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

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e Catholic Record.

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NICHOLAS WILSON & CO 186 Dundas Street, Tailors and Gents' Furnishers, FINE AND **MEDIUM WOOLLENS** 

A SPECIALTY. INSPECTION INVITED.

BETTER TO SING THAN TO SOAR.

little brown cricket sat out in the grass A little brown cricket sat out in the grass Watch up a fin fly wheel at d pass A) of fin terr of the rand then grow dim; And so it to herself wit I, like bim, Could sour aloft through the Summer night, Tazzung all eyes with my brillisht light, Then bie were worth living. Fur here I sit, Unknown, unnoticed; who cares a whit Whether I sing my poor lattle song?"

Now here had the known it, the cricket was wrong. For the first did but hover p-near In order the cricket's song to hear, Thirking the white, "How sweet a thing It m, set be to first the voice and sing."

And a sick, sed woman, who sat alone While the dusk to useper light had grown, Eaw dicfly's glitter, head cricket's song, And said to herself. "I used to long To soar and glitter before all eyes.— Ent my wings are broken; ho more I may rise

rise Above the level of life within There for straight wais; and now I begin To see 11 at renown, however bright. It as fittuin a thing as the first fy's light— Of as little value to him who sees As to him who hath; but the evening breeze Hears the cricket's cheerful song on high While she is hidden from every eye."

So the little cricket sang on and on Long after the firefly's flame was go Long after the firefly's flame was gone. Bringing peace to the we man's troubled cu With her pladiefiain, "Cheer up! cheer up!

Now the woman possessed a gift of song she had left unused for over long; But atter that hight she sang once more In sweeter strah that ever before; And shhough she scarcely guessed or knew, On the wings of clatce her songiets flew Both tar and wide, and her words of cheer To man y a stricken heart grew dear; White she tarried at home, saying ever-more.

"Ab, yts! it is better to sirg than to soar!"

CATHOLIC PRESS.

## Ave Maria

Ave Maria. A missionary among the North Ameri-can Indians, in a letter to his sister, gives the following example of the power-ful patronsge of St. Joseph: "Three years sgo I was stationed at Bayfield, and had also under my charge a church on Madeleine Island. On the 19th of March, 1880 I dedinated the letter to St. Isouch Madeleine Island. On the 19th of March, 1880, I dedicated the latter to St. Joseph, the good Indians from the Point cele-brating the feast with edifying piety and solemnity. One of them, who had taken the name of Joseph at his baptism, was of the greatest assistance to me in build ing the church; and, wishing to show my appreciation of his devotedness, I gave ing the church, and, whing you have many constrained whin at my departure a statuette of his patron Saint. Nearly three years had elapsed and these circumstances had entirely passed from my mind, when changes and voyages brought me to Ashland, a station near Bayfield. There I met Father Eustache, whom I had not seen for several years. During our conversation he said : 'No doubt you remember having given a statue of St. Joseph to an Indian from the Point, named Joseph Denomie, about two years and a Joseph Denomie, about two years and a balf ago ?' 'Yes,' I replied 'Well,' he con-tinued, 'last year, towards Spring, this man was crossing the lake between Madeleing Island and Bayfield with the mail. He had not paticed that the ice Manning mail. He had not not not not not not not the the was beginning to melt, when suddenly it cracked beneath his feet, and he sank to a great depth. The bag of letters and his own effects escaped from his hands. Just as he was sinking he remembered that he had with him the little statue of St. Joseph, and he fervently invoked the St. Joseph, and he fervently invoked the Saint, begging that he might be saved. Hardly had he done so when he felt himself seised by a strong but invisible hand, and placed on his teet upon firm ice, coming up out of the same hole into which he had fallen; and he reached the opposite side in asfety. It was from Joseph Denomie himself that I learned of this miraculous deliverance; it is known to all the Indians at the Point, who are very devoted to their great who are very devoted to their great patron. From our foreign exchanges we learn the circumstances attending the conversion and reception into the Church of Manlio Garibaldi, the eldest son of the notorious revolutionary, whose life was devoted to bersecuting the Church and assailing the revolutionary, whose hie was devolutionary, whose hie was devolutionary, whose hie was absoluted by power of the Papacy in Italy. As may be supposed, Manlio grew up in ignorance of God and of every Caristian duty. For years after his father's death the Signora Francesca, his mother, and her children, Clelia and Manlio, came to fix they suidence at Turin. The youth was children, Cleita and anno, came to ha their residence at Turin. The youth was placed in the International College, where the example of his companions induced him to study the maxims of the Gospel. His mother, being questioned on the sub-lect, admitted that the desire of her son was most natural, and gave full content to have him instructed in religion. He was then entrusted to the care of a learned was then entrusted to the care of a learned priest, and a few months ago received the Sacrament of Baytian. Shortly after he made his First Communion and received Confirmation from the bands of the Car-dinal Archbishop of Turin. He is dedinal Archbishop of Turin. He is de-scribed as a young man of excellent char-acter, lively and intelligent, and one whose life, with God's blessing, will do much towards repairing the evil wrought by his father.

populated slums of our large cities. Right among the temples of religion and institutions of learning and philanthropy are more pressing needs. In every large city can be found a wave of pov-erty, irreligion, ignorance, and immor-ality that ebbs and flows with the cer-tainty and regularity of the ocean's tide. It bears on its impure and unhappy bosom the seeds of lawlessness and des-titution; it oozes through the dark and foul-smelling tenements that blot out

titution; it cozes through the dark and foul-smelling tenements that blot out the habitations of the poor; it trickles along the gutters and stains the little children who play upon the street; it penetrates the public schools, for one scholar will contaminate many. It is a foul stream that needs constant watch-ing and demands constant disinfection. ing and demands constant disinfection. To counteract it, it must be approached it cannot be danned up from sfar off. The tenements must be visited, the school houses must be purified, the streets and gutters must be denounced.

The arch Infidel, Bob Ingersoll, has quit blaspheming God. The tongue that would dethrone God has ceased to that would dethrone God has ceased to speak, a cancer is about to eat this un-ruly member that Bob only used to de-fame sacred things—though his tongue is silent, the works he published will yet speak in dishonoring God and His holy works. Perhaps, before the cancer has done its work, Bob will be calling on God for welfer and in this he will only follow for relief, and in this he will only follow the example of other eloquent Infidels.

Catholic Columbian. The yourgest son of the Italian atheist and freebooter, Garibaldi, has become a member of the Catholic Church. Surely in the grace granted to the favorite child of the wicked revolutionary leader, there is an illustration of the truth proclaimed by the Royal Prophet concerning the good ness of God that "His mercy is above all

His works." The Church encourages Catholics to master every branch of science and to seek the broadest culture. As Bisbop seek the broadest catholics owe to them-selves, their country and their Church, that they aspire to all that is best and noblest in life, and for this purpose they must receive the highest education that

### circumstances permit." If Christ were to retarn to earth would

you demand the proofs of His doctrines? Would not the fact that He is God, be a guarantee of His infallibility ? Well, He commissioned a Church to take His place in the work of teaching the truth, and in the work of teaching the truth, and said: "All power is given to me in Heaven and on earth. Going therefore teach ye all nations;" and again He said: "Hear the Church." Find out, then, where is that Church which Christ established, and receive its dogmas with precisely the same certitude you would if you had heard Christ Himself.

St. John in his first Epistle, writes thus: "Every spirit that discolveth Jesus is not of God, and this is Antichrist, of whom you have heard that he cometh, and he is already in the world." The meaning of the words "that dissolveth Jesus" is this: Whoever denies that the Son of God is come in the flesh, that is, the truth of His come in the flesh, that is, the truth of His Incarnation, or in any way destroys the distinction of His two natures, or the unity of His Divine Person, or denies that He is the Incarnate God, or refuses to Him divine workhip and the honor which is due to God alone—whosever in these, or in any other way, destroys or denies the truth of the incarnation, "dissolveth Jesus," and whether he know it or not, is a disciple of Antichrist—Cardinad is a disciple of Antichrist. - Cardinal

wife occupied ? Was it that of assistant to her husband in his profession ? No ! but simply such a position as millions of other women fill--that of a housekeeper and companion to the man of her choice. But what an insult is here offered to Cath-olic women and to the holy religion this man professes to believe in ! A sufficient caunci refrain from recommending once more the pious practice so earnestly in-sisted on by our Holy Father—the recita-tion, namely, in the family circle, of the Holy Rosary. It is a powerful means of fostering love to Our Blessed L rd and His Virgin Mother; it is an efficatious help to the preservation of Divine Faith. Two hundred years ago, when the last Catholic missionaries disappeared from answer to this person is the great number of Protestant men who are happily married to Catholics. Owing to the respon-sible position which a mother occupies, it does seem the height of folly for any Catholic to wed a woman, the possible mother of his children, who will not and Two hundred years ago, when the last Catholic missionaries disappeared from Japan they left the Rosary as a precious legacy to their sorrowing disciples, with the trust and conviction that devotion to this compendium of the Gos-pel would keep alive attachment to the Christian religion. For two hun-dred years no Catholic priest was suffered to set foot in Japan, yet within our own memory, when our nd sitonaries cannot train his family in the faith which should be dearer to him than life iself. Such marriages are not dictated by earnest thought, sober reason and good jadgment, but by chance, impulse, passion, pique and criminal negligence of the advice and warning of the church.

Truths are divine. They are essential to man's salvation, and men must rise to the highest appreciation of them. Religion must become a necessity, nor can the truths of our religion be shaped, dwarfed or represented to suit every kind and con-dition of men. On the contrary, since they are divine, men must come out of the mselves and by casting aside everything which hinders, adapt themselves to the will of God. In our day we unfortun-ately see in many of the sectarian pulpits a certain tendency displayed, which leads to the perversion of all truth by bringing

religion down to the level of individuals. Their foibles, weaknesses and vanities are heeded and considerately respected. Their spiritual natures are no longer lifted up to the sublime heights of pure Catholic ity, but the Bible is interpreted to fit each by, but the blue is interpreted to its each peculiar belief in turn, and the teachings therein contained are construed to give opposite meanings. In many instances men will go further and cast aside every authority and acknowledge no law excep their own inclination, and as often hap-pens, he is the "popular preacher" who admits no theology, and whose "religion" is but the acc mmodation of his own

reason to the time serving spirit of the age. MEANS OF PROMOTING PLETY.

## From the Pastoral Letter of Archbishop Con

In every well planned system of edu. cation, the training of the head and the training of the heart go hand in hand. "Learning without peity," wrote St. Isidore, of Seville, in the seventh century, "makes a man self-conceited; piety with-out learning makes him useless." Hence ecclesiastical legislators in this country sim at obtaining for youth both knowledge and piety by providing competent and devoted teachers in the Brothers and Sisters who mainly direct our Parish Schools. Of their devotion to their work, and the silent but steady and effica-cious prfuence, which their line, produce 'makes a man self-conceited; piety with

cious influence which their live produce on the hearts of their pupils, this is not the place to speak; nor is it necessary, the place to speas; nor is it necessary, dear Brethren, as your own observation leads you to appreciate their labors. St. John Chrycostom says, "Nobler than the work of the sculptor whose chisel brings forth beauty from the marble block, or the painter whose genius makes the can vas breather, is the art of those who mould, and fashion, and gild with virtue the living soul." Such is the work of our devoted teachers. Our religion, however, is not based on

sentiment, but on dogmas contained in revealed truth, bound together in order and harmony, and forming a large but compact body of doctrine. Careful and

tient u

Mass, according to the time honored prac-OBITUARY. tice of our parents, is carnestly recom-mended. Let the services begin promptly, be devout and attractive, and the faithful will not fail to attend in large numbers. Miss Maggie Costigan. In speaking of family devotions, we caunot refrain from recommending once

Miss Maggie Costigan. Died, at Maidstone, on Nov. 4th, after a lingering illness, Maggie, second daughter of Daniel Costigan, Esq, aged twenty years. The death of this most estimable young lady has cast over her native parish a gloom which time only can dispel. About a year ago she estimable down in her heatty and

was stricken down in her beauty and youth by disease, and since that time she bore with all patience her intense suffering, calmiy, and with resignation to the will of her Divine Master, await ing the end which she knew inevitably must come. The fond attentions of a loving mother and a dear sister could not stay the tide of that beautiful life, which was slowly ebbing away. A true child of the Catholic Church, she viewed the horrors of prim death with that Christian hope which lights the dark suffered to set foot in Japan, yet within our own memory, when our ni-sionaries were again permitted to penetrate to Nagasaki, they found eight thousand Christians enxious to meet them, and still passage from this life to the next. At length the end came, when bidding fare well to weeping kindred, the friends of well to weeping kindred, the friends of childhood and of youth, who gathered around her, and fortified by the last rites of our Holy Church, she breathed forth her pure soul, with that peace the her her back on us when the back on the back on us when the back on the bac reciting the holy names of Jesus and Mary in the loving mysteries of the Rosary. As in the natural order the atmost here is jurified at times even by the tempest, so in the spiritual order the Almighty, besides the ordinary course of His Probesides the ordinary course of His Pro-vidence, has other means, too, of awaken ing dull consciences and reanimating fer-vor. One of the means suggested by the Council and commended by the Synod is Council and commended by the syndol is the course of special spiritual exercises commonly known as "Missions," These exercises are recommended to be held every three or four years. Experience teaches their beneficial results in reviving soul as pure and as spotless almost as

and evils of life, God, in the springtime of her womanhood, called her piety and bringing back to the practice of to Himself. On Sunday, 7th inst., her mortal remains were borne to the parish cemetery and there interred according become careless and negligent. It is not merely gleaning after the ordinary reapers pass by, or gathering in what otherwise might be lost, but a good Mission in firmes the piety of all and stimulates the whole to the ceremonies of the church, Rev. Father O'Connor officiating. Over one bundred and fifty carriages joined in the funeral cortege, thus testifying to the love and esteem in which she was held CATHOLIC MISSIONS UP THE by her friends far and near. Her sor rowing relatives in their sad sfillction have the heartfelt sympathy of the whole parish, and of her many friends in Detroit, Windsor, and vicinity. R. I. P. DEAR SIR,-Knowing that Catholic Why art thou sad. my mother dear ? Weep for thy child no more, Good Jesus calls me to Himself, To praise Him and adore. news is always welcome to your columns. I take the pleasure of sending you these

Father, I must leave you now, Do not mourn for me, I pray, When the Holy Bridegroom calls me, Why do you bid me stay?

G deve not for me, loved sister. When they lay me down to rest, Be to God's Holy Will resigned, That Holy Will is best.

Come close to me, fond brother, Dry those tears that dim your eyes, We will meet ere long in Heaven In that home beyond the skies. Dowdall, and our present priest, Rev. Father A. Clemont, have had charge of the Catholic flock in the townships of Ralph, Buchanan and Wyle. The next chapels on the Ottawa are on the Quebec side, the first at Fort William and the

### Mrs. Margaret Balfe.

Q. O. R.

second at Des Joachim. Rav. Father Shalloe, of Sheen, has charge of the former, With heartfelt sorrow we announce the death of Mrs. Margaret Balfe, who and the Rev. Fathers of Mattawa have departed this life on Saturday, Septem ber 11th, 1886, in the forty second year of her age. Mrs. Balfe was well and happily prepared, receiving the rites of holy church at the hands of her pasand the Rev. Fathers of Maitawa have charge of the latier. Coming back on the Ontario side, the first chapel that meets our eye is the one at Rockliffe. This small but beautiful editice can boast of being twenty-eight years of age. A new bell and an altar have lately been added to it. Besides this it has also question. holy church at the hands of her pas-tor, the Rev. Father Spratt. She leaves a large family to mourn her loss. Sur rounded by sorrowing friends and weep-rounded by sorrowing friends and weeping relatives, her pure Christian paused momentarily on her trembling lips, to impart a final tervent blessing on her dear, dear children, who, bent with sorrow, gazed were so soon to be closed in How awfully solemn, how deeply touch ing are the last moments of a beloved mother, the last frail bonds are snapped asunder, the last fond kiss is imprin asunder, the last fond Khis is imprinted on those stone cold lips, and her soul, un-fettered by worldly ties, wafts its flight to the realms of bless unalloyed, to bisk forevermore in the unchanging sumhine of celestial bliss. She was a dutiful, lov-ing wife, a fond and tender mother, and an excellent neighbor-universal respect and esteem was due her. Her funeral took place from her late residence on Monday, September 13th. The vast num-ber that paid a tribute of respect to her nemory speaks most elequently of the high esteem in which the deceased was held. The interment was made in the Kitley cemetery, where, we are convinced, her body only awaits the sound of the last trumpet to be called forth to a glorious resurrection. Requiescal in pace. A FRIEND.

A CURIOUS LEGEND.

NO. 425.

DID OUR FIRST PRESIDENT DIE & CATH-

It has often been the subject of regretful remark among the good people who appreciated the pure and exalted char-acter of Washington that he seemed to make no mention of religion in his last moments and made no preparation for the step into the awful eternity beyond this life. In this connection, the writer recently came across a curious legend current among the colored people living for the past few generations along the Maryland and Virginia banks of the Potomac adjoining Mount Version. They have a wonderful store of tradition con-cerning Washington and his life which a has been handed down from father to son with that fidelity characteristic of unlettered people, and among them the conviction is strong that George Wash-ington, on his death bed, was baptised a Catholic.

"Massa George," they say, "was a good?

which characterizes the death of the true which characterizes the death of the true Christian. In life Miss Costigan was all that was pure and good, gentle and kind; to know her was to love her; she was a favourite wherever she went and among her companions was ever welcomed with delight. Nature bad endowed her with every beauty and grace, and beneath that beautiful exterior there breathed a card as more and as molece almost as ton's room and remained there with him that of an angel. She was too good, three hours. When he left he seemed much gratified, and said to those about that there need be no more apprehenthat there need be no more apprehen-sion for Mr. Washington, as the future-of his soul was secure. He was then taken back to the Maryland shore, and the old darkeys tell with unvarying detail that their fathers believed that. Washington died a Catholic. This part of the peninsula is looked after by the Jesuits of the old Mission of

St. Mary's, founded in 1645, and St. Inigoes, in St. Mary's county, Maryland, and among them the Washington tradi-tion agrees with that told by the colored relators. In addition, the Jesuit record says that on the day after the visit to Mount Vernon the old Jenui we visit to bount version the one-sion, and, relating the fact of his journey, handed the superior a sealed pack et , saying: "I am not permitted to detail what transpired betweed Mr. Washington and myself in his room at Mount Vernon, but I have written it all out carefully here, and, after we both have passed away, and occasion requires it, this packet can be opened and its contents made. public."

public." The superior took the paper and placed, it among the records of the mission, where it remained until shortly after the death of the old Jesuit, when it was boxed up, still unopened, with a lot of other papers and sent to the headquarters of the order in Rame, where it is still supmared order in Rome, where it is still supposed to be awaiting the fortunate chance that will disclose it to the hand of some approciative investigator who may throw some more light on this very curious historical

### Fanatics Floored.

Mr. Punch congratulates Dean Brad-ley on his admirable answer to the three-fanatical Propostant Defence Socretaries who would have foreibly ejected from. Westminster Abbey some Catholics who were saying their private prayers around

# OLIC.

### Church Progress.

Church Progress. We call a halt on the gene;ous and charitable people not of our faith, who may be disposed to donate moneys to foreign missions, for the relige of natives of Interior Africa and unk aown portions of the globe. Before 'hey decide to bestow coin of this realr, on such distant objects, and in such 'shimerical enter-prise of a religious 'sature, we would suggest a brief inspersion of the densety

There are certain papers which make a great display of their Catholicity, and which take upon themselves sometimes to speak ex cathedra, so to speak, but which at the same time have no respect frequenting the parish schools during the

which at the same time have no respect whatever for ecclesiastical authority. Bishops and priests have been handled with as little concideration, even in relig-ious matters, as if they were of no con-sequence whatever. It is possible that priests, and even bishops, may not always act whely, but surely it is not the business of a Catholic journal to call them to account. The Church has within itself ample authority for its proper govern-ment, those things are not committed to before admitting the parts schools during the week, and superintending the catechetical instructions. Next, for an entire year before admitting children to their First Communion, the clergy will explain the establish to the catechism to them once a week, and three catechism to them once a week, such three times a week for at least a month and a half immediately preceding the First Communion. Again, for two years subsequent to that solemn event the children are required to attend the classes of Catechism, that early impres-sions may become lasting, and that the ment, those things are not committed to our care," and even though we see, on think we see some things that might be revealed truths slready committed to memory may be more fully developed and more clearly understood. In the criticized, a conscientious editor would be very slow to take the responsibility of impeaching lawful authouty. No bishop will look to a newspaper for advice in the government of bis diocese and conse-

same spirit, and also because so many of the faithful for various reasons, the faithful for various reasons, are unable to be present at the sermon dur-ing High Mass, the Synod, following the injunction of the Provincial and the Plenary Councils, orders that short instructions, not less than five nor more quently newspaper attacks can never ac complish any good result. Pride and arrogance are usually at the bottom of editorial criticisms of the clergy, and a careful reader can hot fail to discover it, than fifteen minutes, even including the reading of the Gospel and the announce careful reader cas not fail to discover it, but there are a great many people, always inclined to find fault, who read with avidity anything in a Catholic paper dis-respectful to a priest or bishop, and such papers do more injury to religion than a dozen avowedly irreligious publications. ments, be given at all the Masses on Sundays and Holydays. With the same view, the formation of

Parcchial Libraries is also earnestly re-commended, that all may have within commended, that all may neve within easy reach a number of good and solid books of instruction, to be used as occa-sion may require. Private or family read-ing of this kind at suitable times, like the gentle shower which comes to refresh tho parched surface of the earth, will be found to be of streat hence it out advantage. N. Y. Freeman's Journal. At a recent synod held in Philadelphia, marriages in the evening was distinctly disapproved of. The elergy are to intro-duce as soon as possible the landable cua-tom of having persons married at the parcned surface of the earth, will be round to be of great benefit and advantage. Piety is promoted, moreover, by the cultivation of home life and its duties. As the Pastoral Letter of the Plenary Council has dwalt at length on this topic, the sufficient at parent to safer bound Nuptial Mass or at least in the forenoon. Marriages after dark are to be discontin-ued, except with consent of the rector of the church, which must be given only for grave reasons. The Sacrament of Matri-mony is attacked on all sides. More than ever, Catholics need to assert its grandeur and holiness. The giving up of the Nuptial Mass merely to satisfy a caprice of fashion is a bad omen for the happiness of a newly married pair—a happiness which depends so much on what the Italians beautifully call "the smile of God." it will be sufficient at present to refer you to its earnest words of advice and exhorta-tion. The love of home and making ome the centre of innocent recreation home the centre of innocent recreations and family reunions will have the effect of shielding or withdrawing many from the occasions of danger found too often in the saloon, the club, the gambling-table, or in questionable places of amusement. Under this head the Synod notes also the arcidence of theatres-not of all discrim-

God." Colorado Catholio.

avoidance of theatres-not of all discrim-inately, but of such as violate the laws of A professional man of Denver, a Cath-A professional man of Denver, a Cath-olic, in answer to the question why he married a Protestant girl, replied that he could not find a Catholic woman who could fill the position of his wife. Now what was the exalted position which this Instely, but of such as violate the laws of Christian modesty of drinking to excess, the profanation of the Sunday. As a check and safeguard against the last men-toined evil, family attendance at High

A new bell and an altar have lately been added to it. Besides this, it has also been fixed up inside and would do credit to a church that would be in a much larger village than Rocklifte. The first regular High Mass was sung in it on the first Sunday of October. Rev. Fr. Sim-onette, O. M. I., of Mattawa, is our pas-tern Larging Rocklifte. we part see the patient instruction in consistent doctrine is consequently of prime importance, and hence the reverend clergy have the duty not merely of watching over the Sunday Schools of Christian doctrine, but also of tor. Leaving Rockliffe, we next see the bright and neat little chapel at Deux Rivieres. A few years ago the Catholics of this mission were without this much-wanted house of God, but they can now not only boast of having a neat church in which to hear the word of God, but they can boast of having a school, the children of which sing the mass on the second Sunday of every month. The Rev. Father Simonette has charge of this mission also. Leaving Deux Rivieres, we pass Mattawa, and the next mission is at Callander station, on Lake Talon. A new church and presbytery are being erected in this new parish and Rev. Father Gag-non, formerly of Pembroke, has charge of the parish. High masses are sung every Sunday at

their Christian duties those

parish to greater zeal and fidelity.

To the Editor of the Catholic Record.

I take the pleasure of sending you these few items Point Alexander is the first mission above Pembroke. The St. Felix chapel was started by the Rev. Father Corkery, but he had not the pleasure of celebrat-ing mass in it. The late and respected Rev. Dr. Faure was the priest who gave

us our first mass in the new chapel since his time. The Rev. Frs. Meeban, Devine,

the last mentioned mission, but at the others the masses are sung but once a month. Besides masses once a month in the above mentioned missions, masses are celebrated at intervals at Mackey Station, Moores Lake, Bissett's, and Klock's mill.

During July and August the Jubilee lately proclaimed by our Holy Father the Pope was held at these missions, and many were seen during those busy months at the confessional and Holy Table.

Table. I have just been informed that His Lordship Rt. Rev. N. Z Lorrain, our Bishop, has given orders that new chapels are to be erected at Pettewawa and Chalk River in the spring. Collections are being made and concerts being held, the proceeds to an towards the spectrum ds to go towards the erection the proceeds to go towards the erection of said churches. The forty hours' devotion was also held at our missions during the summer

months. The Jubilee mission and forty h The Jubilee mission and forty hours' devotion were also held at Mackey Station, Bissett's, and Klock's mills. Our six school houses, though called public schools, with the exception of one, are being taught by Catholic teachers, as the majority of our school pupils are Catholics.

A word might also be mentioned regarding our schools, but as the reports of them may be seen in our local county of them may be seen in our local county newspaper, I need say no more about them. Hoping you will allow these few lines space in your very valuble paper, I am, Rev. Sir, Yours truly, A CATHOLIC. Upper Ottawa, Nov. 26, 1886.

### Mr. Wm. Taylor.

With regret we record the death of William Taylor, a respected and well known citizen of the town of Cobourg, who died at his residence, King st., on Saturday morning, Oct 30, of cisease of the heart. The deceased was a native of Maryborough, Queen's County, Ire-land; came to this country in 1857 and resided in Cobourg to the time of his death. The funeral took place on Mon-day afternoon at 3 o'clock, and proceeded to the Roman Catholic Church, thence to St. Micheal's cemetery, followed by a With regret we record the death o to the Roman Catholic Church, thence to St. Micheal's cemetery, followed by a long cortege of friends and relatives. The deceased leaves a wife and treatives. The deceased leaves a wife and four chil-dren to mourn his loss. The family bave the heartfelt sympathy of the p-opic in their sad bereavement.

The pastor of the church of St. Bene-The pastor of the church of St. Bene-dict the Moor, for colored Catholics, New York city, the Kev. John E. Burke, has recently bought a four story and basement brick house for \$19,500. The lot is 25x100 feet. The building will be opened as "St. Benedict's Home for Col-ored Catholic Children," and the institu-tion will be in charge of four nuns of the Third Order of St. Dominic, from the Third Order of St. Dominic, from the Convent of Our Lady of the Rosary. We find our true country where we can feel and practise what is good and just.—Lady Herber:.

bronze," which, as stated by Canon Duckworth, protects the tomb of E tward the Confessor, from profane hands. Mr. Punch heartily wishes that the conduct of English Protestants visiting the Catholic churches abroad were anything like of indications and a superscription of the second second were anything like as incidensive and as appropriate to the sacred precincts as was that of the poor benighted Romanists in Westminster Abbey, who, thinking that the best use to which a church could be put was to say prayers in it, knelt and prayed accordingly. If a number of Mohamme-dans, with their turbans on and their sandals cfl, were to kneel down and pray in Cologne Cathedral, or if Mr Me-Chure, the Processant Defence Scoretaries, and all their contributors, were to visit and all their contributors, were to visit St. Peter's at Rome on Gay Fawkes' Day, St. Peter's at home on Gay Fawkes' Day, and there say their private prayers, would the beadles interfere with them, or would the Secretary off the Propaganda complain of the-scandal, and beg that steps should be taken to prevent its repetition ?? After all, the attitude of prayer to a, become working he it what it are in be taken to prevent his repeation in Atter all, the attitude of prayer to a place of worship, be it what it may, is more fitting than talking and laugh-ing loudly, walking atout and using: opera glasses—and all this even during the most solemn public functions—to the great annoyance of the congregation proper, and to the intense scandal of those travelling English who, no mat-ter what their creed, do know how to behave themselves, and who blush for the insolent caddishness of their filebred come-partiots. No; if Dean Funch saw a hun-dred Arrys, Romans, orkun'une of any sort praying in Westminster Abbey, would be interfere? No, bless 'em, certainly not. But if he saw one of them anesking out a pencil to scribble his name ou out a pencil to scribble his name

a monument, or attempting to nick. a bit out: of a shine or of za-tomb, he'd be down upon him then and tomb, he'd be down upon him then and there, and have him up before the near-est police magistrate, charged with "maliciously damaging," and faed heavily for the offence, no matter what his ex-cellent motive might have been for each wanton destruction. And this is what the Dean aud Chapter would do, too; for whether it be a fanatic on one side or the other, law and order must not be set aside in favor of such a rule as "Om ignotum pro Fanatico." - London Purch.

Prophets, voices of the fut ite - Lam-

### Ine Little Comforter.

To give me wise and good advise I have of iriends a score ; But then the trouble ever is, I knew it all before. And when one's breat is full of care, One's plans all in a mrss, The wisest reasoning, I think. Can't make the trouble isse. My Manne's way is just to any. "Oh, pape, don't be sad ; To morrow night Ald then we shall be glad."

Che never is the one to say, "If you had only been More careful and more sensible, this thing had been forescen." She blesses me, Caresces me, And whispers, "Never mind : To-morrow night All will be right, My papa, good and kind."

By pape, good and white." Bome think I have been much to blame; Bome asy, "I toid to us o;" And others sigh. "What can't be helped Must be endured, you know." Of course, if trouble can be helped, Then crying is in vain: But when a wrong will not come right, Why shou'd I not complain? In atways wise; Sine never thins me wrong; I'm atways good-Good as the day is long.

All day I've kept a cheerful face, All day I've kept a cheerful face, Mow I may rest, or I may sigh. Or, if Ilke, completin. My daughter thuks as papa thinks, And in her loving sight I am a clever, prudent man, Who has come all thinks right. Faith so complete, O, It is sweet, When neither vise nor strong; The oetter test Of Sorrow and of Wrong.

then come, my little Comforter, And climb upon my En.e; You rake the world seem possible When things so wrong with me. For you've the wisdom far beyond The teach of any sage. The loving, tender, hopeful trust That best can straignten age. New You'ry You fear; Before to-morrow might Before to-morrow might Will all have fied, And everything be right."

## BEN HUR: OR, THE DAYS OF THE MESSIAH

BOOK FIRST.

CHAPTER IX. -CONTINUED.

Joseph's will was slow, like his mind; s hesitated, but at length replied, "The fer is kird. Whether there be room for he heatlated, but at length replied, "he offer is kird. Whether there be room for is or not in the house, we will go see your people. Let me speak to the gate-keeper myself. I will return quickly." And, putting the leading strap in the stranger's hand, he pushed into the stirring growd.

The keeper sat on a great cedar block outside the gate. Against the wall behind him leaned a jevelin. A dog squatted on the block by his side.

"The peace of Jehovah be with you," and Joseph, at last confronting the keeper. "What you give, may you find again ; and, when found, be it many times muland, when found, be it many times mul-tiplied to you and yours," returned the watchman gravely, though without mov-

"I am a Bathlehemite," said Joseph in his most betiberate way. "Is there not room for"-There is not."

"You may have heard of me-Joseph of Nazareth. This is the house of my fathers. I am of the line of David."

These words held the Nazarene's hope. If they failed him, further appeal was idle, even that of the offer of many sheke's. To be a son of Julah was one thing—in the tribal opinion a great thing ; to be of the house of David was yet another; on the tongue of a Hebrew there could be no higher boast. A thousand another; on the tongue of a Hebrew there could be no higher boast. A thousend years and more rad passed since the boy ish shepherd became the successor of Saul and founded a royal femilie and founded a royal family. Wars, calamities, other kings, and the countless laconically.

"Who are all these people?" asked Joseph, turning to the crowd. "And wby are they here at this time?" "That which doubtless bought yon, Rabbi--he decree of the Cosa?"-the keeper threw an interrogitive glance at the Nazarene, then continued.-"brought most of those who have lodging in the house. Aid yesterday the caravan passing f. om Damascus to Arabia and Lower Egypt arrived. These you see here be long to it-men and camels." Still Joseph persisted. "The court is large," he said. \*

Sill Joseph persisted. "The court is large," he said. " "Yes, but it is haped with cargos...-with bales of si k, and pockets of spice, and goods of every kind." Then for a moment the face of the applicant lost its stolidity; the lustreless, staring eyes dropped. With some warmth he next said, "I do not care for myself, but I have with me my wife, and the night is cold-colder on these heights than in Nextreth. She cannot live in the open air. Is there not room in the town?" "These people"—the keeper waved his hand to the throng before the door--"have all besonght the town, and they report its accommodations all engaged." "Again Joseph studied the ground, say-ing, half to himself, "Sae is so young ! if I made he bed on the hill, the frosts will kill her." lewen.

piles upon the floor are for travellers like yourselves. Take what of them you netd."

Then he spoke to Mary. "Can joi rest here ?" "The place is sanctified," she answered. "I leave you then. Peace be with you all 11 When he was gone, they busied them-selves making the caye habitable.

CHAPTER X. THE RAY FROM HEAVEN. THE RAY FROM HEAVEN. At a certain hour in the stening the shouting and stir of the people in and about the khan ceased; at the same time, every Istaelite, if not already upon his feet, arose, solemnized his face, looked towards Jerusalem, crossed his hands upon his breast, and prayed; for it was the sacred pinth bour, when sacrifices

kill her." Then he spoke to the keeper s.a.". "It may be you knew her parents, Joschim aid Anns, once of Bethlehem, and like myself, of the line of Davil." "Yes, I knew them. They were good people. That was in my youth." This time the keeper's eyes sought the ground in thought. Suddenly he raised his head. "It I cannot make room for you," he said, "I cannot turn you swar. Rabbi. I

said, "I cannot turn you away. Rabbi, I will do the best I can for you. How

will do the best I can for you. How many are of your party?" Joseph reflected, then replied, "My wife and a friet d with his family, from Beth-Degon, a little town over by Jopps; in all, six of us." "Very well. You shall not lie out on the ridge. Bring your people, and haster; for, when the sun goes down behind the mountain, you know the night comes quickly, and it is nearly there now." "I give you the tlessing of the hous-less travelier; that of the scjourner will fol-low."

low." So saying, the Nazarene went back joy-fully to Mary and the Beth Dagonite. In a little while the latter brought up his family, the women mounted on donkeys, family, the women mounted on donkeys. The wife was matronly, the daughters were images of what she must have been in youth; and as they drew nigh the door, the keeper knew them to be of the humble

class. "This is she of whom I spoke," said the

"This is she of whom I spoke," said the Nazarene; "and these are our friends." Mary's veil was raised. "Blue eyes and hair of gold," muttered the steward to himself, seeing but her. "So looked the young kirg when he went to sing before Saul." Then he took the leading strap from Joseph and said to Mary, "Peace be to you, O daughter of David !" Then to the others, "Peace to you all!" Then to Joseph, "Rabbi, follow me. The party were conducted into a wide passage paved with stone, from which they entered the court of the khan. To a stranger the scene would have been curia pair corona along the inte of the sum-mit. The khan was touched luminously, so that those upon the roof saw each other's faces, all filled with wonder. Steadily, through minutes, the ray lingered, and then the wonder changed to awe and fear; the timid trembled; the

"Saw you ever the like ?" asked one, "It seems just over the mountain there I cannot tell what it is, nor did I ever See anything like it," was the answer. "Can it be that a star has burst and fallen?" asked another, his tongue tal entered the court of the khan. To a stranger the scene would have been cari-ous; but they noticed the lewens that yawied datkly upon them from all sides, and the court itself, only to remark how crowded they were. By a lane reserved in the stowage of the cargoes, and thence by a passage similar to the one at the entrance, they emerged into the enclosure entrance, they emerged into the enclosure

entrance, they emerged into the enclosure adjoining the house, and came upon camels, horses, and donkeys, tethered and dozing in close group; among them were the keepers, men of many lands; and they, too, slept or kept silent watch. They went down the slope of the crowded yard slowly, for the duli carriers of the women had wills of their own. At length that , no ! Though all the wood in all

on the west. "We are going to the cave," said Joseph

out in thick, course, sunburnt shocks; their beard covered their threat, and fell is mate down the breast; mantles of the skin of kide and lambs, with the fleece on, wrapped them from neck to knee, leav-ing the arms exposed; broad belts girthed the mole garments to their waists; their sandals were of the coarset quality, from their right shoulders hung aripe contain-ing food and selected stones for slings, with which they were ar.ned; on the ground near each one lay his crook, a symbol of his calling and a weapon of offence. grain and fodder, and earther ware and i household property, occupying the centre to of the chamber. Along the sides were in angers, low enough for sheep, and built of stones laid in cement. There were no stalls or partitions of any kind. Dust and cheff yellowed the floor, filled all the cre vices and hollows, and thickened the spider webs, which dropped from the ceiling like bits of dirty finen; otherwise the place was cleanly, and, to appearance, as comfortable as any of the stoked le wens of the khan proper. In fact, a cave was the model and first suggestion of the lewen.

ffer ce. Such were the shepherds of Judea ! In appearance, rough and savage as the gaunt dogs sitting with them around the blszs; in fact, simple minded, tender hearted; effects due, in part, to the primitive lite they led, but chi fly to their constant care of things lovable and helpl.ss. "Come in !" said the guide. "These

unison :

earth peace, good will towards men !'

surred, and spread slowly and majestically, on their upper side white as snow, in the shadow van-thated, like mother of pearl; when they were expanded many cubit; beyond his stature, he rose lightly, and, without effort, floated out of view, taking the light up with him. Long aftor he was gone, down from the sky fell the refrain in measure mellowed by distance, "Glory to God in the highest, and on earth peace, goodwill towards men."

of things lovable and helplas. They rested and talked; and their talk was all ab ut their flocks, a dull theme to the world, yet a theme which was all the world to them. If in narrative they d welt lor g upon affairs of trifling moment; if one of them omitted nothing of detail in recounting the loss of a lamb, the relation between him and the unfortunate should be remembered; at birth it became his charge, his to keep all its days, to help over the floods, to carry down the hollows, to name and train; it was to be his com-panion, his object of thought and interest, the subject of his will; it was to enliven and share his wanderings; in its defence he might be called on to face the lion or robber-to die. peace, good will towards mea." When the shepherds came fully to their senses, they stared at each other stupidly, until one of them said, "It was Gabriel, the Lord's messenger unto men."

swaldling clothes ?' "And lying in a manger." robber-to die.

"And lying in a marger." The first speaker gazed into the fire thoughtfully, but at length said, like one possessed of a sudden resolve, "There is bat one place in Bethlehem were there are mangers; but one, and that is in the cave near the old khan. Brethren, let us go see this thing which has come to pass The priests and doctors have been a long time looking for the Christ. Now He is born, and the Lord has given us a sign by which to know Him. Let us go up and worship Him." worship Him." "But the flocks ?" "The Lord will take care of them,

us make haste." Then they all arose and left the marah

At a certain hour in the evening the shouting and sir of the people in and about the khan ceased; at the same time, every laadite; if not already upon his feet, srose, solemnized his face, looked to warde Jerusalem, crossed his hands upon his breast, and prayed; for it was the sacred ninth hour, when sacrified and the grame to their knowledge. Of what the world, were trifles to them, if perchance they came to their knowledge. Of what they save of fared in the temple on Moriah, and G. dwas supposed to be there. When the hads of the worshipers fell down, then as crifed out, the kights were put out, and the step in the hands of the worshipers fell down, the people, half asleep.
About midnight some one on the roof cried out, "What light is that in the sky? Awake, brethren, awake and see!" The people, half asleep, sat up and house gad court and enclosure were out at sole and the strest the as the sky. And this was what they saw. A ray of light, beginning sat a height immeasure ably beyond the nearest stars, and drop, ping obliquely to the earth; at its top, a diminishing point; at its base, many furlongs, in width; its sides blending softly with the darkness of the night; its corra along she lace of the soldiery, and the charm of a paration seemed to reat on the nearest stars, and drop, ping obliquely to the earth; at its top, a diminishing point; at its base, many furlongs, in width; its sides blending softly with the darkness of the night; its corra a roseate electrical splendour. The asy paration seemed to reat on the nearest stars, and drop, ping obliquely to the confort. The synap out, at these upon the roof aw each it with greater zest; when the sheliach read the set, once farth all the learning and all the learning and all the learning and all the lear of the sum of the sum of the sum of the town, making a pale corona along the line of the sum filter way with them more of the elder's streng di and they must love Him with illingered, and then the wonder changed in the start and the learning a

found all the learning and all the law of their simple lives—that their Lord was One God, and they must love Him with all their souls. And they loved Him, and such was their wiedom, surpassing that of kings. While they taked, and before the first

watch was over, one by one the the pherds went to sleep, each lying where he had

eat. The night, like most nights of the win "Can it be that a star has burst and fallen?" asked another, his toogue fal teriog. "When a star falls, its light goes out." "I have it !" cried one confidently. "The shepherds have seen a lion, and made fires to keep him from the flocks." "The men next the speaker drew a breath of relief, and said, "Yee, that is it! The flocks were grazing in the valley over there to day." A bj stander dispelled the comfort. "No, no ! Though all the wood in all

"No, no! Though all the wood in all the valleys of Jadah was brought together in one pile and fired, the blsze would not throw a light so strong and high." After that there was silence on the house top, broken but once again while the mystery continued. "Brethren !" exclaimed a Jew of vener and min, soft and white, like the "Brethren !" exclaimed a Jew of vener

the fire, but pansed; a light was breaking around him, soft and white, like the moon's. He waited breathlesly. The light deep ned; things before invisible came to view; he saw the whole field, and all it sheltered. A chill shapper than that of the frosty air—a chill of fear-smote him. He looked up; the stars were gone; the light was dropping as from a window in the sky; as he looked, it became a splendor; then, in terror, he cried : "Awake, awake !" Up sprang the dow and here"

weapons in hand. "Wnat is it ?" they asked in one voice.

"See !" cried the watchman, "the sky is on fire !"

Suddenly the light, of which he seemed have seen, were of unusual size and whitethe centre, turn d rosent and began to tremble; then up, far as the men could see, there was flashing of white wings, and coning and poing of radiant forms, and voices as of a multitude chanting in

have seen, were of numeral size and white-ness, and moved with singular stateliness; the trappings toid of the desert and of long jouneys thereon, and also of ample means in presession of the owners, who sat under the little canopies exactly as they appeared at the rend-zvous beyond the Jobel. Yet it was not the tells or the camels, or their furniture, or the demean-"Glory to God in the highest, and on the Jebs. Yet it was not the tells or the camels, or their furniturs, or the demean-our of the riders, that were so wonderfal; it was the question put by the man who rode foremost of the three. The approach to Jerusalem from the porth is access a plain which disc anoth Not once the praise, but many times. Then the hera draised his eyes as seek-ing approval of one far off; his wings stirred, and spread slowly and maj stically,

DEC. 4. 1898.

The approach to Jerusalem from the north is across a plain which dips south-ward, leaving the Damascus Gate in a vale or hollow. The r.ad is narrow, but deeply cut by long use, and in places difficult on account of the cobbles left loose and dry by the washing of the rains: On either side, however, there stretched, in the old time, rich fields and handsome clive groves, which must, in lururious growth, have been beautiful, especially to travellers fresh from the wastes of the desert. In this road, the three stopped before the party in front of the Tombs. "Good people," said Balthasar, stroking his plaited beard, and bruding from his cot, "is not Jerusalem close by i"

None answered. "Christ the Lord is born; caid he not "Yes," answered the woman into whose arms the child had shrunk. "If the tree Then another recovered his voice, and replied, "That is what he said." "Aud did he not also say, in the city of David, which is our Betblehem yonder. And that we should find Him a babe in "If the trees arms the child had shrunk. "If the trees on yon swell were a little lower, you could see the towers on the market-place." Balthasar gave the Greek and the Hindu a look, then asked: "Where is He that is born King of the

Jews?" The women g z id at each other without reply. "You have not heard of Him?"

"You have not heard of Him?" "No." "Well, tell everybody that we have seen His star in the cast, and are come to worship Him." Thereupon the friends rode on. Of others they asked the same question, with like result. A large company whom they met going to the Grotto of Jeremiah were so astonished by the inquiry and the appear-ance of the travellers, that they turned about and followed them into the city. So much were the three occupied with the idea of their mission that they did not care for the view which presently rose Let

care for the view which presently rose before them in the utmost magnificence: before them in the utmost magnificance: for the village first to receive them on Bezetha; for M zpah and Olivet, over on the r left; for the wall behind the village, with its forty tall and solid towers, super-added partly for strength, partly to gratify the critical taste of the kingly builder; for the same towered wall bending off to the right, with many an angle, and here and there an embattled gate, up to the three great white piles Phase as, Mariamme, and Hippicus; for Zion, tallest of the hills, crowned with marble palaces, and never so beautiful for the glittering ter-races of the temple on Moriah, admittedly one of the wonders of the earth; for the regal mountains rimming the secred city regal mountains rimming the sacred city round about until it seemed in the hollow

round about until it seemed in the hollow of a mighty bowl. They came, at length, to a tower of great height and strength, overlooking the gate which, at that time, answered to the present Damascus Gate, and marked the meeting-place of the three roads from Shechem, Jericho, and Gibeon. A Roman guard kept the passage way. By this time the prople following the camels formed a train sufficient to draw the idlers hanging about the porta'; so that when Balthasar stopped to speak to the sentinel, the three became instantly the centre of a close circle eager to hear all that passed. that passed. "I give you peace," the Egyptian said

"I give you peace," the Egyptian said in a clear voice. The sentinel made no reply. "We have come great distances in search of one who is born King of the Jews. Can you tell us where He is?"

The soldier raised the visor of his hel-met and called loudly. From an apart-ment at the right of the passage an officer

## DEC 4 1888.

The Emigrant's Burial. He stood on the steamer's polay deck, Bowed down by a grief which he might not to bis

Golde

He we

him w words,

not to

blood

finding

resenti

you ca but o

Tetrar

it goo Bapti peopl ting i the Bower down by a give when ne might not check. For by him lay all bereft of life; The shroucless corpse of his faithful wife. Dark swept the Mississippi's tide, While the pall of night came down to hide From the careless gez of strangers near The pale, thin form on the pine plank bler appla minde They had gone from the lordly Shannon's

oped To the grand new world where the free stars

gleam, Heshing a home they might not find, In that hand of their love they let behind. And while the proud, fleet ship would toss The pray from her wings like an albetross Their shouting children sang with give Wild songs of their new born ilterly. and th then, to aro the p

But the mother's blinding tears would come the la of the haunted spring by the hawthorn

gray, ere tairies sang at the close of the day, a while the fierce fever-sure though face i Baptin slow, Quickened her life blood's ebb and flow, With a wasting grief as deep as vain, the pined for her own green land again. one se

No ere they reached the parpas hith, Where the blooming prairie gardens ile, Like plas, grounds by the Goucheau made, Where bright young angels might have While her trembling child anoth the P and th he wo before accord Tetrar

trembling children round her And loosed in her dying face and wept. She closed her sunken, faded eyes, And went away to the peaceful skies. guage he st

for They were far from the churchyard's holy wife." And the unshorn woods before them ness frowned:

And the unshorn woods before them frowned; But vagrant tootsteps would not press The lone grave in the wilderness. So, turning away from his cherished dead, With white and quivering ilps he said. As he pointed towards the virgin sod, "Thi bury her there, in the name of god," the advice more nothin

appoir definit They dug her grave in the forest lone, While the sight winds murmuled a sobbin hideou so stra

White the night white hurming a bosh moan. And the long slant rays of the pale moon-light gloom with spectres bright, Then is jug her low in her slient bed, Though no innersi rite was sung or read, He buried her where wild the deer trod. With a broken preyer in the name of God." that th what was n tenuat ing, n say, "] it is t

O I thou, the dweller in lighted holls, Where joy is echoed from inity walls, Then who has lierced with a trainor's dart, The finance of a trusting trainor's dart, The finance of a trusting train of a train Coulds thou, with an earnest het, Fold thy false sands above here sod And offer a prayer "in the name of God?"

O! cleanse thy dark heart's charnel damp, When, like a fittal funeral lamp. When, like a fittal functal lamp, Lighting thy sin-foul festering corse, Giesmeth the ray of a deep remore ; bere in thy purged soul secure Entomb ber memory high and pure, And with a prayer o'er the spirit sod, Bury her there, 'in the name of God."

(The above beautifully expressive lines are from the pen of D. B. Duffield, E q., of Detroit, Mich. It appears that among the passengers on board the steamer E. W. Ken-dall were some I rish emigrants, and among the number a husband with his wile and children, on their way to Iowa. The mother was brought from the ship to the steamer at New Orleans, and after a few day's liness died. When the kind-hearted Capt. Thomas asked the stricken husband where he would bury ber, he pointed to the shores of the Missouri, and said: "I'll bury her there in the name of God."-C tholic Union and Times. blood these n just as motive was d were Was actuat say in obey, i lead, i thorow they l His pa of God

## HEROD AND JOHN:

BERMON BY REV. BERNARD VAUGHAN, S J The text wastaken from the fourteenth chapter of the Gospel of St. Matthew, and rehearsed the story of the murder of John the Baptist by Antipas Herod, the Tetrach of Galilee, at the request of Her odias' daughter. After some introductory remarks, descriptive of the beauty and importance of the city of Tiberias, on the lake of Genesareth in Palestine, the rev. preacher proceeded to explain how at that is magnificent palece of his own construc-tion in that city, with the wife of his half. brother. Philip, his adultery being m.de more outrageous before God and scandal-ous to the people by a pretended marri-age, which gave to the partner of his sin, the position of queen. While this miser able urprincipled princeling was living in the midst of the eplendid luxuries of his court, and satisfying his passion in a moet constit. SERMON BY REV. BERNARD VAUGHAN, S J court, and satisfying his passion in a most cruelly unjust fashion-having robbed his own half brother of the aff. ctions of his lawfully wedded wife, and turned them to himself-John the Baptist, clothed in a camel's skin, and with a leathern gildle about his loins, with locusts and wild honey for his food, was living in the desert about the Jordon, preaching those two cognate truths-the necessity of prance, and the near approach of the Kingdom of God. These were the two pleasing to God we must first of all ro-cognize that we were sinters and must sin f weak. cognize that we were siners and must bewail our sins, and, moreover, we must be penetrated with the though to f meaness to that day when we should have to give a most minute and exact account of the whole story of our life to the coming King. To the just and holy man, who called him-self "The voice of one crying in a desert," men and women and even children went forth from cities, towns, and villages, ard God gave efficacy to the word of the austere anchorite, who found a ready echo in the hearts of his hearers, so that they confessed their sins with deep contrition, and from his hands received baptism as a mark of their profession of prance and cognize that we wore sinners and must in the lite is of this nearers, so that they confessed their sins with deep contrition, and from his bands received baptism as a mark of their profession of p nance and faith in his mission. "Then," said St. Luke, "there went forth to him all the country of Judea and all the geople of Jerusalem, and all the region about the Jordan, confessing their sins." It must have been a strarge and most wonderful sight to have seen this just and holy man who described himself as the friend of the Bride groom and Our Lord, "Who takest away the sins of the world," standing up his voice in language so clear and strong that it thrilled them through and through. "Ye brood of vipers, who hath showed ye to fie from the wrath to come ? Dring forth fruit worthy of pen-ance." How great and simple, manly and thoy Baptist. He did not wait to reflect how he might please his hearers, but how he should please his God: He knew what lemona he had to drive home into their hearts and, regardless of what the con-sequences might be, he enforced them with all the powers of the rugged elo-quence which he so well knew how to command. God was with him, and God was preparing the hearts of his people, so that the word of the Baptist fell upon good soil which produced a rich harverst of souls. The fame of the Baptist soon reached the ears of Herod, and the ing has the did they suppose could have been his motive in asking a man so wholly opposed

Around the mountain and through the town they passed, and came to the gate of the khan, where there was a man on watch. "What would you have ?" he asked. "We have seen and heard great things to-night," they replied. "Well, we, too, have seen great things, but heard nothing. What did you hear ?" "Let us go down to the cave in the en-closure. that we may be sure: then we closure, that we may be sure; then we will tell you all. Come with us, and see for yourself." "It is a fool's errand." "It is a tool's errand." "No, the Christ is born." "The Christ! How do you know ?" "Let us go and see first." The man laughed scornfully. "The Christ indeed ! How are you to

know Him ?" "He was born this night, and is now

lying in a manger, so we were told; and there is but one place in Bethehem with mangers." "The cave ?" "Yes. Come with us."

They went through the court-yard with-They went through the court-yard with-out notice, all hough there were some up even then talking about the wonderful light. The door of the cavern was open. A lantern was burning within, and they entered unceremoniously. "I give you prace," the watchman said to Joseph and the Bath Dagonite. "Hare are people looking for a caild born this night, whom they are to know by finding him in swaddlug clothes and lying in a

him in swaddlug clothes and lying in a manger. For a moment the face of the stolid

Nazarene was moved; turning away, he said, "The child is here" They were led to one of the mangers, and there the child was. The lantern was

and founded a royal family. Wars calamities, other kings, and the countless obscuring processes of time had, as respects fortune, lowered his decendants to the common Jewish level; the bread they ate came to them of toil never more humble; yet they had the benefit of history sacrete hept, of which genealogy was the first chapter and the last; they could not become unknown; while, wherever they went in Israel, acquaintance drew after it respect amounting to reverence. If this were so in Jerusalem and elses where, certainly one of the sacred line might reasonably rely upon it at the door of the khan of Bethlehem. To say, as Joseph said, "This is the house of the and literally; for it was the very house Ruth ruled as the wile of Boz; the very house in which Jesse and his ten sone David the youngest, were born; the very house in which Jesse and his ten sone David the youngest, were born; the very house in which Jesse and his ten sone David the youngest, were born; the very house in which Jesse and his ten sone David the youngest, were born; the very house in which Jesse and his ten sone David the youngest, were born; the very house in which Jesse and his ten sone David the youngest, were born; the very house in which Jesse and his ten sone David the youngest, were born; the very house in which Jesse and his ten sone David the youngest, were born; the very house in which Jesse and his ten sone David the youngest, were born; the very house in which Jesse and his ten sone David the youngest, were born; the very house in which Jesse and his ten sone David the youngest, were born; the very house in which Jesse and his ten sone David the youngest, were born; the very house in which Jesse and his ten sone ding, and found him; the very house in which Jeremiah, by prayer, rescued the tabylonians. The appeal was not without effect. The keeper of the gate slid down from the cear block, and laying his hand upon his beard, said respecially. "Rabbi I cannie the towas the ubashles from the time of the a thousand yers sog; and in

with caves great and small, some of which had been dwelling places from the time of the Emim and Horites. No more was there offence to them in the fact that the cavern to which they were being taken had been, or was, a stable. They were the descendants of a race of herdsmen, whose flocks habitually shared both their habituals. In keeping welcome to the traveller, but it was more than a thousand years sgo; and in all that time there is no known instance of a good man turned away, save when there was no room to rest him in. If it has been so with the stranger, just cause must the and three daws, set when the tables have who says no to one of the situations and wanderings. In keeping the descendants of a race of herdmen, whore flocks habitually shared both their have who says no to one of the bitations and wanderings. In keeping the descendants, if you care to go with me status or the set of the Bedawin yet shelters his hores, and children alike. So they obeyed his hores, nor in the laweus, no in the sources, nor in the laweus, no in the source are the dwelleth with you care?"
"But now."
"The keeper smiled.
"The keeper smiled."
"If is be the law, can I say to one a long time come, "Go thy way; another is how and narrow, provish is the stanger that dwelleth with you shal love him as theyeel." I anothat the bits of the look was a door, swung on enormous hinger, all the wooden bolt of the look was a door, swung on enormous hinger, all the they kindel a fired dows to the sum of the sour ther pillions. Upon the organized much keeper called out: "Gome in !"
"Yet Joseph held his peace."
"And, if a sides on to the note."
"And, if a sides on to woon would the place belong ! See the many thathave been was but a mask or cover"And, if a sides on to how mould the place belong ! See the many thathave been was but a mask or cover-

able mien, "what we see is the ladder our father Jacob saw in his dream. Blessed be the Lord God of our fathers !"

CHAPTER XI. THE BIRTH OF CHRIST.

THE BIRTH OF CHRIST. A mile and a half, it may be two miles, south east of Bethlehem, there is a plain separated from the town by an interven-ing swell of the mountain. Besides being well sheltered from the north winds, the vale was covered with a growth of syca-more, dwarf oak, and pine trees, while in the glans and ravines adjoining there were thickets of olive and mulberry jall at this season of the year invaluable for the sup-port of sheep, goats, and cattle, of which the wandering flocks consisted. At the side farthest from the town, close under a bluff, there was an extensive marah, or sheepcot, sges old. In some long forgotten foray, the building had been unroofed and almost demolished. The enclosure attached to it remained in-

on fire !" Suddenly the light became intoleratly bight, and they covered their eyes, and dropped upon their knees; then, as their souls shrank with fear, they fell upon their faces blind and fainting, and would have died had not a voice said to them : "Fear not!" been unrocted and almost demostration The enclosure stacked to it remained in-tact, however, and that was of more im-portance to the shepherds who drove their

been unroofed and almost demolished, The enclosure stached to it remained in-tact, however, and that was of more im-portance to the shepherds who drove their charges thither than the house itself. The sometimes a panther or a lion, hungering from the wilderness, leaped boldly in. On a dditional security against the constant a danger, a hedge of the rhamnus had been planted, an invention so successful that sore that great clusters of thorns hard as epikes. The day of the occurrences which occupy the preceding chapters, a number of shepherds, seeking fresh waiks for their flocks, led them up to this plain ; and foor the satting of dogs. When the sun wont down, they led the way to the marad, and the sore statting of dogs. When the sun wont down, they led the way to the marad, and the she calls, and the blows of axes, the barking of dogs. When the sun wont down, they led the way to the marad, and the she calls, and the lowing of cattle, and the string with calls, and the blows of axes, the barking of dogs. When the sun wont down, they led the way to the marad, and the gate, partook of their humble supper, and eat down to rest and talk, leaving one the wath. There were six of these men, omitting the maradiant fail the as sign unto yon," the annunciator said next. "Ye shall find the shal be a sign unto yon," the annunciator said next. "Ye shall find the shal be a sign unto yon," the annunciator said next. "Ye shall find the shal be a sign unto yon," the annunciator said next. "Ye shall find the shal be a sign unto yon," the annunciator said next. "Ye shall find the shal be a sign unto yon," the annunciator said next. "Ye shall find the way the shall be a sign unto yon," the annunciator said next. "Ye shall find

went to Mary, lying near, and put it in her arms. Then the bystanders collected about the two. "It is the Christ!" said a shepherd at last

last. "The Christ !" they all repeated, falling

upon their knees in worship. One of them repeated several times over: "It is the Lord, and His glory is above

"It is the Lord, and His glory is above the earth and heaven." And the simple men, never doubting, kissed the hem of the mother's robe, and with joyful faces departed. In the khan, to all the people aroused and pressing about them, they told their story; and through the town, and all the way back to the marah, they chanted the refrain of the angels, "Glory to God in the highest, and on earth peace, goodwill towards men?" The story went abroad, confirmed by the light so generally seen; and the next Up sprang the digs, and how'ing, ran away. The herds rushed together bewildered. The men clambered to their feet,

The story went abroad, confirmed by the light so generally seen; and the next day, and for days thereafter, the cave was visited by curious crowds, of whom some believed, though the greater part laughed and mocked.

## CHAPTER XU.

THE ARRIVAL OF THE MAGI.

The eleventh day after the birth of the

THE ARRIVAL OF THE MAGI. The eleventh day after the birth of the child in the cave, about mid-afternoon, the three wise men approached Jerusalem by the road from Shechem. After cross-ive Brook Cedron, they met many people, of whom none failed to stop and look after them curiously. Judea was of necessity an international thoroughfare; a narrow ridge, raised, ap-parently, by the pressure of the desert on the east, and the sea on the west, was all she could claim to be; over the ridge, however, nature had stretched the line of trade between the east and the south; and that was her wealth. In other words, the riches of Jerusalem were the toils she levied on passing commerce. No where else, consequently, unless in Rome, was there such constant assem blage of so mary people of so many different nations; in no other city was a stranger less strange to the residents than within her walls and purlieus. And yet these three men excited the wonder of all whom they met on the way to the gates. A child belonging to soma yone more site

excited the wonder of all whom they much on the way to the gates. A child belonging to some women sit-ting by the roadside opposite the Tombs of the Kings saw the party coming; im-mediately it clapped its hands, and cried, "Look, lock! What pretty bells! What big camels!" The bulk were silver; the camels, as we

"What would you?" he asked of Baltha-

sar, speaking in the idiom of the city. And Balthasar answered in the same: "Where is He that is born King of the Jews?"

"Herod?" asked the officer, confounded. "Herod's kingship is from Cæsar; not Herod." "There is no other King of the Jews."

"There is no other King of the Jews," "But we have seen the star of Him we seek, and come to worship Him." The Roman was perplexed. "Go farther," he said at last. "Go far-ther. I am not a Jew. Carry the question to the doctors in the Temple, or to Han-nas the priest, or, better still, to Herod himself. If there be another King of the Jews, he will find Him." Thereupon he made way for the strang-crs, and they passed the gate. But, before entering the narrow street, Balthasar linguet to asy to his friends, "We are sufficiently proclaimed. By midnight the whole city will have heard of us and of our mission. Let us to the khan now." TO BE CONTINUED.

TO BE CONTINUED.

Ayer's Pills are a convenient remedy to Ayers Fins are a convenient remedy to have always at hand. They are sugar-coated, easy to take, sure to b.ing relief and cure. They are effectual in a wide range of diseases, caused by disorders of the stomach and digestive organs.

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tonic and celebrated blood purifier, Mr. R. A. Harrison, Chemist and Drug-gist, Dunnville, Ont., writes: "I can with confidence recommend Northrop & Ly-man's Vegetable Discovery and Dyspeptic Cure for Dyspepaia, Impure Blood, Pim-ples on the Face, Biliouaness and Consti-pation—such cases having come under my personal observation."

There are a number of varieties of corns. Holloway's Corn Cure will re-move any of them. Call on your druggist and get a bottle at once.

23

## DEC 4 1886.

### The Emigrant's Burial.

He stood on the steamer's polay deck, Bowed down by a grief which he might no

Bowto down by a give which he might not check. For by him hay all bereft of life; The shroucless corpase of his faithful wife. Dark awept the Mississippi's tide, While the pall of aight came down to hide From the careless serve of strangers near The pale, thin form on the pine plank bier

They had gone from the lordly Shannon's To the grand new world where the free stars

gleam, Beeking a home they might not find, In that had of their love they let behind. And while the proud, fleet ship would toss The shouting children sang with glee Wild songs of their new born liberty.

But the mother's blinding tears would come

of the haunted spring by the hawthorn Where fairles sang at the close of the day, And while the fierce fever—sure though alow.

slow, Quickened her life blood's ebb and flow, With a westing grief as deep as vain, the pined for her own green land again.

So ere they reached the pampas high, Where the blooming prairie gardens ite, Like pisy-grounds by the Gou head made, Where bright young angels might has strayed.

strayed, While her trembling children round her crept And looked in her dying face and wept. She closed her sunken, faded eyes, And went away to the peaceful skies.

They were far from the churchyard's holy

And the unshorn woods before them frowned; But vagrant housteps would not press The lone grave in the wilderness. So, turning away from his chernshed dead, With white and quivering high he said. As he pointed towards the virgin sod, "Till bury her there, in the name of god,"

They dug her grave in the forest lone, While the sight winds murmuned a sobbing

Moan, And the long slant rays of the pale moon And the long shart leys of the part of the light light Peopled the gloom with spectres bright, Then iaying her low in her silent bed, Though no innersi rite was sung or read, He buried her where wild the deer trod, With a broken prayer in the name of God

O ! thou, the dweller in lighted halls,

Where joy is echeed from folly having. Thou who has jerced with a traitor's dark The inmost care of a trusticg heart, Couldst thou, with an earnest, holy faith, Nuch as that Jrish peasant hath, Fold thy faise sands above her sod And offer a prayer "in the name of God?"

O ! cleanse thy dark heart's charnel damp, When, like a fittul funeral lamp, Lighting thy sin-four festering conse, Girameth the ray of a deep remorase; 's here in thy purged soul secure Entomb her memory high and pure, And with a prayer o'et the spirit sod, Bury her there, 'in the name of God."

(The above beautifully expressive lines are from the pen of D. B. Duffild, E.q., of Detroit, Mich. It sppears that among the passengers on hoard the steamer E. W. Ken-dall were some 1 rish emigrants, and among the number a husband with his wife and children on their way to lows. The mother was brought from the ship to the steamer at New Orienns, and after a few day's liness sted. When the kind-hearted Capt. Thomas saked the stricken husband where he would bury her, he pointed to the shores of the Missouri, and said: "Ull bury her there in the name of G.d."-C tholic Union and Times.

### HEROD AND JOHN:

SERMON BY REV. BERNARD VAUGHAN, S J The text was taken from the fourteenth chapter of the Gospel of St. Matthew, and reheatsed the story of the murder of John the Baptit by Antipas Herod, the especially a sin of injustice, was more heinous in a ruler than in the ruled, and that as a creature of God man had noth-Tetrach of Galilee, at the request of Her-odias' daughter. After some introductory remarks, descriptive of the beauty and importance of the city of Tiberias, on the lake of Genesareth in Palestine, the rev. ing to do with toleration of it Accord-ingly, without any long winded speech by way of preface to his remark, the Baptist told the Tetrarch to his face "It is not preacher proceeded to explain how at that time Herod had been living some years in lawful; nonlicet; it cannot be tolerated. time Herod had been hving some years in a magnificent palace of his own construc-tion in that city, with the wife of his half-brother. Philip, his adultery being made more outrageous before God and scandal-ous to the people by a pretended marri-age, which gave to the partner of his sin, the position of queen. While this misser How did the Tetrarch receive the rebuke Just as might have been expected in one who was not accustomed ever to be ad-monished or thwarted. The words, it was brother. Finity instanticity to be made more outrageous before God and scandal-ous to the people by a pretended marin age, which gave to the partner of his sin, the position of queen. While this miser able urprincipled princeling was living in the midst of the splendid luxuries of his court, and satisfying his passion in a mot was another mob to be considered—the people; the Jews would resent the murder. What was Herod to do? He did what lawfully wedded wife, and turned them to himself—John the Baptist, clothed in a camel's skin, and with a leathern gidle about his loins, with locusts and wild honey for his food, was living in the desert weak minded statesmen do under such weak minded statesmen do under such circumstances, he compromised mat-ters, he put the just and holy man into prison. Accordingly John was hurried off from the Golden House to which he had been invited as a honey for his food, was living in the desert about the Jordon, preaching those two cognate truths—the necessity of prance, and the near approach of the Kingdom of God. These were the two things most wanting to men's minds, then as now, for without them no real amendment of life can take place. To be pleasing to God we must first of all ro-cognize that we were summary and must guest to be flang into a dungeon where for the remainder of his life he should be detained as a criminal. Was John's mis-sion then a failure ? Had he made a mis take in admonishing the Tetrarch of his sin ? Judged from the world's point of view the conduct of the Baptist had been an egregious blunder, an irreparable mis-take, he had shown no small want of cognize that we wore sinners and mu cognize that we wire sinners and must bewail our sins, and, moreover, we must be penetrated with the thought of nearness to that day when we should have to give a most minute and exact account of the whole take, he had shown ho small want of worldly wisdom and prudence. But judged from God's point of view the Baptist had done well; he had done that which conscience had pointed out to him to be the only manly course for him to have adopted. Man's duty was to obey the voice of conscience, to act upon its most minute and exact account of the whole story of our life to the coming King. To the just and holy man, who called him-self "The voice of one crying in a desert," men and women and even children went forth from cities, towns, and villages, as d God gave efficacy to the word of the austere anchorite, who found a ready echo in the hearts of his hearers, so that they confessed their sins with deep contrition, and from his hands received baptism as a mark of their profession of munarce and the voice of conscience, to act upon its practical dictates and then to leave the consequences of such conduct in the hands of God, Who judged the conscience. in the hearts of his hearers, so that they confessed their sins with deep contrition, and from his hands received baptism as a mark of their profession of p nance and faith in his mission. "Then," said St. Luke, "there went forth to him all the country of Judea and all the recoip of Jeruseim, and all the region about the Jordan, confessing their sins." It must have been a strarge and most wonderful sight to have seen this just and holy man who described himself as the friend of the Bridg groom and Our Lord, "Who takest away the sins of the world," standing up in the midat of the motley throng and lifting up his voice in language so clear and through. "Ye brood of vipers, who hath showed ye to fire from the wrath to come? I bring forth fruit world, of this just and holy Baptist. He did not wait to reflect how he might please his hearers, but how he should please his hearers, but how he ahould please his hearers, but how is equences might be, he enforced them with all the powers of the rugged elo-quence which he so well knew how to to command. God was with him, and God. was preparing the heart of his people, oi that the word of the Baptist fell upon good soil which produced as rich harves of souls. The fame of the Baptist soon reached the ears of Herod, and the the ahould please his hearers, but how is a traight was the steading of this people, oi that the word of the Baptist fell upon good soil which produced as rich harves of souls. The fame of the Baptist soon reached the ears of Herod, and the the dameing ghl's request that the head of the Baptist shoe, ' be brought to her in the the aking a man so wholly opposed He knew that the end of man's life upon

to bim in life and manner to come to the Golden House. No doubt Herod thought it good policy to send tue invitation. The Baptist was a man in f vor with the people, and the Tetrarch felt that by let. ting it be known that he thought well of the Baptist he might win popular applause, and pass for being a liberal-minded man. Buides, no doubt, he hoped by patronizing this bold and fear-less preacher he might, if not win his friendship, at any rate purchase his silence, and that was worth much to the king just friendship, at any rate purchase his silence, and that was worth much to the king just then, for he felt sure that were the Baptist to arouse the popular feeling against him, the people, already disgusted with his criminal state of life, night rise up in re-bellion against him, and drive him from the land. The Baptist did accept the invitation sent him ; he was glad to have the opportunity to tell the Tetrarch to his face what he thought about him. The Baptist was not the sort of man to have one set of principles for the desert and another for the court; when he had told the Phanisees, the Sacduces, the publicans and the soldiers so plainly in the desert, loose his passions and commanded that the girl's wish should be forthwith carried the girl's wish should be forthwith carried out. They saw wherever lay the chief difference between these two men, the murdered and murderer, John the Baptist and Antipas Herod. John was a man of high principle who had the courage of his convictions, a man who neither courted the smile nor feared the frown of the world, but did his duty in a manly, straight and simple way. Consequently, when the hour of trial came, and it rosted with him to stand up for justice and to with him to stand up for justice and to rebuke the King for injustice, Gol was rebuke the King for injustice, Goi was with him and gave him the courage to do his duty and thus to merit the second grace of laying down his life in the cause of justice. On the other hand, what were we to think of Antipas Herod ? He was not a man at all, but a tool, the victim of his next, and the second second second second second bis next, and the second secon and the soldiers so plainly in the desert, he would have an opportunity of putting before Herod in his own house. And accordingly, as soon as he came across the Tetrarch ne drew him aside, and in lan-guage that could not be misunderstood he said to him, "It is not lawful for these to have thy brother's wife." Observe the studied geatle-ness and yet the rigid firmness of the admontion. Following his own advice to the publicans, to do nothing more than was appointed them, he does nothing more and nothing less than was appointed him. His duty was clear and and the soldiers so plainly in the desert, his passions, one without any principle of manly conduct, a lover of show and splendor, a superstitious princeling, a miserable coward afraid of his conscience, miserable coward alraid of his conscience, afraid of his passions, afraid of the Bap-tist, afraid of his people, afraid of the courtiers, afraid of his mistress, afraid of his ballet dancer. Well might our Lord when in the hour of flis trial He stood before the wretched index refues to speak one tipele word to appointed him. His duty was clear and definite—to rebuke the Tetrarch for his hideous sin of injustice, and this he did in judge, refuse to speak one single word to him. The more we studied the life and conduct of Antipas Herod, the less diffi so straight and sincere and simple a way that the Tetrarch could not misunderstand what his duty was in the matter. There was no exsggeration of language, no ex-tenuation of circumstances, no brow-beat-ing, no weakness. The Baptist did not culty we had in understanding how he treated Jesus as he did, reckoning Him no Antipas Herod were made of flesh and blood as we were; like us they had each ing, no wearness. The barness to me, or say, "I think, of I fancy it seems to me, or it is thought you should put her away." He went straight to the point, and said to him with a look and a gesture which con-veyed more to the king even than the words, Nonlicit"-"it is not lawful, it is not to be tolerated." No doubt flash and blood whispered to John, "It is no use finding fault when the only realt will be resentment; you had better keep silence if you cannot spprove; you will do no good, but only call forth the anger of the Tetrarch on your own head." Fiesh and blood might, doubtless, have suggested these motives for non interference to John, these motives for non interference to John, just as was their practice to suggest these motives to ourselves. Our interference was demanded when we knew God's laws were being violated. Fortunately John was not the style of man to be actuated by what fight and blood had to say in euch a native\_thete blace was to say in such a matter—their place was to obey, not to dictate, to follow and not to obey, not to dictate, to follow and not to lead, and this lesson they had learned thoroughly by the discipline to which they had been su<sup>1</sup> jected in the desert. His passions he knew well had not the ear of God, but his conscience had. He would be guided by conscience. John was accus-tomed to be guided by the voice of his conscience, and it told him that sin, and cancelly a sin of injustice was more

more and more of a man, till at last his lower nature seemed almost absorbed into his higher, and he became more and more his bigher, and he because more and more of a man, so that the Holy Spirit spoke of Him as "The Angel." Let him be unprin cipled and they, too, might sink as low as Herod; let them be principled and they might rise as high as John. CONFESSION AND RESTITUTION. A vicar of one of the parishes in Paris A vicar of one of the parishes in Paris relates the following incident: 1 frequently met a clerk of the Bank of France, who always saluted me with marked respect and politeness. One day I accosted him, and inquired whether he was acquainted with me, adding, "priests are commonly very poor patrons of banks." "Very true," he remarked; "and yet the best business transaction I ever made was with a priest." "How so?" I asked. "Well, Father, the story can not be told in a minute." "Be so kind as to relate it to me as we continue our walk together." "Certainly;" he replied; "and I do not secret either. In my employment, as you can easily understand, we must guard against distractions. About five years ago I yielded to one that came near france were missing-neither more nor less. Well, I did not close my eyes that frances were missing frances my eyes that less. Well, I did not close my eyes that night. The morrow brought no tidings of the missing money, so I was obliged to confess my delinquency to the cashier. He was very kind, and granted me a month's time to make up the deficit. Fortunately, I held some shares in the bank, but I intended them as a dowry frame daughter, and a resource in my bank, but I intended them as a dowry for my daughter, and a resource in my old age. To lose every thing was really very hard. Three weeks passed by, and, hearing no news of the missing money, I ordered my shares to be sold. "But i have not mentioned my daugh-ther's affliction. Her betrothal with a most estimable young man was nearly concluded; but when his father learned that I was financially ruined. he opposed concluded; but when his father learned that I was financially ruined, he opposed the match. My daughter was both pious and dignified, but her father's penetrat-ing eye could not fail to observe that she was sorely grieved. My wife showed greater courage (as a rule, though they appear weak, women bear trouble with more fortitude than men.) However, though she tried to conceal her sorrow, she went to consult a fortune teller." she went to consult a fortune teller." "Excuse me, did your wife tell you what the mountebank said ?" "The fellow said nothing but nonsence. The only real thing in the whole thing The only real thing in the whole thing was the ten france ice." "I disposed of my shares in the bank; and was going to pay up, when one even-ing a priest entered the office, and asked to speak to me. 'Have you not lost some money?' he inquired. 'Yes,' I replied, trembling nervously; 'on the fifth of last month, between twelve and four o'clock in the afternoon, I lost or rather forgot somewhere, ten banknotes, each a thousand france.' 'Here they are,' said the priest, handing them to me. I threw my arms about the good father's neck, forgetting in my joy the impropriety of the act, and exclaimed : "O sir ! if ever I can render you a ser-vice, command me by night or by day. I will do all in my power for you." "The priest gave me no explanation, and I hesitated to ask any. I compre-hended at once that confession and restitution were at the bottom of the affair. I had my lost money, which was all I desired. Since that time I have felt convinced that none but the ignor-ant can attack the Catholic religion, that priests render great temporal as well as spiritual services, and that the tribunal of penance is very far from being injuri-ous to morals.'-Ave Maria. The constant feeling of being "played was the ten france f

MISSIONARIES IN CHINA.

THE CATHOLIC RECORD.

FACTS OF INTEREST TO CONTRIBUTORS FOREIGN MISSIONS.

A correspondent of Outing, writing from Chee-Foo, has this to say about missionaries in China: At anchor in this beautiful harbor, of the province in this beautiful harbor, of the province in this beautiful harbor, of the province in missionaries in China: At anchor in this beautiful harbor, of the province in which Confucius was born just 2,427 years ago. But a famous Protestant mission at this place interested me on this occasion more than anything relat-ing to the venerable sage. Some time ago, so the story runs, the head of this mission wrote home that he had pur-chased bricks, and had with them built a chapel in which his native converts could hold service. In a postscript to his letter it was stated that "with the few remaining bricks" a humbler abode had been erected for himself. Those that I met made a joke of this by in-forming ne that the house was twice as large and as costly as the chapel. I de-termined to investigate, and so, calling a boat, rowed ashore and started up a long hill to the mission in regard to which this unkind story was told. Chee Foo is quite a summer resort for the European residents of Shanghai, and the men-of war are spt to make a pleasure station of it. There is a sourd constant of the starts. men of war are spt to make a pleasure station of it. There is a small colony of merchants in the town, and between its prominence as a health resort and a trading station, about as agreeable an exile as can be imagined. I found the chapel at last, on a hill commanding an extensive and beautiful view of the water. The only visible furniture in thi water. The only visible furniture in this house of worship was a row of wooden benches. The adjoining house was much larger than the chapel. I commenced inspecting the premises from the out-side who we distant on the outside, when my attention was arrested by a lady who could be none but a mission ary. You can never mistake them. I introduced myself as a stranger desirous of seeing her famous mission, whereupon their lower and higher natures. Antipas Herod followed his lower nature and it she invited me in, gave me tea and c brought him down lower still, till at length his higher nature became the slave of the lower; and higher and lower sank below lower; and hi, her and lower sank below the level of the beasts that perish. Our Lord spoke of him as "that for." John the Baptist, on the contrary, followed the lead of the higher nature and it made bin more and more of a man, till at last bins that she had lived here many years, and that she had lived here many years, and when I expressed my wonder at her for-titude, she admitted that it was a hard life, but that she was sustained by the grace of God. Her salary is about \$1,000, which enables her here in China to live on a scale that would be impossible at here in online to have a monosible at home under  $\$^{10} 000$ . She has an excellent cook at  $\$^{6}$  a month. By the way, she cook at 50 a month. By the way, she pays her teachers, native "converts," the same wages as her cook. She told me she had fifteen pupils. These she calls "converts" She clothes and feeds them, and the cost of doing this for a year is \$400 for the whole lot. All her work about the humas such cardon is work about the house and garden is done by "converts" on a sort of Chris-tian co-operative plan. She employs none that do not become "converts." I asked her whether she had ever known of a Chinaman who had been converted strictly through his spiritual nature. She regretted that she did not recall an instance. It is necessary to beard and clothe your "converts" if you want them to stay converted out here, missionary reports notwithstanding. However, my missionary friend wished me to bear in mind that she never resorted to paying China and the state of the state Chinamen in cash for becoming converts, as, she said, "many missionaries do out here." I came away from this mission somewhat depressed in mind regarding

identical B bless he had taken out the mission the identical B bless he had taken out the week before. And thus the good work went on for months and manths, to the ed fica-tion of the congregation of some Yan kee village and the pecuniary profit of the Chinese convert.

## MAMIE AND FRANK.

TOUCHING EPISODE AT THE FOUNDLING HOSPITAL-SISTER ANTHONY'S GOLDEN JUBILEE OF GOOD WORK IN CINCIN NATI APPROACHING.

From the Cincinnati Commercial Gazetta November 14.

Sister Anthony celebrated the golden jubitee of her vows in religion last year On March 3 next she wil keep the fif-On March 3 next she wil keep the fif-tieth anniversary of her entrance upon a life of charity in Cucionati. She was ill during all the early fall, but lately has been up and about again as blithe and nearly as active as during the days when she earned the subriquet of "The Fiorence Nightingale of our Western Armies." She is making her home at present at the Hospital near the Read-ing road, which was endowed by the late ing road, which was endowed by the late Joseph C. Butler in these words, graven on the hearts of many a poor mother:

Mount Auburn, May 20, 1873.

DEAR SISTER ANTHONY, OF THE SISTERS OF CHARITY, CINCINNAT: -- I send you herewith a conveyance of the property you had purchased beyond Avondale, you had purchased beyond Avondale, and which you told me you wished to devote more especially to the care of the foundings and the poor women soon to be come mothers whom the Good Samari-tan can not always shelter. The combination is a good one, and I have no doubt some of the grateful mothers will share with the little waifs

the only wholesome fountain of food for the new born child, Your purse was too slender and family

of invalids too large to pay for it, and so I send you the deed, subject to the same trusts and conditions as the conveyance of the Good Samaritan Hospital, of which it is to be a branch. That it may be of some service to the poor and afflicted, and soften the burdens of a few wounded hearts for generations, through the self-denying ministrations of your sisterhood,

aenying ministrations of your sisterhood, is the earnest hope of your friend, Joseph C. Butter. P. S.—The deed needs the notary's seal. He had to come to Mr. Peachey's house to get him to sign for my wife. If you accept the trust, send it to me in the morning : I will have it sealed and recorded: I C. B. recorded. J. C. B. Mr. Butler—the readers of a genera-tion ago need not to be reminded of it had previously, in connection with Mr. Lewis Worthington, purchased from the Government and transferred in fee simple to the Sisters of Charity, condi-tioned only that no distinction should be ever made on account of creed, color or race, the magnificent property now the Good Samaritan Hospital. Like his friend and co.giver, Mr. Butler was a non-Catholic, but his phlanthropy knew no prejudices. In his later gift he builded even better than he knew, for at the Foundling Hospital the good Sister whose work and fame inspired, not his benevolence, for that was inborn, but two of the directions which its manifes-tations took, finds such a home in her ever made on account of creed, color of tations took, finds such a home in her age as she would choose this side of heawen; where increasing feebleness does not deprive her of the joy of ministering to those still more helpless, and where she is surrounded by those needful little ones, whom, as she says: "Our dear Lord so loved." Mr. Butler deserved

pocket, and cart around to the mission the | taken a great fondness for Frank, and goes to his cradle every day after break-fast, never leaving it except for meals or

The cradle indicated was near the door. In it sat bolt upright a child who seemed about a year old. Pale and thin was Frank, and with a look that sug-gested that there might be clouds clos-ing in upon the tiny mind such as would make merciful the death whose shedow make merciful the death whose shadows make merciful the death whose shadows seemed to hang over the frail body. The baby's poor little fingers rested upon the rail of the cradle and upon them was caressingly laid the hand of a golden haired girl of not more than three summers who sat in a chair drawn close summers, who sat in a chair drawn close to the boy's bed. Herself strong and pretty and evideotly full minded, the devotion of the "little mother" to Frank would melt most hearts.

"Come, Mamie, the gentleman is going to take Frank with him. May he not have frank. He'll take good care of him," said Sister Anthony. The child hung her head and nestled more closely to the waif. She was evidently accustomed to obelience, but there were tears gathering in the blue eyes, and no one had the courage to test her strange, touching affection further. The visitors withdrew in silence.

The tender light of an Indian summer sunset fell in through the open door upon sunset fell in through the open door upon the two orphans; upon the weak giving of her strength to the feebler; upon the child cherishing the less than a child. The picture had in it something of the won-drous grace and feeling that is born of the genius of a Raphael. Surely there was also in it a holy less on that it does not take a mother's heart to read; surely it will teach wen to remember that there is noness poor that he may not be of comfort at least to a less fortunate being, even, in the words of Christ, "to one of these." L. O'S.

PREQUENT COMMUNION.

L. O'S.

An esteemed and learned pastor, who An estcemed and seried pastor, who strongly advocates frequent and even daily communion, quoting the words of the Council of Trent, writes : "We gather from the Acts of the Apostles that there was a time when the faithful received the Eucharist daily.

This was not a passing custom, confined to a few fervent or privileged individuals. St. Alphonsus L'guori, a Doctor of the Church, speaks about it as follows: St. Alphoneus L'guori, a Doctor of the Church, speaks about it as follows: 'Cassalius states that during the entire of the sixth century the faithful we're accustomed to communicate every day or nearly every day. The same is stated by Cardinal Bins, and may be inferred from St. Augustine, from St. Jerome and from St. Isidore. That such was the ancient custom appears certain from a decree of the Sacred Congregation. decree of the Sacred Congregation, dated June, 1557. In that decree, which was made against a bishop who pro-hibited his subjects generally to com-municate more than three times in the week, the words are used: "Because in ancient times all who were present used to receive the Eucharist after the C mseto receive the Eucharist after the Conse-cration."" (Reply to D. Cyprian). So far St. Anphonsus, The decree here named by the Saint would show that the Church's mind is not altered, and that the frequent communion of the early Christians, could it be revived, would be still dear to her heart. But the Council of Trent tells us this more expression of Trent tells us this more expressly, saying, 'The Holy Synod indeed would desire that in every Mass the faithful assisting should communicate, not only in spiritual affection, but by the sacramental reception of the Eucharist.' (Sess. xxii., chap 6).

"Upon these passages the holy Doctor St. Alphonsus remarks as follows: "The R man Catechism itself, explaining the desire of the Sacred Council of Trent, that all who assist at the Sacrifice of the Mass should communicate, teaches that it is the duty of a parish priest diligently to exhort the faithful not only to the to exhort the faithful not only to the practice of frequent, but even of daily Communion, with the obligation of in-structing them that like the body, the soul also stands in need of daily food. The also stands in need of daily food. The R man Catechism, we may remark, was published by the direction of the Cuncil, and by the authority of the Holy See, as a guide to pastors of souls in their preach-ing. 'I omit to quote authorities from the Holy Fathers, and from spiritual write:s, which are quite to the same effect, since they are to be found in so many back which treat of frequent communbooks which treat of frequent commun-ion. Let it suffice to harn from the Roman Catechism, and from a Decree of R man Catechism, and from a Decree of Innocent XL, that the frequent, and indeed the daily, use of Communion has always been approved by the Church and by all the Fathers, who, as a learned author shows, whenever they have observed the practice of daily Commun-ion cooling down, have done their very best to restance it. And in the third best to restore it. And in the third Synod of Milan, held under St. Charles Borromeo, parish priests were ordered to exhort in their sermons the faithful to this frequency of Communion; and it this frequency of Communion; and it was enjoined upon the Bishops of the pro-vince that they should forbid to preach any who disseminated the opposite doc-trine, and punish them very severly as sowers of scandal, and as men who opposed themselves to the mind of the whole Church. Moreover, in the above-mentioned decree of Innocent X1. the Bishops are commanded to take the strict-Bishops are commanded to take the strict. Bienops are commanded to take the strict-est care that Communion, even daily Communion, be refused to no one, and to strive, as they ought, to nourish this devotion in their subjects.' Prax's Con. fessarii. cap. ix, sec 4, 150."

3

The constant feeling of being "played out" and "used up" can readily be re-moved by using Ayer's Sarasparilis.

of the sufferings endured among the hea-then for the spread of the truth. I was told that millions of benighted souls were told that millions of benighted souls were yearning for the "light," and that we hd but to raise the money and ship off a mis-sionary in order to draw into the Chris-tian fold thousands of lost heathens who spend their lives in sunning themselves under cocoanut trees and worshipping sticks and stones. I was distinctively given to understand that the natives lined the shore of every heathen country, and that the Christian emissary had but to address them in order to win their hearts to himself, and their souls to Christ. The faith in foreign missions I had once enterfaith in foreign missions I had once enter faith in foreign missions i had once enter-tained was certainly not strengthened by this day's experience. This woman evi-dently supposed that she was about her Master's work. She undoubtedly believed Anaster's work. She undoubtedly believed that she was doing good. But for the life of me I could not but think that in this delusion she was as much of a heathen as the benighted creatures around her. While at Pekin I took tes at the American Board's Mission, and met a number of other American missionaries and families. I can pathete the source of th nd families. I can not learn that their labors are very successful. I can not even hear of many bona fide converts, outside of the circles of immediate dependents.

of the circles of immediate dependents. There are so many Protestant sects out here working at cross-purposes that they neutralize each other's influence. Then, agaiu, Protestant missionaries usually have large families to drag about with them, and can not consequently act as freely as the Jesuits do. They rarely stay long enough in the county to make long enough in the country to make themselves familiar with the language or customs of the inhabitants. As active customs of the inhabitants. As active workers, they are babes in arms compared to the Jesuits. I am told of a missionary who spent much money of the church in distributing the gospel to Chinamen. He sent home periodical statements showing that the converts were increasing so rapidly in his neighborhood that he feared lest he should not have Bibles enough for them all. He was assisted in the dis-tributing work by a Chinese "con-vert," who attended to the purchase of the sacred books from the Central Mission and their subsequent distribution. It trans-pired one fine day, however, that this Chinese convert was in the habit of taking these books to his own house, of storing these books to his own house, of storing them there for a few days, and in the meantime of writing an elaborate and touching report on the imeginary journey he had taken into the interior of the coun-

try, in which report he enlarged upon the grateful feelings of those in whose hands he had deposited the blessed gospel. He would then receive more money to buy more Bibles with. This money he would

know it not, indebted that they exist in health, in virtue and in happiness to the results of the noble, unaffected letter which has been quoted, and it is the beautiful belief of the Sisters that the two thousand little graves to which as many sinless little bodies have been carried symbolize as many angels praying for him and others who prevented them -marked for early death even before their birth, as most of them were-from being born in the slums and deprived of the priceless waters of regeneration. It there is anything more touching to the average human heart than a found

ling hospital the writer can not conceive it. A little party who drove out early this month to pay their respects to Sister Anthony were witnesses of a particularly pathetic scene. The good Sister showed from a week to there years in age, Some were playing, some asleep. Some had upon them heavily the hand of inherited disease. Many were strong. A few were beautiful—beautiful even to

the brightest homes, and lacking only the dainty toilets devised by maternal love to be pictures such as enrich so many blessed heartstones. Most of the children came readily for

ward to speak to the callers — came with a confidence that said plainly that they had met with naught but kindness in had met with naught but kindness in their poor lives—came with the tottering step of one year or with the shyness of three. A few too weak to rise, and evi-dently not long for this world, sat still, pleased with any notice. Perhaps no room visited had more of pathos in it than the children's dining hall with its home one of chiltren is dining

hall, with its long rows of eighteen inch high tables and tiny chairs, such as mor fortunate infants have as toys until they "We have had to take their hammocks

"We have had to take their hammocks in from among the trees," said Sister Anthony, "and as our new house has only the foundation up, as you see, we are compelled to put them in every building to prevent crowding. And by the by, I wish some good man would buy those woods next us for the children before the land becomes too high-priced." Here the Sister opened the door of an annexed cottage and discov-ered eight or ten children and a nurse in charge. in charge. "See little Mamie there. She has

### Unsafe.

"I never feel safe to be without Hagyard's Y-llow Oi', for sore throats, colds, swollen glands, &c., it has not failed to give relief, and for my children it is so easy to administer." Mrs. Henry Dobbs, Berridale P. O., O.t.

Do not delay in getting relief for the little folks. Mother Graves' Worm Ex-terminator is a pleasant and sure cure. If you love your child why do you let it suffer when a remedy is so near at hand ; O. Bortle, of Manchester, Ontario Co., N. Y., writes : "I obtained immediate re-lief from the use of Dr. Thomas' Eclectric

Oil. I have had a thma for eleven years. Have been obliged to sit up all night for ten or twelve nights in succession. I can now sleep soundly all night on a feather bed, which I had not been able to do pre-viously to wheathe Oil B

70

## THE CATHOLIC RECORD.

## THE MAIL REBUKED.

## FUELISEED WERKLY AT RICHMOND LONDON, ONTABLO, THOS. COFFEY, M. A., LL.D., EDITOR THOS. COFFEY, PUB. AND PROP.

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Approved by the Bishop of London, and Approved by the Bishop of London, and commanded by the Archbishop of St. Buffuce, the Bishops of Ottawa, Hamilton, Lagnico, and Peterboro, and leading Cath-tic Ulergymen throughout the Dominion. All correspondence addressed to the Pub-ther will receive prompt attention. Arrears must be paid in full before the mer can be stopped.

arrears must be paid in full before the most can be stopped. Fercons writing for a change of address sould invariably send us the name of their

## Catholic Record

## CONDON. SATURDAY. DEC. 4. 1886. THE NEW BISHOP OF PETERBORO'.

The news has come from the Eterna Wity, and gladly will it be received by the widowed church of Peterboro' and the faithful generally of that diocese, that the Very Rev. Father Dowling, Vicar General of the Mail's friends secretly knifed him of the Diocese of Hamilton, and rector of at the polls, but he was, all the same, The Church of the Sacred Heart, Paris, has been appointed Bishop of Peterboro', in succession to the Right Rev. John Francis we refer, now favors the public with his Jamot, of bappy and venerated memory, The grief that filled the hearts of the clergy and faithful of that diocese when the hand of death fell upon its devoted and apostolic chief pastor and robbed the Oburch in this Province of one of its foremost champions, it is impossible to portray. The Holy Father, therefore, auxious to assuage that grief, eager to show his devoted children of Peterboro' and of cerned, the Catholics cannot forget that the Datario generally, his hearty solicitude cry of the Conservative press of the for their wants, his cordial regard for their feelings, and his studied purpose to continue the work of evangelization and salvation in their midst, has made choic. of a successor to the lamented Bishon Jamot, gifted with every mental quality, adorned with every virtue, and honored by such distinction and confidence on the part of Bishops, clergy and people throughout the country, as will ensure hins a fruitful, peaceful and prosperous episcopate. Father Dowling brings, intion. deed, to the episcopal office many high qualities of mind and of heart. Scholarly, profound and eloquent, urbane, kindly and generous-he is also a keen judge of manen and of passing events, cautious in judgment, slow but firm in decision. Father Dowling is politic, considerate and eminently prudent. All his qualifications and exalted merits are crowned, extolled and vivified by a virile and unostentatious piety that invari ably wins respect, unquestionably ensures confidence and must power. fully influences the conduct of takes the solid ground dictated by patriot of public employees of liberal tendenall within the scope of its action. Father i-m and by conscience. The French Dowling, during the many years of his Canadians may rely in this crisis on the pastorate in Paris, has proven bimself a plarly priest. His heart was ever in his years ago, when George Brown, in the ature and in science, the clergy them- former hold up as acts of sublime fall under its complete political control. work, but this work, arduous as it was, Globe, wantonly assiled their religion, to selves-at times-filled the pedagogical courage. Why then teach the children Just as soon as any one of those states or to course duration or to rule did not prevent his fulfilment of his duties of kindly neighborhood to his non-Catholic fellow-citizens, por draw him from that love of learning and of literature which has ever been a markel and distinctive characteristic of the new Bishop of Peterboro. In the delicate and difficult task of Vicar General of the diocese, an honor first conferred on him by the late venerated Bishop Crinnon of Hamilton, who justly prized his worth and esteemed his merits, in the still more arduous and trying position of adminis trator of the diocese of Hamilton during the interregnum consequent upon Bishop Orinnon's death, Father Dowling dis played a sound judgment, a consummate tact and a sacerdotal benignity that raised him to the very highest place in public regard and confidence. Of him it may justly be said that he sought not the mitre, but the mitre has sought him. The call of the Holy Father withdraws him from a happy home, a pious, united and devoted flock, deep in its attachment to its pastor. It calls him to a field of labor and of self denial. It calls him to duties, varied, manifold and trying as man can be summoned to discharge. But Father Dowling's happy and successful past gives promise of a thrice fruitfal future. We pray that God may give him all strength of heart and due length of days, that his pastorate of Peterboro' may be renowned in the history of the Canadian Church. The Catholics of Peterboro' and of all Canada are under a deep debt of gratitude to the Holy Father for his judicious and exceedingly fortunate choice of a successor to the late illustrious Bishop Jamot. This choice will, if such were possible, make Rome and its Pontiff still dearer to Cathoolic Canada, for it gives further proof and more emphatic endorsation of the truth of Peter's undy ir g reign, sung by the sweet Satholic poet of old Erin, the renowned Aubrey de Vere :

L'Interprete, the organ of the France Canadian group in Eastern Ontario, is quished Ontario. This is mere bravado, outspoken in its condemnation of the and can only serve to injure a really good Mail and its efforts to stir up a war of races and of creeds. Our French contemporary, which, we may here incidentally remark, is very cleverly edited, is very indiguant at the Mad's anti-French crusade. The Mail wants no French spoken in Ontario. It is opposed to French chools, French colon'z stion, French

aggrandizement. So long as the French people thought as did the Mail, and helped, by their votes, to keep the loaves and fishes in possession of its friends, the French were a brave, a chivalrous race, useful colonists, first rate citizens. When, owever, the French people made up their minds to do some thinking of their own, and this thinking did not exactly

coincide with the Mail's view, the long pent up hatred of the latter burst forth into columns and pages of abuse, slander and vilification. L'Interprete is a significant witness for

to summon, because its editor, an able speaker and effective writer, was the Mail's candidate for the county of Prescott at the local elections of 1883. True, many views on the situation after the following fashion : "The political events of the last year or two have singularly changed the appearance of things and the current of opinions. For seven years M. Evanturel has upon many occasions, in public, taken opportunity to draw the line of difference to be observed between federal and local politics. As far as local politics are conday, led by the Mail, may be reduced to two words : a bas l'infame, (free translation, "Down with the cursed institution.') This cursed institution is the Mowat ministry, accused of being an instrument in the hands of Archbishop Lynch and the Catholic clergy and of sacrificing everything to the latter. Our good friends, the Orange Tories of the west, have inscribed another article in their political code for the pending elec-We find in the second paragraph of their electoral manifesto, 'The introduction of the Bible, and of the whole Bible, and its compulsory reading in all the Public and High Schools of the Province.' So this is your desire! Well the time has come when we cannot withdraw from an imperious duty of conscience, when the representative of Prescott must be a man in condition to combat this pernicious principle by speech and by vote." Space forbids a longer citation from our contemporary's The more fortunate dealt out learning columns, but we are happy indeed that he support of the Irish Catholics, who are tudes crowded the free Catholic just man, a God-fearing citizen, an exem. prepared to do, as their fathers did thir y schools, wherein eminent men, in liter. of crime and cowardice, and that the

dian friends in publicly declaring that the | certain costume, and offer in God's name | their lives for the good of their fellow. time is coming when they will clasp hands from Montreal to Windsor, over a vanbeings, you proclaim them deprived of the right of teaching, you create disabilities and consequently class privicause. Prudence in speech and writing leges. What, then, becomes of the was never so much a necessity on the amous axiom, "All Frenchmen are equal part of Catholic publicists in Canada, be in the eye of the law ?" Are the mem they French or English speaking, as it is bers of religious congregations excluded at this very moment. We stand in the face of a fierce and unscrupulous foe, and from its beneficial operation ? And if so, what congregations? These very conit is through consideration for each other's gregations which you have yourselves

n the name of public interests, against

published in its columns certain statis-

tics showing the cost of the seculariza-

tion of the schools, not yet completed

in one alone, that of Le Nord. These

figures it declares frightful. It is by

tens of millions that the excess of ex-

penditure of lay over religious schools is

to be estimated. A school master costs

three times as much as a brother, and a

mistress three times as much as a sister.

The day on which the Goblet scheme

taxpavers ?

THE CATHOLIC RECORD.

rights and feelings that we can achieve a recognized, authorized, approved and lasting and complete triumph. declared of public worth and utility. Men and women are they who have ren-THE LAW OF MALEDICTION. dered the country immense service, the

The radical government of France, not instruction in France, and the educators ontent with having banished the religious orders, secularized institutions, suppressed the catechism, proscribed the priest and the crucifix from the school. this law which compromises the national has now resolved to drive forth from the fortunes by its stupid and iniquitous schools the religious, male and, female, provisions. Le Gaulois then proceeds to who have consecrated their lives to edustate that there were, some weeks ago,

cation. Under the heading, "Law of malediction," Le Gaulois says that thus was named in Belgium the law relating to education analogous to that quite re-cently under discussion in the French Chambers, and which is sure of ratification by the majority, for party lines have been tightly drawn on the subject and the mejority is compact. Three hundred and sixty three members approve the measure from beginning to end, and give it their votes at every step of its progress. One hundred and eighty votes are solid against the bill. These two figures represent, on the one hand, all the republicans combined in assaults apon religion, and, on the other, the strength of the conservative batallion defending the sacred soil of religious freedom inch by inch before the cruel invader. In Belgium the debates on the law of malediction, which secularized school and school teachers, were more bitter and exciting than in France. In the former country the bill was passed by but one vote of a major. ity. And in order to escape the humiliation of proclaiming a result at once hateful to his soul as a Christian and a patriot, the president of the Belgian Senate, Prince de Ligne, handed in his resignation. The resistance was, in fact, admirable. The bishops struck the godless schools with interdict, and the Catholic masses, led by the example and the exhortations of their pastors, cheerfully underwent sacrifices, enormous in themselves, in favor of free schools. The government of the radicals, liberal in name only, wasted the public treasure and sunk the municipalities in debt to raise palatial school edifices. But these were deserted. Masters and mistresses spent their time on the thresholds of these buildings vainly swaiting pupils.

to a haudful of little children, offsprings cies. Side by side with those state institutions, the children in multithan by physical force, that faith is the Judge principle of moral force, and that armies without faith are armies beaten before the fight begins. If that day comes, the Brothers and the Sisters will be fully avenged. But that day may come too late to blacken and punish Goblet and Ferry and their associates in the work of iniquity. Wherefore we cease not to protest Le Gaulois then feelingly concludes.

We have the certitude, we have the despairing sentiment, nay, we can feel almost the horrible sensation that the republic with its schools and army laws are burying France alive. No human power can very authors and originators of public prevent us from protesting, nor from bestirring ourselves with every force at our of three quarters of the French nation. command in that corner of the horrible sepulchre to which our unhappy country is We owe it also to ourselves to protest,

THE NEGRO PROBLEM.

In the Catholic World for December. the Rev. Father Slattery discusses the question : "Is the Negro Problem becoming local?" To this query he gives an affirmative answer and lave down his reasons. He declares, of course, that in the eyes of the negro himself, the question of his race is not in any way restricted. He constantly struggles by every medium in reach for many wants real and imaginary. Seven mill ions in numbers, the negroes are determined, and, it might be said, certain, to

shall be in full operation there will be required an extra 80,000,000 tr. for the make their presence felt. After the department of public instruction. whites, however, says Father Slattery, a Where will this money be found ? What local question is the negro problem, new method will be taken to bleed the chiefly affecting the South ; not, indeed, all the former slave States, but only the

We owe it, in fine, says the French ones lying between the Potomac and the The states in question are Virjournal, to ourselves to protest in the gulf. ginia, North and South Carolina, Georname of our country's future against gia, Florida, Alabama, Mississippi, and this infamous law, which must unnerve the defenders of French soil, and pave Louisiana. Of all the blacks of the the way for a new invasion of France. We Union, two thirds live in these states. must either cast to the winds all history, Man for man are they to-day with the whites? Father Slattery shows how the from that of the Maccabees to that of negro movement has for some years the Pontifical army, or admit that the gone on. He writes : "From the census ideal, the certainty of a future life, the belief in God who will recompense heroof 1886, two facts are plain. On the one hand the whites are gradually moving ism and punish iniquity, render armies from, and on the other the negroes are stronger, and make nations invincible. steadily and surely moving into, these The men, therefore, who efface this ideal, this certainty, this belief, rob armies of same states, now known as the 'Black their most powerful, nay, their only Belt.' Two great streams of domestic

mmigration are continually carrying in their courses the white inhabitants of the Northern and Eastern States, as also those of the eight states under consider ation. These streams are divergent one, going to the west, throws off a branch to the south west, while the other. starting from its 'Black Belt,' sends its main stream of whites to the south west and the branch to the West. Independently of these there is another, a black stream, whose waters are ever bearing the dark-hued children of the tropics

life more attractive and where companionship is made genial." The negro population will never make itself felt in proportion to its numbers till one or more of the southern states DEC 4 JAM

Patrick Harte, John Sinclair, Judge Sinclair, Patrick Harte, John Barns, Rev. S. Lyle, J. M. Gibion, M. P. P., Mayor Moor, J. D. Clarke, John Barry, S. Cline, Burlington; R. binson McNeill, J. B. Downie, Waterdown; E. Brett, G. M. Barton, C. D. novan, E. Fur-long, Ald. O'Brien, Police Magistrate Cahull, M. Malone, J. M. Rousseaux; Rev. Fathers Lennon, Brantford;; O Leary, Freelton; Slaven, Oskville; Feeney, Price-ville; M.ddigan, Dundas; Lennon, Elora; Bro. Dominic; Vicar-General Hasaar. Bro. Dominic; Vicar-General Heenan, Rev. Fathers Cosgrove and Craven, St. Patrick's; McCann, Haim and Bergman, St. Mary's.

From these names it will be seen that all classes of the citizens of Hamilton were represented on the occasion and that Mr. McCarthy rendered Ireland's cause inestimable service, by placing her claims lucidly and unanswerably before a Canadian audience of so respresentative a char consigned, that falls to our despairing lot. acter,

## THE MAIL AND THE FRENCH.

The Mail is down on the French. It is prepared to smash the confederation into ts original fragments rather than that the French Canadians should dare think and speak for themselves. The Mail objects not to the expenditure of hundreds of thousands to bring Scandinavians, Germans and Hungarians into Canada, but it views with dread the advance of a French Canadian population into Ontario. Here is its own utterance :

"The French invasion has therefore at "The French invasion has therefore at length assumed a tangible shape. In East-ern and Northern Ontario the habitant is taking possession of the soil, the church aiding him through her diocesan coloniza-tion societies, which obtain an ample supply of fueds by affering spiritual favors to the faithful who subscribe. In Western Ontario there is a large French-Canadian outpost, and in the County of Simcos there is a garrison almost strong Canadian outpost, and in the County of Simcos there is a garrison almost strong enough to control a seat. All these peo-ple are asked to hurl themselves in a solid column sg inst the Mail and its friends with the view of forcing the provincial legislature to give their language and their fabriques an official status here."

This is one of the Mail's many declarations of hostility to the French race, one of its many appeals to sectional hatred and to religious rancor. Its issue of Saturday, Nov. 27th, surpassed all its previous efforts at violence and fanati cism. The No Popery organ then threw off the very last vestige of disguise, declaring this a Protestant country, and boldly affirming that Catholics should just take what they get from the mercy of an intolerant majority. Here are its own words, words that will be burned into the memory of the Catholics of the country forever:

"Canada is not a Catholic State, yet here the Church is allowed the greatest liberty, despite the fact that, were the case reversed, she would, on her own showing, close every Protestant house of worship and every Public school in the land. No and every ratio school in the hand. No one dreams of seeking to deprive her of any portion of the freedom she enjoys here. We grant her of our measure, not of her core. But without doubt we are warranted in refusing to allow her license; southward, where the hot sun makes wall fasted in Fritishig to show her her her as and just so surely she, who would deny us liberty, has no right to complain of our action in this respect We say she has no just claim in any portion of this Dominion to be an Established Church, or to levy tithes, or press, or to control education, or to keep a million and a quarter Canadians in a 'con-dition of twilight,' since no other Church enjoys those privileges here We say, too, that for the same and for other obvious reasons, she has no right in this Province to a law compelling her own that and Protectant farmarer as well be of and Protestant taxpapers as well, whether they desire it or not, to support her Separate schools, which are as much a part of her ecclesiastical organization as the confessional; that she has no right to the confessional; that she has no right to draw money from the public chest for the seventy so called Public schools in Prescott and Russell in which she is teaching an alien language; that she has no right to be specially represented in our Cabinets, or to occupy an exceptional status in her relations with our Governments; and, above all, that she has no right to impose her ideas of education when the administere of above all, that she has no right to impose her ideas of education upon the administrators of our Public Schools, to the maintenance of which neither she nor her flocks are asked to contribute. We desire that she should have the most perfect freedom to worship God in her own fashion; but we protest that she should not be permitted to rule the State; and this is the head and front of our offending."

## E C. 4. 18º6.

the Catholics of Ireland, their claims and their grievances, Burke said:

I voted last se-sion, if a particular vote could be distinguished in unanimity, for an establishment of the Church of Eog the origin

could be distingthe of the Church of Eug land conjointly with the establishment, which was made some years before by act of Parliament, of the Roman Oatholic, in the French conquered country of Can-ada. At the time of making this English ecclesiastical establishment, we did not think it necessary for its sofety to destroy the former Galikcan Church settlement. In our first act we estiled a government altogether mon-archical, or nearly so. In that system, the Canadian Catholics were far from being desnived of the advantages or distir cions, deprived of the advantages or distinctions, of any kind, which they enjoyed under their former monarchy. It is true that their former monarchy. It is true that some people, and amongst them one emin-ent divine, predicted at that time that by and divine, predicted at that time that by this step we should lose our dominions in America. He forefold that the Pope would send his indulg nees hither; that the Canadians would fall in with France the Canacians would hall in which are would declare independence, and draw or force our colonies into the same design. The independence happend according to his prediction: but in directly the The independence happened according to his prediction; but in directly the reverse order. All our Euglish Protest-ant colonies revolted. They joined them, selves to France; and it so happened that Popish Canada was the only place which pre-served its fidelity, the only place in which France got no footing, the only peopled colony their how remains to Great Britain. Vain are all the prognostics taken from ideas and passions, which survive the state of things which gave rise to them. When last year we gave a popular representation last year we gave a popular representation to the same Canada by the choice of the landholders, and an aristocratic represento the same Canada by the choice of the landholders, and an aristocratic represen-tation at the choice of the crown, neither was the choice of the crown nor the elec-tion of the landholders limited by a coa-sideration of religion. We had no dread for the Protestant Church which we set-ted there because we permitted the French tled there, because we permitted the French Catholics in the utmost latitude of the descrip

tion, to be free subjects. Thus pronounced himself the profound statesman and mighty philosopher Edmund Burke. But what weight can his testimony have as compared with the out pourings of the Hughes, the Buntings and the rest of the Black Brigade.

## A FORGER UNMASKED.

The Mail of Thursday, the 25th ult., published an alleged letter of the Rev. Father Coffey, editor of this journal, said that he case of in the to have been generally sent among the Catholic electors of the West Riding of If th Middlesex, during the election campaign on coe of December, 1883. In that election, the world Hon. G. W. Ross, minister of education, worst. was the government candidate for the uncha legislative assembly of Ontario, and was, be our after a contest of unexampled severity, world returned by a large majority. In the of Br exercise of an unquestionable right of beingcitizenship, the Rev. Father Coffey wrote ization one letter, and one letter only, to a friend strive in Strathroy, bearing on that election. A suffer very badly concocted forgery of

this document was on Wed-nesday, Nov. 24th last, handed to Mr. Bunting of the Mail, for publica. Th tion. We are really sorry for the genthe C tleman, chivalrous, high minded and the m generous as he claims to be who cation gave the torgery to the Mail-sorry and t that he has been so very badly duped. absur He had so long tenderly cherished this forge forged letter, determined that with it he child would exterminate somebody, that we vince can pity him in the mortification he and must have telt in perusing the following : Hi

It does hill Cabin brutal po would app Irish peo c iminatio securing

Mail's refu

Mr. Buntin

was based.

into Mr. M

of the c of the peo rights. A and of m rights of and the a ists seems is, in tal simply a

I cannot It is em devil wi is a ve manner of a ho stuffed himself tell yo remarks ten m

seemed thing s asked v conside said, cen

not; it Until th protect only on He tole people places

Onward like a wheel, Whe world rolis blindiy and the nations pant; Pat God upon His Church hath set his seal, Constant and the nations Through all its bertial adamant ther,

ink party differences and combine chair. The public opinion of the country faith and country. was stirred to its undermost depths and

We may here, however, say that such the profound discontent caused by the contributions as the one which appeared in L'Etendard of the 22nd of November and of which the following is an extract. are calculated to arouse general preju dice against the French minority in Ontario :

"We are still far from being on an equal footing with our English fellow. citizens in Ontario; that equality, how-ever, we can secure by means of a little unity and tact. For instance, the two languages ought to be made official in all the municipal councils in which our sec the municipal councils in which our peo-ple have say a third of the councillors; French Canadian lawyers ought to be able to plead in their own tongue in the judicial districts where the majority of the population is French; the ecclesiasfabriques ought to be backed by the law; the Catholic schools should better provided for, &c., &c. Space does not permit me to enumerate all the im portant and urgent reforms needed Vhatever party the French-Canadians famous article seven of M. Ferry-which desire to support, let them return their representatives to the Local House, and a orders, then they laicised education, single Parliament will not elapse until full and entire justice is done us."

Many of the planks in this platform we are prepared to endorse, but some will be opposed to the very death by the entire English speaking population of Ontario We are Home Rulers. We oppose all outside interference with Provincial rights and Provincial autonomy. Just as we would resist to the very utmost the separation of Church and State in Quebec, and the violation of the terms of the Treaty of Paris, just as we would vigorously oppose the abolition of the French laws and institutions in that Province, so we will resist and oppose to the very utmost of our power, as well the introduction of French law into Outario, as the establishment here of that mode of Church paroch ial government peculiar to Lower Canada. This is a British Province, and a British Province it must remain. As emigrante from this Province to Quebec have to follow the laws and policy of that Pro-

name of public justice, in the name even of modern principles, against this banning and proscription of a whole category of vince, so those who come from Quebec to Oatario must remember that they are in citizens. What ! because certain men Ontario and not elsewhere. Nor is anyand women choose to live according

was less odious than the French law. It did not forbid the teaching of catechism. The Belgian liberals did not dare go as far as their French radical brethren and prescribe God from the schools. The men and their wants your theory of law under discussion in the French leg- [indifference ? Is it more useful to have islature is the last halting place of the great republican movement against religious instruction.

With an infernal skill the republic, while making war on God, assailed the very root of religion-the soul of youth. Destroying whatever of standing harvest it could, the republic now seeks to ruin the very germs of future harvests. The radicals commenced by article seven-the ordered the expulsion of the religious

banished the catechism, the priest and the crucifix from the school-room. Nothing now remains for them in their un. happy task but to drive by force from their posts the religious, male and female, devoted to the work of teaching youth. This is the work, the purpose of the new law. It is now almost seven years since the work of infamy was begun-it is just now being brought to completion. We, adds Le Gaulois, who for seven years have struggled and fought against godless education, who heaped articles upon articles, speeches upon speeches, pamphlets upon pamphlets in the course of the contest, we feel it a duty to fire a parting volley in the good cause, before ettling down to wait the hour of retribution that must in good time come. We owe it to ourselves to protest in the

Bartholomew's Day was an event excluoperation of the law of malediction was sively political, and that if the Catholics one of the causes, perchance the princihad not taken time by the forelock, they pal one, of the early return to power of themselves would have been massacred ? the Catholic party. Yet the Belgian Why not proclaim, for example, that Robespierre was a monster, that the

incentive and resource.

orm of religion.

We are accordingly justified in saying

that the law which banishes God from

the school-room raises forces without

courage, because they are without faith.

Do not, then, come to tell us in mock

riousness that the state does not com

bat the idea of God, but merely rests in .

different to every religious theory, leav

ing the child free to chose his own

This is hyprocritical mockery. Why no

then apply the same system to history

for instance? Are the events of history

seen with the same eve by radicals and

by Catholics? Not at all, The history of

this century, for instance is crowded with

events that the latter consider the result.

coup d'état was a deliverance of France. and that Gambetta was a vulgar, ambitious man? Why not apply to these fixed ideas on the 10le of Robespierre and Gambetta in French history than on that of a God in the universe ? No. No. Not to teach God is to deny God. Not to speak of religion to the children is to proscribe religion. But have your own way meantime, since you deny that God and the republic can co exist in France, Proceed in your iniquitous path since you declare that no man can be at the same time a Catholic and a

republican. Hait not in your course, since for you the great work of the republic is the godless school. Rest not in your career, but recollect that the soldiers that will come forth from your schools will, as all history attests, be inferior soldiers. Recollect that your troops without faith and without God, the product of schools barren of the crucifix, can never hold their own against men fighting with faith as s helper and God as a protector. Recollect that the suppression of the belief of a God among soldiers leads to defeat as surely as would the taking of arms from their hands. These are, we know, old truths and old ideas. They may bring a smile to the face of the proud and worthless ragabond who every day breaks a lance or fractures a quill in fighting religion Is it, alas ! necessary that these ideas and these truths receive from coming events a new crowning, a consecration o blood? Must it be that history, which is ever renewing, ever repeating itself, will have again to write in letters of blood this truth, old as the world itself, that thing to be gained by our French Cana. to certain rules and principles, wear a man combats more effectively by moral

arrives at that position, so soon will the radical rather than Catholic viewa? white people move en masse from its Why not tell them, for instance, that St. borders. In control of the eight states mentioned by Father Slattery, the negro had in the republic an influence that the white people, however predominant in numbers or wealth, could not affect to despise. We should think that then American statesmen would have another and a more distasteful as well as unmanageable solid south than that now on their hands. The negro problem, however looked at, gives room for much doubt and misgiving. We trust, at all events, that Father Slattery's best wishes for the evangelization of the blacks in America may be fully realized, and thus all danger of a war of races eliminated.

JUSTIN MCCARTHY IN HAMILTON.

The Times of November 25th gives us an interesting report of Mr. Justin Mc. Carthy's reception and lecture in the

"Ambitious City." We have already given reports of Mr. McCarthy's discourse on the cause of Ireland and will therefore content ourselves with reproducing the introductory of the Times report :

"Long before the hour for commencing "Long before the hour for commencing proceeedings at the Grand Opera House last evening a dense mass of people lined the streets in the neighborhood and crowded around the doors eager to obtain admission to hear Mr. Justin McCarthy plead Ireland's cause. Before the distin-guished and honored Irishman appeared upon the platform the house was prowded upon the platform the house was crowded upon the platform the house was crowded to its utmost capacity by a remarkably representative audience, embracing all classes of citizens, with a sprinkling of ladies. Previous to the address, the orchestra played several selections, led by Mr. J. B. Nelligan and composed of such well-known musical old timers as Messre, Carnelius Donovan, Tom King Chardes Cornelius Donovan, Tom King, Gardner Russell, Robinson and others, who had turned out to do hopor to the distinguished stateeman. As 8 o'clock approached Mr. McCarthy and Rev. Dr. Burns Mr. McCarthy and Rev. Dr. Burns (Chairman) stepped on the platform accompanied by the following gentlemen: Ex Mayor Magill, Messrs. George E. Tuckett, Ald. Cruickshank, Sheriff Mc-Kellar, Robert McKeever, John East-wood, John Proctor, H. Arland, Dr. McMahon, M. P. P., Ald. Mathewa, Ald. Kavanagh, Ed. Tineley, ex Mayor Charlton, M. D. Nelligsvallohn Crevar,

We had always thought that in the eyes of Canadian law, that before the constitution of this country, in virtue of solemn pacts, legislative enactments and Parlia mentary declarations, all men in this Dominion, whatsoever their creed, color,

or condition, were equal, that Canada was neither Protestant nor Catholic, but that here all men were free, unshackled citizens of a confederacy that knew no religious disability and persecuted no man for conscience sake. But we have been, it appears, grossly deceived. The French are an alien race, the Catholic Church an alien church in the land of a Jacques Cartier and a Champlain, the land of a de Laval, a Breboeuf, a Plessis and a Bourget. Our opinion was fortified by what we had read in the pages of the greatest of British statesmen, Edmund Burke. The Mail may object to the value of Mr. Burke's testimony, because he was an Irishman, but the world at large has been too long at the feet of the profoundest thinker since Thomas Aquinas, gathering of his forethought, his wisdom and his research, to prefer a Bunting or even a Farrar to the immortal Burke. Writing in 1792 to Sir Hercules Languishe, on the subject of I, John Francis Coffey, of the city of London, priest, editor of the CATHOLIC RECORD, published in the same city, child their

pay be t declare : That the following letters appeared in the Toronto Mail on Thursday, Nov. law 25 inst. : London, Dec. 9, 1883.

DEAR MR. \_\_\_\_, -I venture to drop you a line in support of Hon. G. W. Ross, the new Minister of Education. Please say a good word for him to all our friends. Subjoined you will find a copy of Arch-

bishop Lynch's letter in his support, which you may read to all in your confidence. JOHN COFFEY, Priest, Editor CATHOLIC RECORD.

It would be a severe blow to the Catho It would be a seven bow down ment that lice to lose the Mowat Government that has done all in its power for us. I hope the Catholics of West Middlesex will see to their own interest and return Mr. Ross.

+ JOHN JOSEPH, Archbishop of Toronto.

Archbishop of Toronto. Toronto, Dec. 5, 1883. That I am not the author of the above letters, or of either one of them. That I had no communication, verbal or otherwise, with any of the Catholic electors of the West Riding of Middlesex, during the electoral contest of December, 1883, in which the Hon. G. W. Ress sought election as Minister of Education, area and excent two.

save and except two. That no letter or letters of mine were sent generally among the Catholic elec-tors of the said riding at that or any

other election her election. That while I am a supporter of the general policy of the Mowat Government there are marked differences of opinion between the Minister of Education between the Minister of Education and myself on educational mat-ters, and that the said Minister has ever, notwithstanding said dif-ferences, candidly expressed his views to me, without any attempt to unduly in-fluence my course as a clergyman, or as a public journalist. JOHN F. COFFEY. Sworn before me, this 26th day of No-yember. 1886. D. REGAN, J. P. vember, 1886. D. REGAN, J. P.

The gentleman to whom we above allude, whom we well know and who knows that we know him, should by this time, in his public career, know that no good cause can be furthered by conspiracy, fraud and forgery.

The Mail refuses, as we expected, to accept Father Coffey's denial, and the London Free Press weakly re-echoes the

## E C. 4, 18º6.

## the Catholics of Ireland, their claims and their grievances, Burke said:

their grievances, Burke said: I voted last session, if a particular vote could be distinguished in unanimity, for an establishment of the Church of Eng land conjointly with the establishment, which was made some years before by act of Parliament, of the Roman Catholic, in the French conquered country of Can-ada. At the time of making this English ecclesiastical establishment, we did not think it necessary for its safety to destroy the former eccessarilical establishment, we due not make it necessary for its safety to destroy the former Galtican Church stillement. In our first act we settled a government altogether mon-archical, or nearly so. In that system, the Canadian Catholics were far from being Canadian Cationics were lat robust deprived of the advantages or distinctions, of any kind, which they enjoyed under their former monarchy. It is true that some people, and amongst them one emin-ent divine, predicted at that time that by this sten we should lose our dominions in this step we should lose our dominions in America. He foretold that the Pope would send his indulg nees hither; that America. The force of the line of line last year we gave a popular representation to the same Canada by the choice of the landholders, and an aristocratic represenlandholders, and an aristocratic represen tation at the choice of the crown, neithe was the choice of the crown nor the elec-tion of the landholders limited by a coa-sideration of religion. We had no dread for the Protestant Church which we settled there, because we permitted the French Catholics in the utmost latitude of the descrip tion, to be free subjects.

Thus pronounced himself the profound statesman and mighty philosopher Edmund Burke. But what weight can his testimony have as compared with the out pourings of the Hughes, the Buntings and the rest of the Black Brigade.

A FORGER UNMASKED.

The Mail of Thursday, the 25th ult. published an alleged letter of the Rev. Father Coffey, editor of this journal, said to have been generally sent among the Catholic electors of the West Riding of Middlesex, during the election campaign of December, 1883. In that election, the Hon. G. W. Ross, minister of education was the government candidate for the legislative assembly of Ontario, and was, after a contest of unexampled severity, returned by a large majority. In the exercise of an unquestionable right of citizenship, the Rev. Father Coffey wrote one letter, and one letter only, to a friend in Strathroy, bearing on that election. A very badly concocted forgery of

this document was on Wed-nesday, Nov. 24th last, handed to Mr. Bunting of the Mail, for publication. We are really sorry for the gentleman, chivalrous, high minded and generous as he claims to be who gave the torgery to the Mail-sorry that he has been so very badly duped. He had so long tenderly cherished this forged letter, determined that with it he would exterminate somebody, that we can pity him in the mortification he

Mail's refusal. We defy either organ or Mr. Bunting or M. Meredith to produce the original letter on which the forgery was based, or to tell how the forgery came into Mr. Meredith's possession.

## COERCION AGAIN.

Mr. Laing writes : It does seem that the Salisbury Churchhill Cabinet has again decided on the brutal policy of coercion. Its purpose would appear to be the driving of the Irish people into acts of violent rec imination with the view of again securing from Parliament a suspension of the constitution and the repression of the people in the exercise of their just rights. Already have liberty of speech and of meeting, two of the most sacred rights of a freeman, been interfered with, and the arrest of several leading Nationalists seems decided on. The government is, in taking this course, pursuing a line of action diametrically opposed to the spirit of the times, and contradictory of the evidence given by its own General Buller, at Kilkenny, before the Royal Commission of Eaquiry into the working

of the land act of 1886, and of which an organ of the Ascendancy faction says : "Gen. Buller's evidence was excess ively mischievous. It will be quoted and the evidence of boycotting, which is imply awfu!, will be thrown in the shade I cannot conceive why he was sent over. It is emotional Englishmen who play the

It is emotional Englishmen who play the devil with this unfortunate country. He is a very nice, unassuming fellow in manner, but he has fallen into the hands of a horde of Fenians and his head is stuffed with nonsense. He fancies humself lord high protector. I cannot tell you how many incautious, crude remarks he made in the course of less than ten, minute's examination. Nabed

ten minute's examination. Nobody seemed to be anxious to prolong it. One thing strack me particularly, he was asked whether the Land league has still considerable hold upon the people. He said, certainly it has, and why should it not; it is the salvation of the people. Until the league arose there was nobcdy to

protect them. There was law, but it wa only on one side; there was no law for them. He told us that in his district he found the people over-rented and miserable and in places even the judicial rents too high; that he himself had to interfere in one ase of hardship and he had no confidence in the administration of the law."

If the government has really decided on coercion, the Irish race all over the world will have to stand prepared for the worst. Moderation, combined with unchangeable determination, must then be our watchword. The interests of the world's civilization are higher than those of Britain's government for the time being-and in the interests of that civilization Irishmen all over the world will out plainly. strive and work with might and main,

One

## A FORGOTTEN FACT.

suffer and perish who may.

The Mail clamors for the exclusion of the Catholics of Ontario from all voice in the management of the public school education of Ontario. Our contemporary, and those who have joined with it in its and those who have joined with it in its absurd cry against the Catholic minority, to all others that which we claim for forget that more than 50,000 Catholic vince, and that hundreds of Catholic boys and guils are pupils of our Provincial and law abiding character is to us, and we telt in perusing the following : High Schools. Are the parents of these should be to all Canadians, a source of

JUST WHAT WE WANT. The Rev. John Laing, of Dundas, wrote letter, setting forth what he termed Protestant grievances, in the Mail of

Thursday, the 25th of November. The latter portion of this letter is the only one with which we feel called upon to deal. "Having thus stated our grievances permit me to indicate how Mr. Mowat" in the first city of the Dominion, the

THE CATHOLIC RECORD.

Government can remove them without having to give place to Messrs. Meredith and company. Two ways seem possible. First, abolish separate schools and estab lish a non-denominational system which knows no man by his religion as Roman Catholic or Protestant, but deals with all Catholic or Protestant, but deals with all with equal band. This plan MI Goldwin Smith has proposed. With all deference to his opinion, I deem this alternative impracticable, although, could it be adopted, I believe it would be best for the country. The other plan is to drive home the wedge and separate Roman Catholic education from Protestant education along the whole line, from primary school to University. It may cost someschool to University. It may cost some-thing to do this, but deliverance from Roman Catholic interference is well worth paying for liberally. Let Mr. Mowat adopt the Quebec system of edu-cation, aboint the office of minister of education, and so remove this all impor-tant matter from the bitterness and untant matter from the bitterness and un-certainty of party strife and political intrigue. Give us a Protestant and a Roman Catholic superintendent, heads of a dual system. Let us have Protestant and Roman Catholic Primary, Inter-mediate, High, Model, Normal, Industrial schools and Protestant and Roman Catholic universities. Let each set of schools have exactly the same privileges, and let neither interfere in any way with the other. Then we shall be able to live in peace, every citizen will have his children religiously and morally in structed as he may see fit, and our his-

tory, science and moral philosophy will not be modified by Roman Catholic in-fluence. If Mr. Mowat is prepared for some such measure so as to secure jus-tice and liberty to Protestants he will have the hearty support of those who approve of his administration in general; but if he refuses to give heed to our com plaint now, trusting to the influence of the Roman Catholic clergy to secure for him the vote of that portion of the com munity, he may be returned to power but he will find himself no longer free and he may be sure that not a few true hearted Liberals will hesitate to support him, if they do not oppose him. question of Roman Catholic encro ment on our liberties is now before the people, and it cannot be laid again till settled, no matter who may be in power. settied, no matter who may be in power. The *Globe* will no longer be able, as it has been doing, to deceive its readers by defending and glorifying everything that favours Romanism, while it abuses and vilifies every man who dares say a word in defence of Protestant liberty. We in defence of Protestant liberty. We have at length succeeded in getting the ear of the public and we mean to speak No Catholic, lay or cleric, has any desire to interfere with non-Catholics in the education of their children. No Catholic has the remotest purpose of

ever curtailing Protestant liberty. We are determined to exercise our own rights, under our free constitution, and woe betide the man that stands in the way of the exercise of our rights. But, ourselves. With our Protestant fellow-

DAVITT IN MONTREAL. The hearty, enthusiastic and over whelmingly generous welcome extended by the wealthy, populous and enlight. ened metropolitan city of Montreal to Michael Davitt, the prince of Irish patriots, has surpassed in genuine sincerity and unspeakable heartiness anything of the kind ever before witnessed

peerless Ville Marie. Montreal has often, indeed, with the lavish hospitality so characteristic of that great city, opened her gates to men of distinction and renown. Men of arms and of letters, statesmen, poets and orators, has she often bade welcome to her plenty and her splendor. But never, in her event. ful history, has she received within her historic bounds a MAN so worthy honor, PATRIOT so worthy enthusiasm, as Michael Davitt, French and Irish-but citizens and freemen all-the people of Montreal turned out in their multitudes to welcome Michael Davitt on Thursday, the 25th ult. The Herald gives us particulars of this momentous demonstration, the echoes of which will be heard in Ireland to gladden that sorrow. stricken land-heard, too, in Britain to amaze its government and its people at the intensity of the Home Rule feeling in America. Mr. Davitt arrived in Montreal via the Central Vermont at 8.30, p. m., Thursday, the 25th. Escorted by a procession of 10,000 strong along streets lined by 50,000 spectators, this illustrious man was at once made feel that Canada is freedom's home, and Montreal, proud mistress of the north, is self-governed Canada's pride and glory.

Among the gentlemen present to welcome Mr. Davitt were Mr. H J Cloran, President of the Montreal Branch of the League; J J Curran, Q C, M P; J S Hall, Jr, M P P; Edward Murphy, President of the St Patrick's T A & B Society; D Barry, President of St Patrick's Society; D Macdonald, President St Bridget's T A & B Society; H Rooney, President St Mary's Catholic Young Men's Society ; A Jones, President Irish Catholic Benefit Society; M Walsh, President St. Vincent de Paul Conference; P F McCattrey, President Catholic Young Men's Society, St Patrick's Parish; E Leduc, President Leo Club; J Coffey, President St. Anthony's Young Men's Society; J D Purcell, president Emerald Snowshoe Club; A Dorion, president Le Canadien Snowshoe Club; J. Reilly, president St. Ann's TA and B Society; M Loughman, President St Ann's Catholic Young Men's Society; A Ouimet, president St. Jean Baptiste Society; G Desaulniers, vice president of the Cercle Ville Marie; M Snea, president Young Irishmen's Interary and Benefit Society; Alderman Prefontaine, M P; A Calper, president Pastime club; M Walsh, President St Vincent de Paul Society; J X Perrault, Judge Desnoyers, W 8 Walker, Louis Perrault and hundreds of others.

The procession, adds the Herald, pro-eded along Notre Dame street west to the strains of

THE WEARING OF THE GREEN." Along McCord street the houses that were not illuminated were the exception. most every window had lights and inscriptions or a Chinese lantern. Ottawa street, which was rext entered, presented a preity sight. It was fairly ableze and ata distance it seemed as if the whole place vas a fire. The street was throng enthusiastic people who cheered wildly. Across the street at every few yards was French, Irish or American flag, a British, French, Irish or American flag, lighted Chinese lanterns and mottoes, and from the tops of the houses arose a shower of fireworks skywards showing a hundred colors. The Ottawa Street School and also the quarters of the Sr. Ann's Catho-lie Young Men were the scenes of the most beautiful displays. Every window was filled with tasteful ornaments, appro-priate inscriptions or portraits of famous Lichner among whom were O'Connell, Irishmen, among whom were O'Connell, Emmet, Parnell and Davitt. The followang were some of the inscriptions:--"The spirit of a nation never dieth." "God Save Ireland," "Long life to Parnell, Ireland's leader," "Honor to Davitt, the Father of the Land Leagne," "Caed Mille persed. Failthe," "Landlordism must go." the platform were 200 children who sang "God save Ireland," as Davitt passed. The effect was extremely beautiful effect was extremely beautiful and interesting. lospector streets added their contribu-tions to the brilliancy of the decorations. The procession now entered Notre Dame street which it followed as far as Papineau square. The cheers of the people, the singing of the snowshoe clubs who surrounded Davitt on all sides, and the street playing of the bands made the march a triumphal one. At Wright's store among the inscriptions was one in French "We thank the French Canadians for their sympathy." The residences of all the Irish and many of the other citizens in this quarter were illuminated, as well as St. Catherine street, which was passed through from the Square to St. Law-rence. Seen from St. Lambert Hill, the through from the signals to the signals that the procession presented a beautiful sight as it came down St. Lawrence street which it completely filled up. On reaching the St. Lawrence Hall the societies opened up, and through their ranks Davitt's carriage was driven to the entrance of the Hall, where the visitor was heartily welcomed by Mr. Henry Hogan, the proprietor, and a large number of leading citizens. A rousing cheer was given him as he entered the ball and made his way to the reception room on the first flat. St. James street in front of the building was brilliantly illuminated by the hundreds of williantly illuminated by the hundreds of torches and jammed up with people. A window was opened and from it Mr. Cloran

Father of the Lund League. (Cheers.) He was the patriotic representative of the great cause of Irish liberty, and if the dear old land was on the eve of obtaining Home Rale it was in great particle to the efforts of Michael Davitt, who had made tative of the efforts of Michael Davitt, who had made such a change possible. (Applause) He had great pleasure in introducing Mr. Davitt, and in doing so feit that the echo of the reception which he would receive would reach Ireland to assure the Irish people that they had friends in Canada. (Lond applause.) people that they (Loud applause.)

MR DAVITT SPEAKS.

Mr. Davitt then came for ward, and was received with tremendous cheering, which lasted several minutes. Mr. Davitt appears to be a man of 40 years of age, about 5 ft. 10 in. in height and of slight build. He is of dark complexion, and with a face that at once reveals his nation-ality. His features are clear cut, and on them are stamped decision and indomit-able energy. He has a bright, clear, dark eye, which takes in all at a glance, and reveals a powerful soul within. His fore-head is high and broad, and on it can be seen traces of the eventful career of the man. His beard is short, full and black, though one can detect in it a grey streak here and there. He spoke in substance as follows :-- CITIZENS OF MONTREAL.-It is impos

sible for me to give expression to the sentiments which I now feel at the sight of the great demonstration which you have just made. Your hearts have spoken and I thank you for your great sympathy Cheers). From the reception you have riven Parnell (applause), Ireland's juditions leader, and others of my country-nen, I expected a cordial and hearty wel-ome at your hands. (Applause) But you have far surpassed my greatest some at your hands. (Appliedse). Due you have far surpassed my greatest expectations. I was not prepared to see the demonstration I have just witnessed. I feel that this grand demonstration is not intended solely for me (crics of "yes,") but for Ireland and its cause. It is equally a demonstration in favor of Home Rule (cheers) the Irish leader (cheers), and the great English Liberal leader (cheers), who are bound to achieve it. (Applause). I fail to find words to express to you my great joy, and I beg of you to believe that your kindness is fully appreciated. I do not stand here as the defender of a beaten cause (loud cries of "no") but as the advocate of a cause which is on the eve of suc-cess. (Tremendous cheering.) The men who have defended it, though often apwho have detended it, though other ap-parently defeated, have arisen stronger than ever to smite those who had struck them. (Applause) The cause of Ireland was that of mankind. (Applause) How shall I express my gratitude to the French-Canadians of Montreal (cheers) for the most hone conference on me. (Applause). great honor conferred on me. (Applause). I accept their sympathy with gratitude. It comes from people who have suffered from oppression and who had the courage to beat down tyranny. (Cheers). They are a nation who have fought for their rights and obtained their liberty; and Ireland was now seeking to obtain hers. (Cheers). I feel honored in the highest (Cheers). I feel honored in the ingress degree at receiving such warm sympathy in a land reddened by the blood of French martyrs who died for justice and human-ity. (Immeuse cheering) I thank you ity. (Immense cheering) I thank you on behalf of the people of Ireland which represent here to night. I thank you for your sympathy for Ireland. (Cheers). The cause of Ireland is more than a local ssue. Ireland is asking for the right manoging her own affairs, and by obtaining her national liberty to gain free access to all the benefits which God has

access to all the benefits which God bas conferred on man. (Tremendous cheer-ing). We are fighting for free land and we sympathise with all who are contending for the same right the world over (cheers). As the French Cauadians we are in perfect sympathy with justice for all and we are working as they did to break down monopoly, tyranny, and oppression (cheers). I only intended saying a few words and I now find out I am making a speech (cheers and "Go on"). I cannot name all societies who have taken part in this atest one made on too clever to live. demonstration, the gre this side of the Atlantic since the Hom Rule measure had been introduce (cheers) and Gladstone had become (cheers) and Gladstone had become a convert to our cause. (Cheers.) The policy of England has been always to divide her opponents. The Irish peo-ple can now look across the channel and see the English people divided among themselves on this very principle of Home Rule. The Irish people are now united closely and are as a people, stronger than ever, (Cheers.) Ireland end united closely and are as a people, stronger than ever. (Cheers.) Ireland may now use England's policy and con-quer while her opponents are divided Mr. Davitt retired amid tremendous cheering, after which the gathering dis-nersed

A GUUD MAN GUAE.

DEATH OF REV. FATHER PREVOST, O. M. L. AT THE HOTEL DIEU. The Montreal Herald of Nov. 29th

conveys us and intelligence : The Rev. Father Prevost, of the Oblate

The Rev. Father Prevost, of the Oblate Order, Superior of the University of Ottawa (St. Joseph's College), died last evening at seven o'clock at the Hotel Dieu. His death will be sincerely regretted by all who knew him, but more especially by Catholics, who held him in great vener-ation. His end was a peaceful one and was not unexpected, as for some days it was announced that he

was not unexpected, at for some days it was announced that he was rapidly sinking. The rev. gentleman intended going to the south some weeks ago for the benefit of his health, but on reaching this city he felt so bad that he went immediately to Hotel Dieu. Daring his stay in t in that institution he received every possible attention. In spite of the skill of his physicians he fell a victim to the disease with which he was afflicted. Father Prevost, though a young man, had attained an eminent position in his Order and it was expected that he would raise still was expected that he would raise and higher. About a year aro he succeeded to the late Very Riv. Father Tabaret as Saperior of the University of Ottawa. During his residence in this city he ministered to the faithful of St.

Peter's Church, by whom he was greatly beloved. He was the venerated chap-lain of the 65th Batt., and last spring he accompanied that gallant corps through the North West campaign and ministhe North West campaign and minis-tered to their spiritual wants. Though in weak health, he underwent all the hardships of the campaign with heroic forfitude and with a de-votion that encouraged the young volunteers to face all toils and dangers. His health was greatly shattered by what he then passed through, and since his re-turn he had not been at all well. The arrangements for his faneral will be decided upon to day. It could not be

decided upon to day. It could not be learned last evening whether he would be buried in Montreal or Ottawa. It is probable that the 65th Battalion will a the obsequies.

The College of Ottawa has, within the brief period of twelve months, been sorely tried. Father Tabaret was suddenly taken from his labors by the cruel hand of a stealthy and unexpected death. And now his successor, the kindly and amiable Father Prevost, goes the way of all flesh. We heartily condole with the Oblate Fathers in their sad loss, and pray that God may strengthen them in the midst of the trials and afflictions which in this world of woe constitute the lot of communities as well as of individuals.

## EDITORIAL NOTES.

MR. DAVITT's reception in Kingston, the enthusiasm with which he was on all sides received, and the generous hospitality he there enjoyed at the hands of our Irish friends, speak volumus for Kingston, one of the dearest spots in all Canada.

MR JUSTIN M'CARTHY, M. P., arrived n London on Wednesday, the 1st, after lecturing in St. Thomas the previous evening. A full report of his reception and lecture will appear in another issue.

THE London Free Press announced on Monday last with a sneer that Mr. Justin McCarthy was a "Roman Catholic," that he had a Sunday or two ago assisted at High Mass in Toronto, and that upon this remarkable occasion Archbishop Lynch preached. The organ of blood and boodle is really clever-marvellously clever-just

5

I, John Francis Coffey, of the city of London, priest, editor of the CATHOLIC RECORD, published in the same city,

That the following letters appeared in the Toronto Mail on Thursday, Nov. 95 inst. :

London, Dec. 9, 1883.

DEAR MR. \_\_\_\_, -I venture to drop you a line in support of Hon. G. W. Ross, the new Minister of Education. Please say a good word for him to all our friends.

Subjoined you will find a copy of Archbishop Lynch's letter in his support, whic you may read to all in your confidence. JOHN COFFEY, Priest, Editor CATHOLIC RECORD.

It would be a severe blow to the Catho-It would be a severe blow to the Catho-lics to lose the Mowat Government that, has done all in its power for us. I hope the Catholics of West Middlesex will see to their second to the second to their own interest and return Mr. Ross. + JOHN JOSEPH, Archbishop of Toronto.

Archbishop of Foronto. Toronto, Dec. 5, 1883. That I am not the author of the above letters, or of either one of them. That I had no communication, verbal or otherwise, with any of the Catholic electors of the West Riding of Middlesex, during the electoral contest of December, 1883, in which the Hon. G. W. Ress sought election as Minister of Education. save and except two. That no letter or letters of mine were

sent generally among the Catholic elec-tors of the said riding at that or any

other election. That while I am a supporter of the general policy of the Mowat Government there are marked differences of opinion between the Minister of Education between the minister of mat-and myself on educational mat-ters, and that the said Minister has ever, notwithstanding said dif-ferences, candidly expressed his views to references, candidity expressed his views to me, without any attempt to unduly in-fluence my course as a clergyman, or as a public journalist. JOHN F. COFFEY. Sworn before me, this 26th day of November, 1886. D. REGAN, J. P.

The gentleman to whom we above allude, whom we well know and who knows that we know him, should by this time, in his public career, know that no

children to have no voice whatsoever in their management? Are Catholics, who pay taxes and send children to school, to be treated as veritable Helots, outside the law and its protection? The absolute malice and total lack of generosity on the part of that discredited, demoralized and disgraced politician, Bunting, of the Marl,

will be seen at a glance from the following figures : TABLE SHOWING THE GROWTH OF THE RE LIGIOUS DENOMINATIONS IN ONTARIO.

TABLE SHOWING RELATIVE PERCENTAGE

Catholics, few as they are in number

are singled out for the Mail's attacks, and menaced with persecution because they exercise, like other citizens, the rights conferred on them by the constitution. That

journal may talk of the Edict of Nantes, and of the massacre of St. Bartholemew. It is pursuing a more cowardly course days, and they far surpassed anything ever known in the line of persecution, from the days of Diocletian to their own. They had the merit of being plain, outspoken, thorough. They wanted to drive if they failed it was not for want of a brutal candor and a savage ferocity. The

Mail is too cowardly to do aught but hint at such measures as the Edict of Nantes, for which the Catholic Church is as responsible as she is for the declaration of American independence.

The end is the trial; the world passes, good cause can be furthered by conspiracy, fraud and forgery. The Mail refuses, as we expected, to accept Father Coffey's denial, and the London Free Press weakly re-echoes the

ride and gratification, we intend to live, the Mail the contrary notwithstanding, in peace and harmony. We believe, however, that this peace and harmony can be best secured by permitting, as Mr. Laing suggests, the Catholic and the non-Catholic portions of our populations full, free and unrestrained control of the education of their children without intervention on the part of either body in the government of the schools of the other. This is the system in Quebec, in Manitoba and the North-West. It is the only fair and equitable system, and the one that must eventually, we believe, prevail in Ontario. We are willing that time should be given to the public mind to be educated to the standard required for its adoption. Herry and haste and excite. ment are not the friends of a good cause. Let, then, the suggestion now made by Mr. Laing and long since formulated by the RECORD, be discussed with care and moderation, and from

such a discussion much good, we believe, must come. AN AMUSING ITEM .-- The London Free. Thinker publishes the following amusing item of news, which is copied by the

New York Truth Seeker, the organ of New than even the Irish persecutors of the penal York infidelity: "Ingersoll district choice cream cheese, which gained the first prize and medal at the Amsterdam exhibition in 1884, is being advertised for sale in London by E. Parker, of 44 St. John street, Smithfield. Ingersoll disthe Catholics "to hell or Connaught," and trict is named atter 'Godless Bob' and is almost entirely populated by free think ers." Our contemporaries are quite astray. Ingersoll district was so named before "Godless Bob" was born. The before "Golless Bob" was opri. The name was derived from Colonel James Ingersoll, who died in August last, a thoroughly Christian gentleman, and a member of the Church of England. The

listrict contains few if any freethinkers.

district contains lew if any freethinkers. Mr. T. D. Millar, the manufacturer of the prize cheese, is a well known Chris-tian gentleman, a Presbyterian. He is at present in London, Eng., attending the Colonel Exhibition, where also he has gained high honors for his magnificent cheese manufacturers.

ADDRESSED THE CROWD, ADDRESSED THE CELEBRATE of the stating that it was his great privilege to introduce to them the celebrated Irishman whom they all loved and respected as the

Such was Montreal's greeting to Michael Davitt, a greeting worthy the first city of British America, and well deserved by the patriot it honored. Canada is solid in sympathy with Ireland. The French Canadians of Montreal showed, on this occasion, such hearty good will, such earnest enthusiasm, in behalf of the cause of Irish freedom, personified in Michael Davitt, that they personified in Michael Davitt, that they may rest assured of one thing, viz., that if ever Canada should see the evil day for which the Toronto Mail is now work-ing and striving and plotting, the day when the Orange fanatics of Ontario or elsewhere make war on them or their rights, Irish Catholic arms will be at hand in thousands to strike stalwart blows for, Canadian freedom and Cana-dian equality. Not even from Russell dian equality. Not even from Russell and Prescott in Ontario, from which the Mail is first anxious to drive the French, will that dastard organ or its satellites, so long as Irish Catholics live in this land, be suffered to remove the French Canadian population. The Irish and the French are in Canada to stay—as their welcome to Davitt incontestibly proves.

In diocese of St. Paul, Minn., there are 199 churches and 55 stations, attended by 158 priests. The converts last year were 228, and the Catholic births 7,281. The whole number of births in this attrict for whole number of births in this district of 1885 was 28,940. There are seventy five Catholics schools and nine academies, which give instruction to over 12,000

Mr. Charles Dawson on the Apathy of the Working Classes

Last week the second of a series of lec-

Last week the second of a series of lec-tures on Architecture was delivered by Mr. George Coffey, Barrister at Law, to the members of the Workingmen's Gub, Wellington quay. Mr. Charles Dawson occupied the chair. On the motion of Mr. Simmons, sec-onded by Mr. Austin, a vote of thanks was proposed to the lecturer. The Chairman, in putting the vote to the meeting, referred to Mr. Coffey's allu-sions to the architecture of the monastic institutions of the middle ages, and said the monks of old, when chaos, revolution, and demoralization were abroad, showed —and it was a lesson the workingmen of Dablin should take to heart—that no matter how acute their intellects might be, no matter how profound their Chris-tian knowledge or religious fervour, they be, no matter now profound their Chris-tian knowledge or religious fervour, they could design the arch, and lay the stones, and plough the field, and perform any honest labor. At the same time they could turn to literature and learning, and in their musuit while away their benefit themselves and to benefit the city and the country, and one of the means through which they could exercise that power was the Workingmen's Club, Until the working people attended such lectures as that which had been delivered by Mr, Coffey in thousands, instead of in dozens, they would never be able to make the effort it was their duty to make in their own advancement (hear, hear).-Dublin

A Catholic college has been established at Salt Lake City and is named, after the great Irish missionary college, "All Hallows."

The English Protestants are making a great hubbub about the visits of Catholica to the tomb of St. Edward the Confessor in Westminster Abbey.

own advancement (hear, hear).--Dubin Freeman's Journal.

NEWS FROM IRELAND.

Dublin. The Protestant Archbishop of Dublin, The Protestant Archbishop of Dublin, The Protestant Archbishop of Dublin, The Prunkets, has been desperately trying to outrival his predecessor, Dr. Whately, to outrival his predecessor, Dr. Whately, to whistestantiated in a visitation of the Plunkets maintained by England. The truth —the to say the truth according to Plunket—was that Ireland governed her-funkets and base foreithed that position and would have forfeited that position the decendants of the native Irish, and all bishmen friendly to native submeny, the true aboriginal Irishmen, them, are the schorencuezy, Oracy Castle hacks, and Wicklew. Wicklew. The true .

Wicklow.

Wicklew. Bally more Eustace parish, which stands in both Kildare and Wicklow, has become particularly notorious as a regular recruit-ing ground for Catholic Orange emer-gencymen. Not alone was the famous "Black Farm" of Michael Davitt worked by Bally more men, tu Mr. Bernard Eunis's farm at Rhode is now occupied by men from the same locality, Any person visiting Rhode ca: witness an extraordin-ary spectacle—nothing more or less than one of the famous "Shirk" Molana, of Blakes town, enerking along the streets of that village, with two members of the R.I. C. following dutifully at his heels. Nolam now promenades alone, as his bridge, lett Mr. Ennis's farm for home, ti is said that Price is a member of the Balkymore Eustace "National" fife and drum band. The degradation of Holly, wood, the county Wicklow portion of Balkymore, is but little inferior to that of the home parish. There the bailiff. struggle. wood, the county within within the partial of the home parish. There the bailiff. grabber of the Marquis of Waterford enjoys not to say complete immunity for his acts, but lives on terms of squality in the "best" society in the parish. In fact the grabber in this once sturdy and thoroughly Nationalist local-ity seems now to be treated as an homored member of society. All this is bad and disgraceful enough, but the neighboring parishes, the mejority of them Nationalists, should resist Horn-ridge-Mr. Ennis's exterminator-in his eviction campaign, by paying enormous rents for his grass lands, is something even worse. Kuch a state of affairs is a diabonor to the noble and patriotic counties of Wicklow and Kildare.

## Kildare.

Kildare. The poor people who are swaiting wiction at the hands of Lord Cloncurry this month were thrown into a state of bewide unent on October 29, by the sudden ariival in the locality of Ard clough of strange police and other per-sons unknown to anyone, and presenting the sppearance of officers of the las, the expect at once spread around that the expections were to take place imme-diately. It subsequeally transpired that the atrange company were a recon-noitering party, for they take often a careful survey of the locality. Mr. Jas, Moomey has admitted one family into an unoccupied farmhouse on his holding in Ardelough. Dr. Gowing is supporting some of the distressed families. Fire with of the nine families to be evicted held homes and hand. All had regular employment until Lord Cloncurry inter-tered and dispersed them and their employmert.

## Westmeath.

The Nugent tenantry, before meeting the agent at all, bound themselves to stand to their very moderate demand, and, when their demand was demurred to, they marched off and "held a private

demning the eviction of Mrs. McAulifie, an applicant for outdoor relief, and a copy of the resolution was ordered to be forwarded to the Knight of Kerry, the landlord.

THE BATTLE WE FIGHT. THE BATTLE WE FIGHT. The bandbord. The bandbord police pretection with write to afford police pretection with write to first enquiring into the merits of the sectors. Tipperary. The Bansha, Glen of Aherlow, Killros, and Moresfort tenants of Count Moore have been given, voluntarily, for the third time, by the sgent, Mr. Whittaker, and abatement of 25 per cent. on the half year's rent. Ouly about a fourth of the tenants say the reduction is a tair once considering how the lands are let. They they cleared that they have no possible means of borrowing money at present. Limerick. Mre. Morgen, Old Abbey, has served ther tenants at Bhangoider with writs for the September rent. The tenants, it appears, applied for a reasonable means of borrowing money at present. Limerick. Mre. Morgen, Old Abbey, has served her tenants at Bhangoider with writs for the September rent. The tenants, it appears, applied for a reasonable means of borrowing money at present. Limerick. Mre. Morgen, Old Abbey, has served her tenants at Bhangoider with writs for the September rent. The tenants, it appears, applied for a reasonable would allow no abatement, as the tenants and the local branch of the Lesgue has see determined to resist tuch treatment, and the local branch of the Lesgue has the duction has mach the same thangel a to pay the same determined to resist tuch treatment, and the local branch of the Lesgue thas the duction is and rouge the same of the resonable the sense of the resonable to pay this as last year. It is anticipated a tough struggle will now cnause, as the tenants are determined to resist tuch treatment, and the local branch of the Lesgue the set will dilgence: the spiritual will not turgent to be as well able to pay this as cettermined to resist tuch treatment, and the local branch of the Lesgue the

Mrs. Morgen, Old Abbey, has served her tenants at Shansgolden with writs for the September rent. The tenants, it appears, applied for a reasonable reduction, but the landlady stated she would allow no shatement, as she said they ought to be as well able to pay this as last year. It is anticipated a tough struggle will now ensue, as the tenants are determined to resist such treatment, and the local branch of the Lesgue has effert dhem every sympathy in their struggle.

Waterford. Lord Waterford had the in rudence to go into the Land Court demanding in increase of his mountain tenants' rents. The Land Commissioners have not treated him altogether as the ten-nts would wish, but all the same they have pretty effectively sat upon his lord ship's impertinence. In Daniel McEvoy's case for instance, Lord Waterford demanded £12 a year; the court has given him £5. James Byrne, landlord rent, £7; Commissioners' rent, £12; Commissioners' rent, £4 15s. In fact in nearly all the cases the landlord gets less than half what he tired to make it. **Tyrone.** Tyrone.

Tyrone. London drawing room circles are flui-tered by the intelligence that an Irish lady is going over from the County Tyrone to practice at the Bar. Legal gentlemen regard the situation with candidate for forensic honors, but ladies feel sure that something will come of it. Probably this aspiring young woman proposes to herself to become a convey-sincing barrister and draft documents. But we must wait on events. The lady stockbroker is already an accompliabed fact, and assures her connection. Her near kinsman it was who claimed and made good his claim some moaths ago to the earldom of Mar, long in abeyance. The legal lady, who is the daughter of a gallant gentleman holding her Msjesty's commission, is no more prepared to accept defeat in her undertaking than was her father belore her in his. Balway.

## Galway.

Galway. On November 4, the Most Rev. Dr. Duggan, Bishop of Clonfert, returned to his diocese after a brief vacation. He is quite vigorous, and his attached people received him back amongst them with notable manifestations of their joy and satisfaction. On the Bishop's arrival at Ballinasloe, he was presented with an address by the inhabitants.

# THE BATTLE WE FIGHT. cel of St. Paul's cathedral, with an incel of St. Paul's cathedral, with an in-scription in Latin, engraved on copper, stating that it bolonged to Solomon's temple. This fragment has been in-spected, and it turns out to be one of the volutes of a capital similar in every respect with the complete capital now to be seen at the office of the Palestine Exploration Fund. Professor Hayter Lewis and Mr. R. P. Pullan—the latter gentleman being the author of a large work on Byzantine architecture—agree that the capital dates from about the eighth or ninth century A. D.

THE CATHOLIC RECORD.

In this be found in man nimeelf. He is half brute and half argel, and the brutal con-stantly tends to preponderate, and makes him seek its bighest good in sen-sual indulgence; the spiritual will not, however, be silent in every one, nor at all times in any one. So we find even in darkness and the shadow of death grop-ings evermore after the light of God. The cause of Antichrist, as it may be called, has made wonderful progress within this century. It has gained the high places in governments of nations, in science, art, literature and polite society. It has in many cases, driven the name and idea of God out of school, college and university and is trying hard to over-throw the influence of the Decalogue in court, mart, senate and drawing room. It largely inspires the daily press, and contends hard for the empire of the bus-iness world. It has filled our law courts with divorced couples, our streets with

iness world. It has filled our law courts with divorced couples, our streets with murderous Anarchists, our cities with lost females, and our hospitals with ille-gitimate children. That its ulterior aim is the overthrow of Christianity, and the determine of society as now consti-

MYSTERIES OF LIFE. Cleveland Universe Cleveland Universe. Even good people, with fulness of Christian faith, are sometimes staggered at the success of the unworthy and the adversities which befall the worthy and obedient. Of course it takes but a moment of Of course it takes but a moment of reflection to recall that God's kingdom is not of this earth; that His promises are not of this earth. Dives had every temporal felicity here, yet what believer would prefer the lot of Dives to that of Lazarus ? Still, a present fruition, a thing visible, so strongly appeals to the source that

so strongly appeals to the senses that even believers are sometimes thrown off their guard to exclaim against dispensa-

their guard to exclaim against dispensa-tions so at variance with justice, were Divine justice bounded by time. A father's love may have wrought well. His wisdom, affection and ability to do may well have served his family. The Christian must remember God is his Father, all wise, all tender, all potent. Again, how rash to judge from appear-ances. What do we know of the God-given strength in dire adversity? How conscious right, hope of eternal peace, of perpetual light, illumine the darkest hour?

And who can tell what blight of passion BELL ORGANS

And who can tell what blight of passion or anguish of remorse, what misery, mental or physical, deflours success and turns it to Dead Sea fruitage? Self murder may be the last resort of the millionsire, content may repose within very bare walls. Not that the good are always the earthly victors. Sometimes we see the earthly victors. Sometimes we see the earth victors. Sometimes we see the acme of a success only accentuating the dept of the subsequent fall. Or we find long years of trials passing into a calmly maintained prosperity, where good for-tune combines with clear conscience. There is a lesson to the individual in the survival of right in principle; it ever triumphs to the end. One generation may not witness it, another does. So too the individual passes away; the punishment and the family may survive. Yet when all is told, if even Provi-dence has sent always clouds never sun-shine, some day the skies will clear, once for all, and, thank God, there are count-shore. ESTABLISHED

-IN-

1864.

aby lost females, and our hospitals with ille, it is the overthrow of Christianity, and the second of the second over only able to content the test of the second over only able to content the second over the overthrow of the second over the second over the second the second over the second over the second over the second over the second the second over the s THEE PILLES Purify the Blood, correct all Disorders of the LIVER, STOMACH, KIDNEYS AND BOWELS, They invigorate and restore to health Debilitated Constitutions, and are invaluable in all Complaints incidental to Females of all ages. For Children and the aged they are priceless. THEE OINT TMEND TO Is an infallible remedy for Bad Legs, Bad Breasts, Old Wounds, Sores and Ulcers. It is famous for Gout and Rheumatism. For disorders of the Chest it has no equal. FOR SORE THROATS, BRONCHITIS, COUGHS, Colds, Glandular Swellings and all Skin Diseases it has no rival; and for contracted and stiff joints it acts like a charm.

# Hall's VECETABLE Hair Renewer

DEC. 4 1886.

Hall's Hair Renewer restores gray hair to its original color; makes the scalp white and clean; cures dandruff and humors; prevents the hair from falling out, and renders it soft and brilliant. The editor of the "Ocean Foam," Cape May, writes: "We speak knowingly, when we assert that Hall's Vegetable Sicilian Hair Renewer is the best of its kind. The article is an elegant and cleanly one, with Achewer is the best of its kind. The vigorous growth of new hair." Abel H. article is an elegant and cleanly one, with-out which we think no tollet complete." Thos. D. Jones, Middle Granville, N. Y., writes: "I have used to be both of hairs hair." Abel H.

Hall's Hair Renewer,

Renewer about ten years, with satisfactory results." E. G. Perkins, Oberlin, Ohio, writes: "I consider Hall's Hair Renewer, the best hair preserver in use. I hav nsed it for the past twenty years, and my hair is in as vigorous and healthy a condi-tion as when I was 20 years of age. Not a sign of gray hair to be seen anywhere. Dwight L. Chamberlain, Oakland, Califor-nia, writes: "My hair, which was nearly white, has been restored to its original color and luxuriance by the use of Hall's Hair Renewer, my head, which was quite baid, has been covered with a fine growth of young hair." fine growth of young hair."

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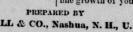
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DEC 4, 1886

FIVE MINUTE SERMONS

FOR EARLY MASSES

By the Paulist Fathers.

Preached in their Charch of St. Paul the Apostle, Fifty ninth Street and Ninth Avenue, New York.

TWENTY-THIRD SUNDAY AFTER PENTECOST.

"Yes, rather blessed are they who hear the Word of God and keep it."-Guspel of the Feast.

These words of Christ have been put

excellent a manner, in a way never observed before or after, that she merited observed before or after, that she merited the incomparable distinction of being the Mother of God. Mary, therefore, not only enjoyed the blessedness that was peculiarly here, but the greater blessedness which is within the reach of all the world. The illustrious Doctor of the Church, St. Augustine, texches the same truth: "The maternity of Mary would have been of no value unless she carried Christ more happily in her heart than in her body. Mary was therefore more blessed in receiving the faith of Christ than in con-ceiving the faith of Christ than in con-ceiving the blessedness which even Mary could not do without ? If not, why not ? Whose fault is it ? Yours or God's ? It is offered to you ; why do you not accept

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it ? To day is the last Sunday of the Chris-tian year, and it is very suitable that you should examine and see how you stand in respect to your eternal destiny. The terms of salvation are few and easy-"hear the word of God and keep it." How many men and women there are who attend Mass and other devotional services reculsive and even some that take next attend Mass and other devotional services regularly, and even some that take part in sodalities, guilds and other pious asso-ciations, who show little or no evidence H of "keeping" the Word of God. They are very ready to "hear" because that costs nothing—no labor of the body, no effort of the will, no arguish of the heart. Such persons like to pass off for good, practical the vill, no arguish of the heart. Such persons like to pass off for good, practical the vill, no arguish of the heart. Such persons like to pass off for good, practical the by the Psalmist, who says "they honor God with their lips while their hearts are far removed from Him." Away with such hypoents ! The Cath-olic Church needs none of it. God and the Church demand that we should be such as we appear in the eyes of our

The boy he chucks the paper 'I would such as we appear in the eyes of our "I would friends. What is wanted in these degen- wait," said friends. What is wanted in these togen wait, said erate days is the practice of solid virtue such as will preserve a man in a state of grace. The saving of our souls is a very to the old y "Anythi by those who are sincere and have a real desire and intention of loving and serving God. It will not do for those people to us a burden which we are not able to as burden which we are not able to carry. He knows what we can do and He is ready in any emergency to help us with His grace. If we are sincere and do all that we ure able to and throw no obstacle in the way of divine grace, we have nothing to fear. Our motto should be, "Work and pray." Bat Jo Bat Jo more. H Smith wa heard from one needi The Workingman's Property. Cardinal Manning. The patrimony of a poor man lies in the strength and dexterity of his hands, and to hinder him from employing this strength and dexterity in what manner he liar "sman is still out panion, thinks proper, without injury to his neighbor, is a plain violation of a most sacred right. I claim for labor the rights AI During week the seen, T. of property. There is no personal property so strictly one's own. The strength and skill that are in a man are as much his own as his life-blood. Tho workingman has been to visitin cwriae his file-blood. The workingman carries his property with him as ready money. He can buy with it and he can sell it. Labor has a right to liberty. I claim for labor the rights of capital. It is capital in the truest sense. Labor has a right not only to freedom, but it has a institutio Her first de Dieu deserted are about scrofulout miserable to be min right to protect itself. Horsford's Acid Phosphate The Que could no AS A NERVINE. BT. F. DE V. HOARD, Concordia, Kan, says: "I have used it personally, and am greatly pleased with its action as a ner-vine."

water, neve And of al coffin there bitter tears

the Feast. These words of Christ have been put forth by non Catholics as an objection to the honor paid to the Blessed Virgin. On what they base their objection is hard for us to see. The meaning of the words themselves is clear and forcible, and it is this: You are perfectly correct in your statement regarding My Mother; she is blessed because her womb was the temple, heaven and throne of the glorious Son of God. But this is a special privilege God. But this is a special privilege granted only to one. No other being can

There is another and higher blessedness

now; won't She no l took the cu was the last her brother

CHILD

"Hand me you ?" "In a min And Mac

pressed aga Harry's han

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another day the river o

which is open to all, one which springs from another source and is more fruitful in its results, which you seem to overlook. You admire a thing which you cannot have, and pay no heed to what is offered

faithful keeping of God's will is greater because the end of it is the eternal enjoy-ment of God in heaven. The mere fact of giving birth to the Son of God would sant to one sant to one and selfish?

of giving birth to the Son of God would not entitie such an one to a life of glory hereafter. What is required for entrance into Paradise is a cateful discharge of the laws of the Creator. But did Our Lady in having the blessed-mess that was connected with the Divine maternity fail to possess the nobler blessedness which the humblest of us can gain? No. It was necessary for her to be a sharer in the common inheritance of man before she should be worthy of a singular dignity. Mary had to keep the Word of God like other mortals, and it was because she had kept it in so excellent a manner, in a way never

never wait of Think of

quarrel, or it one of yo remember bitter word lips? But recall it, to

Of all for smart mann of a certain

impertinen smart boys office of the road. He office betw nine in the

to answer t clear.y and One mo gentleman for the cash "He's ou ing up from "Do you "No." "When w " 'Bout 1 "It's ne haven't W "There's smartly, I

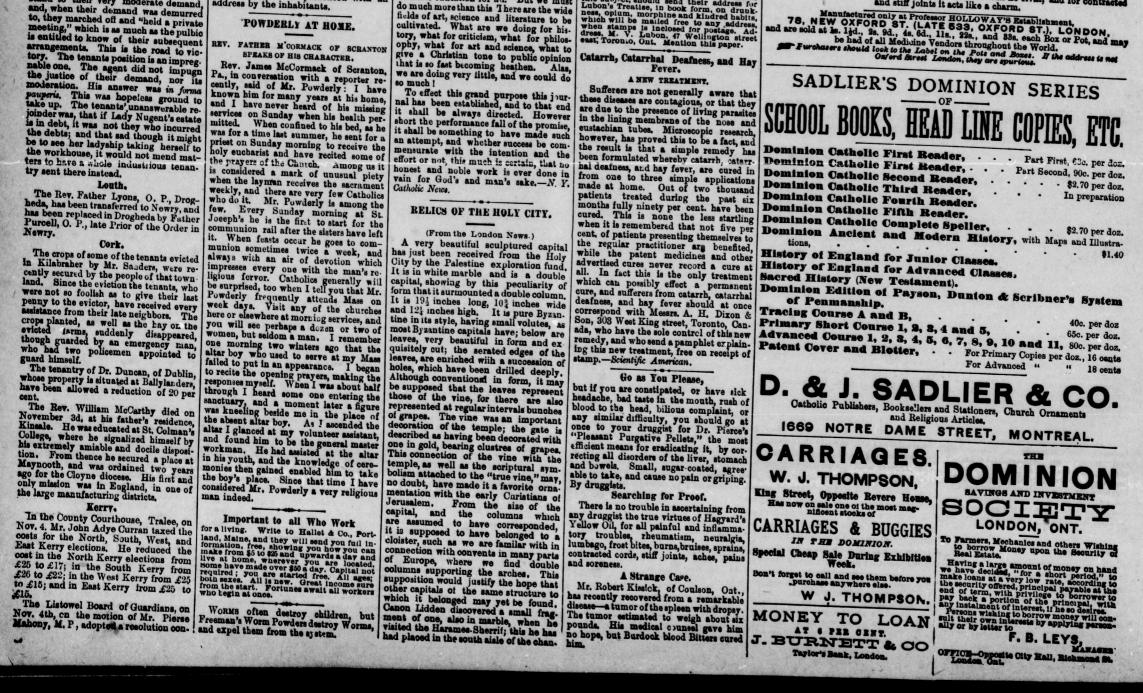
wall. 'Ob, yes man, "Ter here for h "I s'pose hotel."

to, they marched off and "held a private meeting," which is as much as the pulbic is entitled to know of their subsequent arrangements. This is the road to vic-tory. The tenants position is an impreg-mable one. The agent did not impugn the justice of their demand, nor its moderation. His answer was in *forms* pupers. This was hopeless ground to take up. The tenants' unanswerable re-joinder was, that if Lady Nugent's estate is in debt, it was not they who incurred the debts; and that sad though it might be to see her ladyship taking herself to the workhouse, it would not mend mat-tars to have a whole industrious tenan-try sent there instead. Louth.

POWDERLY AT HOME.

REV. FATHER M'CORMACK OF SCRANTON SPEAKS OF HIS CHARACTER.

In this of the interval to prove the second by the second b



vine," Mrs. Barnhart, cor. Pratt and Broadway, bas been a sufferer for twelve years through rheumatism, and has tried every remedy she could hear of, but received no benefit, until she tried Dr. Thomas' Eclec-tric Oil : she says she cannot express the satisfaction she feels at having her pain entirely removed and her rheumatism cured." A Formfold Work Gaetan.

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A Fourfold Work. Burdock Blood Bitters act at the same time upon the liver, the bowels, the kid-neys and the skin, relieving or cuing in every case. Warranted satisfactory or money refunded. A CRYING EVIL.—Children are often fretful and ill when worms are the cause. Dr. Low's Worm Sprup sef-ly expels all Worms.

## DEC 4, 1886

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ceiving His body." And now, my brethren, what have you have a series of the series of to say for yourselvee? Are you in poss-ession of the blessedness which even Mary could not do without? If not, why not? Whose fault is it? Yours or God's? It is offered to you ; why do you not accept it ?

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Away with such hypothy! The Cath-olic Church needs none of it. God and the Church demand that we should be such as we appear in the eyes of our friends. What is wanted in these degenerate days is the practice of solid virtue such as will preserve a man in a state of grace. The saving of our souls is a very

## CHILDREN'S CORNER. Little Madie.

"Hand me some water, Buddy, won't you ?" "In a minute, Madie."

the river of hie and drank of its cool water, never to thirst again. And of all who wept over that little cofin there was none who shed more bitter tears than that little boy, who could not forget that he had refused the last request of his little sister. Little children, are you kind and plea-cent to one another? or are you cross sant to one another ? or are you cross and selfish? Remember, then, that the

would you give all you possess to have them back again. Harry was a kind hearted little boy,

bitter word that had fallen from their lips? But then it would be too late to lips ? recall it, too late to ask forgiveness.

### Not "Smart."

# And Madie's fevered cheeks were pressed again to the pillow; and little Harry's hands went on as busily as ever

are constantly in my mind." Her Majesty next went to Passy, to the 'CLAVE de Apprentis,' conducted by the Abbe Roussel. It is one of the most beneficient institutions that can be imagined. The Abbe Roussel has 400 o 500 boys in his workshops, rescued from poverty and idleness and mostly deserted by their parents. His workshops repre-sent all handicrafts. He has supplied

her brother for an act of kindness; ere another day had passed she stood beside the river of hfe and drank of its cool

workers, and many of them are now ex-cellent fathers of families. "I am already a grandfather," remarked the Abbe Roussel to the Queen, who was puzzled to know what a Catholic priest could mean by this phrase. The Abbe added, much to the Queen's amusement, "I am a grandfather, because many of my apprentices, whom I call my children, are married and have children."

time may come when they will be beyond your reach; and then, O how gladly

hood by tending the most revolting and incurable maladies. The Duchesse d'Uzes is one of the chief founders and most

never wait on her sgain." Think of this when you are tempted to quarrel, or be unkind; for do you know it one of you should die the rest would remember every act of kindness, every

### Of all forms of bad breeding, the pert, mart manner affected by boys and girls of a certain age is the most offensive and impertinent. One of these so-called smart boys was once employed in the office of the treasurer of a Western railimpertinent. road. He was usually left alone in the

office between the hours of eight and nine in the morning, and it was his duty to answer the questions of all callers as clear.y and politely as possible. One moving a plainly dressed old gentleman walked quietly in, and asked

or the casher. "He's out," said the boy, without look-ing up from the paper he was reading. "Do you know where he is ?"

"Bout nine o'clock." "It's nearly that now, isn't it ? I haven't Western time." "There's the clock," said the boy, smartly, pointing to the clock on the "Oh, yes: then beam of the state of the st man. "Ten minutes to nine. Can I wait here for him ?"

"I s'pose so, though it isn't a public The boy thought this was smart, and

he chuck d aloud over it. He did not offer the gentleman a chair, or lay down the paper he held. 'I would like to write a note while I

not be lax in enforcing them. The aim of the Catholic Church is to educate the masses to a proper under-standing of man's duties towards God wait," said the caller, "will you please get me a piece of paper and an envelope ?" The boy did so, and as he handed them and his neighbor, and thereby secure the safety of society and the eternal salva-tion of souls. Therefore is she careful to the old gentleman, he coolly said : Anything "Yes," was the reply, "I would like to know the name of such a smart boy as you are." The boy felt flattered by the word smart and wishing to show the full extent of his and wishing to show the full extent of his smartness replied: "I'm one of John Thompson's kids. William by name, and I answer to the call of 'Billy.' But here comes the boss." The "boss" came in; and, seeing the stranger, cried out: "Why, Mr. Smith, how do you do ? I'm delighted to see you. We\_""



THE CATHOLIC RECORD.

excellent workmen to all trades. Boys cankered by vice have left his institution

cured of their physical and moral ills, having become efficient and zealous workers, and many of them are now ex-

over.

will relieve me."

Beautiful Swiss Custom.

ded knees and with uncovered head. I this time it is quite dark. "Good night

The appearance of a school room is

For "worn-out," "run-down," debilitated school teachers, milliners, semstresses, house-keepers, and over-worked women generally. Dr. Pierce's Favorito Prescription is the best of all restorative tonics. It is not a "Cure-all," Dr. Pierce's Favorite Prescription is the best of all restorative tonics. It is not a "Cure-all," but admirably fulfills a singlences of purpose, being a most potent Specific for all those Chronic Weaknesses and Diseases peculiar to women. It is a powerful, general as well as uterine, tonic and nervine, and imparts vigor and strength to the whole system. It promptly cures weakness of stomach, indigestion, bloat-ing, weak back, nervous prostration, debility and sleeplessness, in either sex. Favorite Pre-scription is sold by druggists under our posi-tice guarde. See wrapper around bottle. **Price** 81.00, or six bottles for \$5.00. A largo treatise on Diseases of Women, pro-A lar fusely merous Addr Associ reatise on Disenses of a data nu-strated with colored plates and nu-ood-cuts, sent for 10 cents in stamps, WORLD'S DISPENSARY MEDICAL ION, 663 Main Street, Buffalo, N. Y.

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The Queen then went to the "Euvredu

Calvaire," an institution founded by young widows of station, who beguile the leisure afforded them by premature widow-

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OF THE HEART, ACIDITY OF THE STOMACH,

DRYNESS OF THE SKIN,

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ARTBUR

H ROWARE.

ACADEMY OF THE SACRED HEART. CONDUCTED BY THE LADIES OF THE ACKED HEART LONDON, ONT. Locality universe to pupils even of the pecular distants as the pupils even of the pecular distants as the pupils even of the present of the tracing, where afford every facility for the tracing, where there and food wholes. A Learn of the tracing, where there and food wholes. A Learn of the tracing, where there and food wholes. A Learn of the tracing, where there are the tracing of the tracing of the there are the tracing of the tracing of the there are the tracing of the tracing of the there are the tracing of the tracing of the there are the tracing of the tracing of the there are the tracing of the tracing of the the trace of the tracing of the traces and works. Literary remions are held monthly, vocal and instrumental Music form a pro-minent feature. Musical Sofrees take place weekis, elevating inste, lesting improvement and ensuring self-possession. Strict atten-tion is paid to promote physical and intel-lectual development, habits of neathers. "TRANS to sa ithe difficulty of the times, without impairing the select character of the institution." To further particulars apply to the Super-er, or any Priest of the Dioces.

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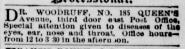
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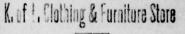
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zcalous nurses. Even the Queen, with all her nerve, felt a shiver; but, soon master ing her feelings in her love for the poor, she bravely advanced, extended her hand to the hands stretched out to her. and clasped that of the most loathsome and hopeless, who exclaimed, "Touch me; that

The horn of the Alps is employed in the mountainous districts of Switzerland not solely to sound the cow call, but for another purpose, solemn and religious. As soon as the sun has disappeared in the valleys, and its last rays are just glimmering on the snowy summits of the moun-tains, the herdsman who dwells on the



all sides the mountains echo the name of God. A solemn stillness follows ; every individual offers his secret prayer on ben-

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marred by untidy children. Clean faces, clean hands, combed hair and clean dress add to the cheerfulness and the health ealel in pha'n wrapper. ILLUSTRATIVE SAMPLE FREE TO ALL,

of a class room. The instances are very rare where these simple requirements cannot be obtained, and teachers should

serious business and it can only be done by those who are sincere and have a real desire and intention of loving and serving God. It will not do for those people to say that they cannot keep the Word of God, it is too hard? God never puts on us a burden which we are not able to carry. He knows what we can do and He is ready in any emergency to help us with His grace. If we are sincere and do all that we are able to and throw no all that we are able to and throw no obstacle in the way of divine grace, we have nothing to fear. Our motio should be, "Work and pray."

## The Workingman's Property.

### Cardinal Manning.

The patrimony of a poor man lies in the strength and dexterity of his hands, and to hinder him from employing this strength and dexterity in what manner he thinks proper, without injury to his neighbor, is a plain violation of a most sacred right. I claim for labor the rights of property. There is no personal property so strictly one's own. The strength and so strictly one's own. The strength and skill that are in a man ate as much his own as his life-blood. The workingman carries his property with him as ready money. He can buy with it and he can sell it. Labor has a right to liberty. I claim for labor the rights of capital. It is capital in the truest sense. Labor has a intraver and to foredom but it has a right, not only to freedom, but it has a right to protect itself.

## Horsford's Acid Phosphate

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Dr. F. DE V. HOARD, Concordia, Kan, says: "I have used it personally, and am greatly pleased with its action as a ner-vine."

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"Why, Mr. Smith, how do you do i'r delighted to see you. We—" But John Tompson's "kid" heard no more. He was looking for his hat. Mr. Smith was president of the road, and Billy heard from him later to his sorrow. Any one needing a boy of Master Billy's pecu-liar "smartness" might secure him, as he is still out of employment.—Youth's Com-mania.

panion,

A Living Image of Charity.

During two whole days of the past week the Queen of Greece was not to be seen. The 'Queen of the Poor," as she has been called, devoted these two days to visiting some of the chief charitable institutions of which Paris is so proud. institutions of which Paris is so proud. Her first visit was to the Asylum St. Jean de Dieu in the Rue Lecourbe, for deserted and incurable children. There are about 400 inmates—blind, lame, scrofulous, disabled in every w.y, beings miserable at the very birth, and doomed to be miserable to the grave. The Queen went in *incognito* but who could not have been mistaken as to the rows directions of her character on seeing

royal greatness of her character on seeing her tail figure bending down to those most diseased or loathsome, and offering that truest of alms, which consists in accounting accounting and dawing

that trues of aims, which consists in overcoming repugnance and drawing toward the unfortunate beings whom their own parents abandon to filth and squalor? She admired Father Gaetan

squalor? She admired Father Gaetan as he went among these 400 outcasts. Her Majesty singled out for special sympathy Albert, a poor boy of seven, blind, pallid, scarcely alive, and attached with a kind of veneration to Father Gaetan. Little Albert, placed near the Queen while she listened to a concert arranged for her, climbed on her lap and whispered, "I am sure by the tone in which the Father speaks to you that you are a great lady, tell him that I have been good all the last few days; that will please him." The Queen listened with tears in her eyes to the confidences of this unfortunate, and then rose to speak a word of affection to the little musi-

nd mindful of the education of he young people; for the young are after-wards the old and the leaders or mem-

The promotion of parochial schools means the promotion of higher education. The vast majority of pupils will go forth from the school room to enter into business, but the rest will take advant. age of the courses in colleges, seminaries and academies in greater numbers than heretofore. It is most natural to sup-pose and to believe that Catholic insti-tutions of higher education will receive the increase.

### Tender Corns.

Soft corns, corns of all kinds removed without pain or sore spots by Putnam's Painless Corn Extractor. Thousands testify that it is certain, painless, and prompt. D, not be imposed upon by substitutes offered for the genuine "Put-nam's" Extractor. Sure, safe, harmless.

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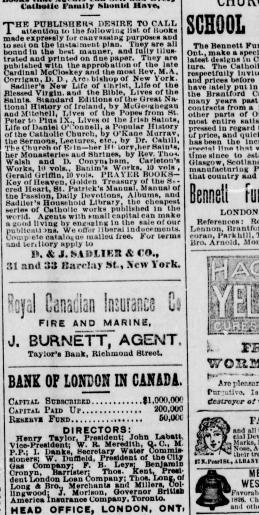
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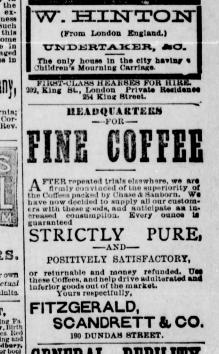
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trive not to check the tear-drops bat full like summer rain ; ne sum of hope strings through them 's shall see his face again.

8

Sucon from the Heavenly Mansion One Baylour will appear; Oh i refrain thy voice from weeping, For the day is almost here.

Oh i weep then with rejoicing; He from the grave will rise, When the Lord of life and glory Rends and parts the yielding skies.

C. M. B. A.

BRANCH NO 48, NEW GERMANY, Was organized on the 18th Nov., by sputy A. Kern. sssisted by Brothers my, Fuchs, and Fahrenbach, of Branch Berlin. The following is the list of itual Adviser- Rev. Stephen Foer-

President-Jacob H. Leyes. First vice-President-Laurence Spit-

nd vice-President-Charles Hal-

ording Secretary-Lewis L. Kra-

Assistant Secretary\_Rev. S Foerster. Financial Secretary—Anton Frank. Treasurer—Engerbert Schmalz. Guard—Edward Gebl. Marshal—John Wiest. Trustees for one year-John Hassen dam Starr and Nichlan Walhaser.

Crustees for two nd Martin Seitz. two years-Charles Halter

Branch 15. The following are the efficiency of the new Branch: President—Thomas F. McMahon, M. D. First Vice-President—E. G. Lemothe, Second Vice-President—Michael Clancy. Recording Secretary—Thomas Quinn, Assistant Secretary—Joseph Powere. Financial Secretary—T. K. Rogers, Treasurer.—Martin Burns, Marshall—Peter Stafford. Guard—Philip Burns. Guard-Philip Burns. Trustees for one year-John Fox, P. Stafford and T. Quinn.

Trustees for two years-T. K. Rogers and M. Burns.

Branch No. 50 was organized in Mon-treal, on the 29th November, by Deputy C. O'Brien. It starts with fifteen charter

BRANCH 16, PRESCOTT. Spiritual Adviser-Rev. Father Master

2nd Vice President-James Mooney.

Recording Secretary-James Bolton. Assistant Secretary-Lawrence Red-

Financial Secretary-Thos. Keilty. Treasurer-Wm. McGrory. Marshall-Martin Delaney. Guard-Luke Msjor.

# Trustees for two years-Dennis Horan Thomas Keilty, James Serror.

## To the officers of Branches in the jurisdiction of the Grand Council of Canada :

of the Grand Council of Canada : BROTHERS — The Quarterly Report books, Assessment Return books and Beneficiary slips are no longer to be used in our Branches. The new Beneficiary Report book takes the place of the above mentioned forms. I have forwarded by express to each Branch secretary in my jurisdiction a copy of said book, also a copy of Financial Secretary's Register, and a small supply of revised constitu-tions. Branches requiring more than I tions. Branches requiring more than I have sent will kindly advise me.

successful, we must adherestrictly to its constitutional regulations, and especially in regard to its financial part. I would, therefore, call your attention to the necessity of being prompt in remit-tances and keeping the Branch accounts in good shape. I would also request you to read and study more carefully the constitution of the association ; were this done I am sure I would be relieved of a west amount of correspondence in answer. vast amount of correspondence in answer-ing questions that are very clearly ex-plained therein, and the Branch business <text>

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