, a 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 balliffs, emergency men and police, was engaged carrying out evictions at the suit of the agents of Lord Inchiquin, the Marquis of Conington, and other landlords. The number of families evicted is seven. In some cases the heads of families were reinstated 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 put out, and emergency men and police placed possession of the house. The tenants, seized several head of cattle and sheep for rent due by Matthew Clune, a farmer residing at Carahad, which were brought into Ennis and put in the pound at the jail 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 Lister 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. Whippy. This gentleman said such a demand was altogether unreasonable, as he had got a reduction of 25 per cent. from Colonel Crosbie before he was evicted, and ironically suggested that they might as well ask eight per cent. reduction. The tenants, on the other hand thought that there was nothing unreasonable in the demand, as if the College gave 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 Crosbie 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.

Colonel Crosbie, an experienced and practical farmer, failed to pay such a rent, therefore if they did act on the suggestion of the sub-agent, without taking any notice of the tone in which it was given, and demanded eighty per cent. reduction, it would not be unreasonable as might appear, and is certainly quite within the bounds of possibility, for, truly speaking, it is about all they would be able to pay with anything like justice to themselves. Judging from one instance where a tenant, whose old rent was £50, and judicial £40, the valuation which appears to be high, being £50, and only £35 of the produce of his farm this year past, that is a little more than half the rent. This instance speaks very forcibly and tells pretty clearly that justice or semi-justice demands a large reduction of rent—a reduction perhaps even larger than demanded. On hearing the unreasonableness of the demand, the tenants held a consultation and decided on memorializing the College authorities, who, they hope, will be more reasonable than their sub-agent.

Tipperary.

The Archbishop of Cashel has made the following changes in the diocese of Cashel: Rev. Thomas O'Dwyer, Administrator, Thurles, has been appointed Parish Priest of the united parishes of Soloboh or Oble (near Limerick Junction); Rev. William Jones, P.P., Cappamore (late President St. Patrick's College, Thurles), has been transferred to Killenash 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 Braswell Purofoy, of Aldenhot, England. Major Tanner, of Carlisle, agent to Lieutenant Purofoy, evicted a tenant named Becklaw, from his holding at Cappamore, but failed to serve the necessary 24 hours' notice on the relieving officer of the district, Mr. John Quirke. The Tipperary Guardians prosecuted 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'Dwyer, E.P., applied to the Clerk of the Assize, 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 Cappamore pound but a few minutes when the amount of the decree, with costs, was paid down, viz.: £28 11s. 6d.

Waterford.

Mr. T. M. Healy, M.P., arrived in Waterford, on Aug. 9th, from Limerick, where he had been on a visit to his relatives. He was accompanied by Mr. Sexton, 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 the Earlscourt 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.

Antrim.

The attacks made at Petrus, Ballymena and other places in the county Antrim upon the excursion party of the National Forester from Belfast formed the subject of questions by Mr. Sexton in the House of Commons on the 10th 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 giving an official answer on behalf of the Government to accusations against the Orangemen. Of course, he endeavored to shield the "brotherhood," and to throw the whole blame upon the other party. A telegram from a divisional magistrate furnished him text. Mr. Sexton, however, pressed the member for Thonet 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 mislead 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 assailed retails, 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 obsequies 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 were interred in the chancel on the right hand side of the high altar.

Derry.

On August 9th, Monsignor Perico, 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 preceded the city playing party. 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.

Galway.

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

died on Aug. 10th, deeply regretted by a large circle of friends, clerical and lay. The deceased was ordained priest on the 16th of July, 1871, by the late Most Rev. Dr. Duggan, President of St. Michael's Seminary, Ballinasloe, where he spent the last sixteen years of his life. When Dr. Duggan requested the Holy See to grant him a Conductor, Dr. Maloney was one of the three names forwarded to Rome. His remains were (after solemn Office and High Mass) interred in Abbey, the burial place of his family.

Recoemms.

On August 7th, a magnificent demonstration was held at Orehg, about half a mile from Ballinasloe, to protest against the 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. Costello, C.C., Ballinasloe, occupied the chair. On the motion of Mr. Wm. Farrell, T.O., 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. Kilroe, 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 Henney, were present, and two of the number took notes of the speeches.

GENERAL FOREIGN INTELLIGENCE.

A FORMER VICEROY OF HOME RULE.

On his arrival in England, 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 the 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 fellow-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 abiding question of Ireland, and the unprepared 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 warm-hearted 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 Zealand, where public opinion, especially that of the Irish inhabitants, is perhaps even more extensively in sympathy with Mr. Gladstone's policy than in any of the other colonies visited by us, we crossed the Pacific to San Francisco. Knowing the 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. 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 great 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 statement of some of my impressions on my tour, I will say that though I started from some 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 confidence 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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REQUENT AND POINTED.

At a recent laying of the corner-stone of the new St. Joseph's Church, at Verona, Pa., ten miles above Pittsburgh on the Allegheny river, Rev. Joseph Suh, of the East End, Pittsburgh, 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 88,000,000 Catholics send up their prayers to God in union 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, 13 archbishops, 64 bishops, 7,658 priests, 6,100 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 Catholicism 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 sacred rights of humanity. Also that Catholics could not be good citizens because they were not loyal subjects 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.

"When this great vitality? To understand this you must understand the Church. Her body is eternal and her head cannot die. Christ is the head 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 doctrine 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 ask 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 a 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 chieftain, 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 for 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, he said, "I have a message for you, take down my gun, and shoot a white man standing by the hut over there." The heir-apparent was in the act 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 matter, to any of us? 'Thou hast said well, my son,' ejaculated the dying chief, 'in these I discern the true qualities requisite in rulers of men,—intelligence, prudence, and the love of justice. When I am dead thou shalt govern in my stead.' And so came to pass; for, a few hours later, Thompson presented his second son to the elders of his nation as his 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 Ulster—"among whom," he says, "I learn to read and love my Bible" when not so many years ago the Archbishop 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 his tongue for Cardinal 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, it is that he hates Catholicism so much more.

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The Shamrock. Buy the shamrock, avon, from the poor little girl. In the dawn of the morning I found it. On the patriot breast it is purer than pearl. With the gold of a good heart around it. Buy a shamrock, agra! It is the emblem of the dew on its leaf, like a tear in His pity for man, it was culled from the sod of the beautiful meadows of Erin. The thistle may do, for the brave (can'te North); The rose of the Sharon is sweeter; The Waltham may value the 'seek at its worth; But the shamrock than all is completer. And so it's the shamrock I offer to you; And wear it, agra! for the glory; Of the dear little tale of our own; where it grew. And the preacher who gave it a story. 'Twas at Tara, the saint made it holy and bless. An emblem forever to Erin. Ah, do let me pin it just here on your breast! There is not a boy so obedient! For it speaks for your mother, and father, 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'.

FIVE-MINUTE SERMONS FOR EARLY MASSES. By the Parish Pastors. Preached 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 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 endeavor to 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 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 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 will not grow spontaneously in the 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 those seeds that have been sown can expect a harvest of Christian virtues in the child's 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 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 instill 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 most 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 falls 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 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. Sunday-school, too, may help, but two or three hours a 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 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. Wise parent will not long hesitate, then, in deciding the question for himself where his child will go to school.

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LETTER TO BOYS AND GIRLS.

THE GREAT DUTY AND COMMAND—HONOR AND OBEY YOUR PARENTS. DEAR BOYS AND GIRLS—It is some time since we wrote to you...

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...

Girls, we have a word for you too, and our very love for your welfare prompts us to pen it...

Girls who love their characters and desire to retain their good name, must not run out after night...

The good character of a girl is like the white lily, if it is smothered by the dirt about it, its purity is lost forever.

Now, boys and girls, we will tell you when to discover your shortcomings, in these and other like matters...

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...

Dr. N. S. READ, Chandeliersville, Ill., says: "It is of the highest value in mental and nervous exhaustion..."

ROME AND THE INQUISITION.

DISPASSIONATE ACCOUNT OF THE CAUSES AND DOINGS OF THE INSTITUTION. Alfred K. Glover in North American Review...

The church's creed evidently does not embody oppression among its articles, though such was the predominant spirit among the Spanish inquisitors...

The inquisition became virtually a handy instrument of the Spanish crown and the Pope continued in succession to wage a merciless warfare against its practices...

The king filled his treasury with these spoils. It was to the advantage of the royal family to covertly encourage its excesses...

On the other hand, the penal code of the Inquisition was merciful and just when compared with the code of the kingdom as administered in the time of Charles V...

The latter was rife in red-hot pinners, mutilation and terrible methods of capital punishment, while the Inquisition was free from all such barbarities...

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...

Catarrh, Catarrhal Deafness, and Hay Fever. A NEW TREATMENT. Sufferers are not generally aware that these diseases are contagious...

PORTUENULA.

The sanctuary of Portuennula, or, as it is sometimes called, "Our Lady of the Angels," on account of heavenly apparitions witnessed within its sacred walls...

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...

The Benedictines, to whom the Church of Portuennula and its estates belonged, offered to transfer it to him on condition that it should always remain the head-church of his Order...

Francis Bourke, M. D., Physician, Surgeon, etc. Office and residence, 207 Wellington Street, London, Ontario.

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ELLIMAN'S UNIVERSAL EMBROCATION. RHEUMATISM FOR LUMBARG. SPRAINS, BRUISES, STIFFNESS.

TO THE CLERGY. The Clergy of Western Ontario will, we feel assured, be glad to learn that WILSON BROS., General Grocers, of London, have now in stock a large quantity of Sicilian Wine...

NEW SCOTCH SUITINGS, NEW FALL OVERCOATS, 4 CASES NEW SCARFS.

PETHICK & McDONALD 293 Richmond St.

C. M. B. A.

Stratford, Aug. 22nd, 1887. To the President and members of Branch No. 13, C. M. B. A., Stratford.

Dear Sirs.—Allow me to return my thanks for the many acts of kindness...

Received from Thomas J. Douglas, Recording Secretary Branch No. 13, C. M. B. A., the sum of two thousand dollars...

Assessments 11 and 12 were issued from the Grand Secretary's office on the 6th inst. They contain 13 deaths calling for the distribution of \$36,000 as follows:—New York \$23,000; Michigan \$6,000; Canada \$2,000; Ohio \$2,000; Kansas \$2,000; Illinois \$2,000.

The following will answer in substance the questions submitted by our Toronto brethren:

If any officer elected 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 elected did not attend any meeting of the Branch to date, since regular elections, 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 said officer elected did not intend to accept the position.

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

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

No officer in the Branch should be left vacant, and it is a part of the president's duty to see all parts of our constitution relating to Branches properly fulfilled in his own 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.

When either the first vice president, 2nd vice president, or senior cancellor, present at a regular meeting, presides in the absence of the president, he has the same power and authority as the president.

The motion 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, complaint, or charge.

An appeal to the Branch must be seconded, and then the question shall be, "Should the decision of the chair stand as the judgment of the Branch?" This question shall be put without debate, and it requires a two-third vote of all present to carry an appeal.

Reunion of Michigan Brothers.

Yesterday morning the pro Cathedral of St. Aloysius on Washington avenue was densely crowded, the occasion being 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 of them being pastors of city churches, three Redemptive Fathers, three Jesuit Fathers, the Superior of the Franciscans, Very Rev. Edward Van Lave, S. T. B. of Port Huron, Rev. Fr. T. Baumgartner, of Pontiac, and Rev. Wm. De Bever, of Ypsilanti.

Rev. Ernest Van Dyke, of St. Aloysius' Church, was the celebrant of the mass; Father Mullane, O. S. B., the Deacon, and Father Baumgartner the Sub-Deacon.

The sermon was by Father Reilly, of St. Patrick's Church, who took his text from Matt. vi., 32 and 33.

"The Kingdom of Heaven is like unto a mustard seed which a man took and sowed in his field, which is the least indeed of all seeds; but when it is grown, it is greater than the birds of the air, and it dwells in the branches thereof."

The reverend gentleman spoke as follows: Gentlemen, brethren of the C. M. B. A.: The very pleasing duty has been assigned me by my pastor here of welcoming you in the name of the church Catholic, to the City of the Straits in face of such a function, I cannot but confess that I am affected by a sentiment as solemn as it is significant—a sentiment which cannot be common at this moment to most of you, and which is presented in the parable of our Lord Jesus Christ—the parable of the mustard seed. It is a solemn thing to be seen collectively—adjusting our proportions to Divine patterns. It is significant of how fondly our organization has been fashioned upon models of Catholic thought.

The parable suggestively refers to and is illustrative of the history of the church—the "Kingdom of Heaven upon earth"—and the characteristics which make it applicable to this organization are so many features by which to identify the society as the legitimate sower of that rare plant. Its beginning is diminutive—"the least indeed of all seeds"—but its growth is precipitate and its development permanent and unparalleled—"when it is grown up it is greater than all herbs and becometh a tree." History in manufacturing so fast, my brethren, that it makes me feel old, my if no one else, 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 giant outgrowth. I can not claim pride, as some of you say, in the planting of the seed. I do claim virtue for discerning from the first the character of that seed—its earliest advents at growth betrayed the mustard—its seasoning virtues, its remedial action. Displeased or esteemed, trusted or distrusted, opposed or encouraged, the C. M. B. A. like a virtuous seed, admitted itself to the soil, and it has lived to win acknowledgment 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 an association that were temporary blessing as the sign manual of its approach, whilst everywhere its influence is 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 duty, and it brings them necessarily into contemplation of death. The security it offers is intimately bound up with the perpetuity of the church—re-awakened 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 remembrance that you have no always and in all places been reciprocally 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 virtues. It is not so now, since at this time we are gathering disconsolate brethren 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!

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 beneficent fund to the extent of \$2,000, and since the days of man's life are not so multitudinous as to let a life of us pay in a half of that sum, it follows that you can only survive by force of propagation. Some may say, "Is this possible? I reply there is nothing more feasible. It is simply the proposition of perpetuating population. Your mission is to reach after millions who acknowledge the spiritual sovereignty of the Catholic Church. This once attained, the security of your maintenance is guaranteed with millions yet to be won. You will want for the material with which to repopulate 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. Go long to your organization, and remain true to its instincts that gave it birth, it need fear no deficiency. It is prohibitive 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 its exhaustion its capacity or dying out than there is to fear for the least extinction of the human race, and confirmation classes as you see them coming forward annually to the altar. And here let me say to you is a field your propaganda should consider its own, should watch intently and assist to develop. Already your conventions are remarkable for the intelligence and respectability they present in the superior personnel of such gatherings. Are these gentlemen delegates teachers in their respective Sunday schools? Are they cultivating the acquaintance of the young boys of their parish, so that when these boys shall have crossed the threshold of maturity, a few years hence, they may be the first to grasp them by the hand, to bid them welcome to man's estate, and to propose their names at the next meeting of the branch for membership. Here is a field vast and inexhaustible. We bid you welcome to it with your organization, which from the small mustard seed of a few years since has become a stately tree in whose spreading branches the frightened birds of uncertainty mortality are seeking the security of repose. Perigite juvenes! proceed in your good work, and be assured of the blessing of every failing father and anxious brother to whose clammy brow you bring the benediction of certainty that those upon whom the glowing eyes are fondly fixed will not at least be forced to leave the funeral procession to be located in an orphan asylum, or to enter an almshouse. The reward of the spiritual and corporal works of mercy are yours. The Widow's blessing, the orphan's blessing, my blessing and the blessing of Father, Son and Holy Ghost be with you now and to the end. Amen.

At the conclusion of the services the procession was formed and marched to the foot of Woodward avenue to take the boats to Belle Isle, while the clergy, at the invitation of Father Van Dyke, adjourned to the grand hotel for breakfast and a social session.

The day of the island was an exceedingly enjoyable one to the participants of the reunion, in which hundreds from the following places, outside of those from Detroit, took part: East Saginaw, Fort Austin, Au Sable, Marine City, Ionia, Grand Rapids, Port Huron, Orono, Grand Rapids, Ann Arbor, Monroe and Wyandotte, all from Michigan, and the following from Canada: Fort Lambton, Windsor, Essex Centre, Tecumseh, Riviere aux Canons, Sandwich and Chatham.

PRIZE DRAWING FOR BAZAAR, ESSEX CENTRE CATHOLIC CHURCH.

The drawing of prizes for this bazaar took place in Peck's Hall, Essex Centre, on Thursday, September 1st last.

The Committee having charge of the drawing were present and consisted of J. O. Peck, Esq., Chairman, J. O. Peck, Esq., J. D. Moore, Wm. Kane and H. W. Deane, secretary.

Two children aged about six years were selected to draw the tickets from the box, which they did alternately. They were Master Joseph Brady and Miss Jane Delmore.

The following are the winning numbers and names of the holders: 1 Village lot in Essex Centre, C 2708, won by unknown person in Buffalo, N. Y.

2 Twenty-five dollars in gold, C 365, won by N. Schil, Hamburg, Ont.

3 Oil painting, given by Jean Wagner, A 1470, won by Wm. Gaceo, Windsor, Ont.

4 Ten dollars in gold, given by Rev. D. O'Connor, C 3040, won by A. H. Nilien, Sandwich, Ont.

5 Oil painting, given by Rev. B. Waters, C 1296, won by P. Gagnon, Winnipeg, Man.

6 \$10 Gold, given by Rev. P. J. Shea, D 1268, won by Roderick McKee.

7 \$10 Gold, given by Rev. M. J. Tieran, B 238, won by Jno Lovett, Yarmouth, N. S.

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

9 \$5 Gold, given by Rev. J. P. Murphy, C 1040, won by J. E. O'Neil, Winnipeg, Man.

10 \$5 Gold, given by Mrs. Harper, C 711, won by P. Ouellette, Amherstburg, Ont.

11 Book, given by Rev. P. Ryan, C 364, won by N. Schil, Hamburg, Ont.

12 Meerschaub pipe, given by Rev. M. Munger, B 65, won by Rev. P. Pope, Chatham, Ont.

13 Clock, given by Rev. M. McGrath, B 1234, won by Mrs. P. Fleming, Dundas, Ont.

14 Book, "Parnell Movement," given by Rev. Fr. Cumming, A 571, won by Rev. M. McGrath, Windsor, Ont.

15 Book of songs, given by Rev. A. Cote, C 5649, won by Mrs. Chadwick, Gordon, Ont.

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

17 Box Cigars, donated, B 2046, won by James McGowan, Windsor, Ont.

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 plaque, given by Ursuline Convent, A 1695, won by Mary Hayes, Hamilton, Ont.

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.

Correspondence of the Record. FROM MONCTON, N. B.

Moncton is a very important town in the County of Westmorland. It contains about seven thousand inhabitants and is rapidly growing. It is the headquarters of the Intercolonial Railway. The general offices of the system are situated here, together with workshops, which give employment to a large number of men. There is also in Moncton a sugar refinery, clock factory and cotton factory. It is situated on the main line between Quebec and Halifax. A line to St. John, N. B., branches off here. A private line twenty nine miles long runs from here to Beauséjour. The surrounding country is extremely fertile. It is also connected by water with the Bay of Fundy, so that everything points out a brilliant future for the town.

The progress of Catholicity has been commensurate with the progress of the town. Less than a dozen years ago the few Catholics then resident here were wont to assemble at a private house to assist at the occasional celebration of the most Holy Sacrifice. About two years later the present fine frame church 45x100, with galleries, was erected, but so rapid has been the increase of the Catholic population, that the present energetic pastor, Rev. H. A. Meslin, has found it necessary to erect a larger edifice, and last Spring the foundation was begun. The walls are now as high as the ground. The new church will be in the Gothic style, 65 by 145, and will be built of stone obtained about eight miles from the town. It is estimated the cost will be about thirty thousand dollars. The site of the new church is on the lot adjoining the old one. The latter is to be turned into a school when the new church is completed. In order to raise funds towards the building of the new church a bazaar is to be held early in Sept.

There are about four hundred families belonging to the Parish. About one half are Irish or Irish descent. A large number are of French descent, or, as they are called, Acadians, whose ancestors originally settled in Acadia, and whose cruel banishment from their happy homes has been so graphically and feelingly described by Longfellow. The sisters of charity have charge of the senior girls' school. The Parish is under the spiritual jurisdiction of its Lordship Bishop Sweeney of St. John, N. B.

Moncton, Aug. 29th, 1887.

FATE OF TWELVE MISSIONARIES. A REMARKABLE FEATURE OF THE WORK IN WHICH THEY LOST THEIR LIVES. From New York Sun.

Many Roman Catholics in America will recall Father Connaughton, 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 Africa. He is the last of twelve priests of his society who within the past two years have died in the harness on the gold coast or on the pestiferous banks of the lower Niger. Mr. Flegal 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 frenzied impressions 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 expiated.

The victims are usually obtained by purchase from some of the most degraded Niger tribes, who bring their sickly and weaker children to market, and these 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 market, and have saved scores of the children from a fearful fate. They have induced 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 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 Von Scholtze, the Congo traveler, says: "The French missionaries are teaching the natives how to work. I cannot say as much for the English and American Protestants. Some of them have written worthy little books in the native languages, and others, like Mr. Greenfield, 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 of Toronto. Out of a class of 120 he occupied ninth place. Master 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 Crinon'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 has been a 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 on his great success. Mr. Harte may 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 rudiments 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 for the colored children 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, together 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. 451-47

MARRIED. In Toronto, on August 27th, Mr. William Andrew O'Neil to Miss Minnie Murray, daughter of J. Murray, Esq., of Toronto.

LOCAL NOTICES. For the best photos made in the city go to Rev. Bacon, 280 Dundas street. Call and examine our stock of frames and paraphernalia, the latest styles and finest assortment in the city. Children's pictures a specialty.

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NEW GOODS, NEW BUILDINGS, NEW RACE TRACK are being provided for the forthcoming Jubilee Exhibition at an estimated cost of \$120,000.00.

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TEACHER WANTED. A FEMALE TEACHER, HOLDING A Second or Third-class Certificate, wanted for the R. C. S. S. No. 4, St. Catharines, for the remainder of this year. Duties to commence the 29th August, 1887. Applications will be received until the 27th of Aug., and must be forwarded immediately, stating salary, etc. Address, L. WADDICK, Duplex F. O., Ont. 454-57

TEACHER WANTED. A FEMALE TEACHER wanted for B. S. No. 4, St. Catharines, for Principals. See-ond-class Certificate, Duties at once. Address, P. J. DEWAN, Duplex F. O., Ont. 454-1.

PARNELL. Messrs. CALLAHAN & Co., GENTLEMEN.—The Obituary of Mr. Parnell, passed by you, presents me to be an eminent liberality, and as it does the editorial expression of the Irish leader.

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VOLUME 9. NICHOLAS WILSON & CO. HAVE REMOVED TO 112 DUNDAS ST. NEAR TALBOT.

The Sister of Mercy. We live in our lonely cells, And the solemn chime of the convent bells, Tells our silent life away. The loud world's busy hum, Breaks on our ear, and we are glad to hear, As waves break on the shore.

Like the voices we used to hear, Long ago in childhood's prime, We the ties of a long past year, The thoughts of a long past time, Far from the busy strife, From battling passion's thrill, Martha's work and Mary's part Our own new portion.

A life of prayer and prayer, A life of working love— 'Tis like the life of the Angels, Who minister above. The night in our lonely cells, With the sick and the poor by day: Thus sweet as the lilies of the convent bells, Glides our life with God away. Dr. Murray Maynooth College.

WANTON BLOODSHED. THE CRIME OF COERCION IN IRELAND BEARING FRUITS. 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 indignation meeting was subsequently held. Mr. Henry Labouchere and others made speeches denouncing the government for its course in regard to Ireland.

A conflict arose 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 stenographer and were set upon by the crowd. Thereupon the constables 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 mob was sixty strong and fully armed. The crowd used sticks and stones as weapons and severely injured several of the constables, who forbore to advance upon their assailants. After receiving reinforcements the police advanced upon the crowd and commanded them to disperse. This command was met with a shout of defiance and the mob refused to retreat at the constables. The officer in command of the police gave the order to fire, and six rounds of rifle ball were poured into the crowd. Two men fell dead and several sank to the ground badly wounded, the mob retreating and finally breaking into sections and dispersing. Later they reassembled and threatened a threatening attitude, but as they were about to attack the police they were not dispersed.

Labouchere was a witness of the whole scene from his carriage. He asked Miss-ter Segrave if the meeting might be held elsewhere without molestation. Segrave replied that several of the constables who were out of town. A constable then came up and spoke to Segrave and the latter immediately corrected himself, declaring to allow the meeting any where. Segrave was in the hotel when the police fired. It is not known who ordered them to fire. Dillon, Fr. O'Callaghan and Fr. O'Connell followed the police and entered the barracks with them. The priests were put out. Dillon was included during the firing. He says that much confusion prevailed, nobody seeming to be in command. Labouchere arrived later and asked the Inspector to ascertain who fired. The Inspector refused to make any such inquiry. A youth has been found who says that he can identify the constable who killed Riordan. Dr. Penton expressed the opinion that Riordan was not killed by a bullet, but by a blow on the head with the muzzle of a carbine. Fifty-four constables were treated for slight injuries.

Mitchellstown is quiet to-night. Mr. Dillon remains there, but Mr. Labouchere has gone to Cork. The persons killed were an old man named Riordan, a resident of the locality, and an elderly cabman from Fermoy. The injuries received by the police consist principally of scalp wounds and bruises.

London, Separate 10.—The killing of two men at Mitchellstown, Ireland, yesterday by the police, has caused a great sensation here and will give an enjoyable new turn on Monday's debate. It may even prolong the session a day or so. There is little doubt that the police were entirely to blame and drove the crowd to desperation. The accounts of the English members of Parliament who were present, including Mr. Labouchere, agree with those of the newspapers that the police were the instigators of the tumult [London, Sept. 10.—All was quiet throughout the night at Mitchellstown and all the persons who attended yesterday's meeting have returned to their homes. Fifty-four constables were injured to such an extent that physicians' services were required. One hundred and fifty civilians were also injured. The police assert that the trouble was due to the Nationalist leaders shouting for the mob to hold together. The town to-day is quiet. The Nationalists are exultant over the good fight they made yesterday. A Tipperary boy broke through a squad composed of twelve policemen and fought them single-handed.