# Catholic Record.

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

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### Catholic Record

Londen, Sat., Oct. 4th, 1890.

EDITORIAL NOTES.

THE leaders of our dissenting brethren, who are continually reviving the embers of religious discord, might well take a lesson from those progressive ministers who view with admiration the great work of the Catholic Church in this century. They profess to be guided by the scriptures in their vain babblings xxii., 15, our reverend brethren will find a profitable warning: "For without," exclaims the aged apostle, "are dogs, and sorcerers and whoremongers, and murderers, and idolaters and whoseever loveth and maketh a lie." A rather mot ley company for a Christian to turn up Again, in Revelations we read only to tear those who have wings." that "all liars shall have their part in the lake which burneth with fire and brimstone, which is the second death." Let us, dwellers in a common country, banish our prejudices and have done forever with falsebood. If our congregations cannot be influenced but by falsehood, better were it for man to throw sside his cassock and become an honest

THE Catholic Church is opposed to science! They who give utterance to this venerable platitude cannot, nor will not, make the distinction between theory and demonstration, opinion and doctrine. Many an opinion of Catholic theologians derives no support from any dictum of the Church. The deliberations of Rome, with regard to current thought and opinion, have, from time immemorial, been characterized by the greatest prudence. When an opinion is manifestly false, then indeed the lightnings of the Vati can flash out and crush it, and the infallible voice of Peter marks it out as the spawn of error. What is generally called a conflict between religion and science is more often a contest between commentators and theologians on the one side, and scientists and philosophers on the other. That there is no possible antagonism between reason and religion, between science and faith, is a proposition which every Catholic regards as selfevident. The illustrious Dr. Brownson, one of the greatest philosophers our age has produced, says, in reference to this subject:

"I never in a single instance found a single article, dogma, proposition or definition of fatth, which embarrassed me as a logician, or which I would, so far as my own reason was concerned, have changed or modified or in any way altered from what I found it, even if I had been free to do so. I have never found my reason struggling against the teachings of the Churce, or feit it restrained, or myself reduced to a state of mental slavery. I have, as a Catholic, felt and enjoyed a mental freedom which I never conceived possible while I was a non-Catholic."

WHY Should Not the State Pay For Religious Instruction" is the title of an article in a current number of the Catholic Review The article is based on sound common sense, and cannot but bear conviction to any unbissed mind. It does not involve injustice, or wrong any class of people; in fact, no valid reason can be assigned why the State should refuse to pay for religious as well as any other instruction. What is the primary idea of the State in providing good education for the rising generation? Is it not to make good citizens? And what is a good citizen but one whose conduct is guided by morality. How will it be guided by morality if it be not regulated by conscience, the pole star of a noble existence? By whom will his conscience be regulated unless by Him who created it-by God. God, however, does not visibly direct our actions; but in His religion, wherein He has traced out for us our line of duty, we will find all requisites for a citizen who will not be ever ready to sacrifice honor and virtue at the thrine of selfinterest, but who, as experience has proved, will serve his country more faithfully than these who grate about the absolute subserviency of the Cau; ch'ts the

WITH regard to discussions of the State power in matters of education, Catholics should remember the inslien. able right of parents over their children's instruction. This right is from God. They do not enter into society to have it hampered or bound up by the ligements of State oppression. Society is indeed founded on the principle that man is a social animal, but it is also established that man, in conjunction with his fellows, may have more opportunities of arriving at his ultimate perfection than he would enjoy were he to restain in a savage state. If legislative granny should

strive to trammel this right divine, the Pope is anti Christ-a declaration better were it for parents to embrace the scheme of Rousseau in his "Central

Mr. J. W. SMALLY has just appeared as a maligner of Cardinal Manning, whom he accuses of ambition and of jealousy towards Cardinal Newman. Wonder is it that the Atlantic wires bore such an unmanly utterance. The New York Tribune is generally distinguished by its freedom from prejudice; and, alas, that words so loathsome should find place in its columns. Americans who appreciate the and calumnious assertions. In Rev. good work of any man; Irish Catholics, who remember the loving and salutary ministrations of the Cardinal amongst their kindred in London, will not fail to relegate Smally to his proper place. In reading the gratuitous slander we were forcibly reminded of Dumes' celebrated saying: "Some have claws

> A NEW YORK minister bas adopted the role of panegyrist of the capitalists, who, says our reverend brother, "are America's noblest citizens." If any man, with a tincture of humanity in his composition, can, in the face of existing circumstances, conscientiously give vent to such an asser. tion, he must be bereft of common sense, or from long truckling to mammon, can but admire the beauteous sheen of the almighty dollar. The ideal citizen of the States, the democratic and learned Cardinal of Baltimore, has voiced the sentiments of every just man with regard to this question. He declares "that the power of monopites in America has made organized opposition necessary, and that it is not only the right of the workingmen to protect themselves, but it is the obligation of the entire people to assist them in find ing a remedy for the dangers with which civil zation and social order are menaced by averice, oppression and corruption," The workingmen have thrown off the shackles of ignorance, and they are now playing their roles in life's great dramanot those of serfs, or of besotted mentals, but of intelligent framers of the world's

> Do the work, young man, which lies within your reach appealing to you for attention. Even so and only thus will your hand gain in cunning, your mind broaden in conception, your will grow in power, your heart swell with courage; and when the "occasion sudden" comes, as to every man it comes once, if not oftener, in life, while the vain dreamer, who has been supinely waiting, is swept aside in the mighty rush of events, you will be able to seize the opportunity, and, as with giant strength, hold it all your own. Don't be impatient. It is the "cold hammer which fashions the hot iron." Use your reason in the affairs of practical life. Bear in mind that noble definition of man given by Shakespeare:

If his chief good and market of his time Be but to sleep and reed? A beast, no more; Sure, He that made us with such large discourse Looking before and after, gave us not That capability and God-like reason

IT is asserted on good authority that the Protestant Episcopal Bishop of Massachusetts will not permit the Angli can monk, Father Ignatius, to preach in is better read than his neighbors. any Episcopal Church in the diocese of Massachusetts. Father Ignatius is known as a decided Ritualist, and the refusal of the Bishop to permit him to officiate not only marks his anti-Ritualistic tendencies, but it also shows the animosity with which the clergy of different parties in the Anglican community regard each other. This is the more remarkable as occurring at a time when so many Anglicans are favoring the union of their denomination with sects which have no Episcopal ordina tion whatsoever. It would seem that while the tendency to union with other sects is "in the air" the intestine warfare which is going on within the Church itself is becoming more serious than ever. Notwithstanding all this, how ever, Ritualism cannot be suppressed by the anti-Ritualistic or so-called Evangelic party. The tendency of Ritualism seems to be, on the contrary, to gain the upper hand.

WE are glad to testify that the Presbyterian Church excludes from he membership no man or woman who be lieves in the Lord Jesus Christ as the Son of God and the Saviour of men. the exacts as the only condition of mem bership a credible profession of faith in Christ and obedience to His revealed Other churches no doubt are equally faithful in this respect and avoid urdening conscience with human in ventions, forms and ceremonies.-Hali

Notwithstanding this bold statement, the Presbyterians of Scotland were sworn to edhere to the declaration of the

which Rev. Mr. Schaff says is based on erroneous interpretation of the words of SS. John and Paul. The Wilness bas evidently an erroneous conception of the Presbyterian standards of belief.

THE missions of five Presbyterian churches in China have formed a basis on which they propose to become one Church, Strange to say, the doctrinal accordance with the palmary principle of Protestantism. The basis adopted consists of, 1st : the Apostles' Creed ; 2ndly, the Nicene Creed; 3rdly, the Westminster Confession and Catechisms.

ARCEBISHOP CORRIGAN of New York has given incidentally a severe rebuke to the legion of clerical and semi-clerical slanderers and hypocrites, who, while them selves constantly interfering in the politics of the United States and Canada, are making the pretence that the Catholic bierarchy and the Jesuits are engaged in persistent efforts to get control of the Government. During His Grace's absence from home on his European trip a political league was organized in New York under the name of the "Municipal League," and many ministers joined the organization. Some took upon themselves to make use of the Archbishop's name as one of the promoters also, where upon Mgr. Preston, the Administrator of the Diocese, promptly repudiated this as an unanthorized use of the Archbishop's name. On the arrival of the Archbishop at home a reporter interviewed him, and emong other things mentioned that your name has been printed in the list of the Municipal League." His Grace laughed and said: "I know nothing about that. Somebody has used my name without any authority. I have quite enough to do to attend to my diocese without meddling with politics." It is the same with the hierarchy in Canada. They attend to the affairs of their respective dioceses and do not think it worth their while to pay any attention to the malignant lies of the Wilds, the Lainge, the Hunters, the Carmans and all their race who have no religious obligations to hamper them and can thus find time to preach politics in their pulpits and on the stump, while endeavoring to hide their unseemly meddling by calumniating their neighbors who have more important duties to attend to.

THE Right Rev. Bishop Faraud, of Athabaska, N. W. T., died at St. Bonifaces Man, on the 26th September at 7 a. m. His Lordship came to St. Boniface from France in 1846, and was there ordained priest of the Oblate Order. After spend. ing two years in the Red River valley he left for the far-off mission fields in Athabasca and McKenzie River district and there he spent the remainder of his life laboring among the heathen and enduring such privations and hardships that, had he not been a man of great strength, he would long ago have succumbed. Requiescat in pace.

THE INFIDEL OR SKEPTIC.

In every community will be found the blatant blatherskite, who heralds himself to mankind as an infidel, a skeptic, or an unbeliever. He always poses as being specially intelligent, and that he looks down with commiseration on the poor dupe who is silly enough to believe in the Christian doctrines. He is always argumentative, and delights in asking questions he thinks are difficult to nswer. He intrudes his peculiar ideas whenever an opportunity offers, scoffs at all things Divine, and come very angry with any person who

has the temerity to differ from him No person is entitled to an opinion but himself. He is extremely illiberal in all his views; and when tied down in an argument with solid facts, it can be easily shown that he is an illiterate ass, who has gotten a smattering of Tom Paine, or Voltaire's arguments, or perhaps he has been to hear Bob Ingersoll in one lecture. Then he feels able and competent to meet all the clergymen of the different denominations in debate, and boasts that he will flay them alive, when as a matter of fact there ar chool-boys in the community who would put him to rout in short order.

These fellows, like the anarchists, are always willing to destroy, but they offer nothing better in exchange. They want us to accept their unsupported word instead of the Bible history, and teachings of the Supreme Being, yet, in an ordinary business transaction, their word would not be worth two cents on the dollar. When you find a man setting himself up as a skeptic, watch him. When you find a man setting There is a screw loose mentally, or else he has done something to make him fear the Christian belief. It is not pleasant for a rogue to live in the constant fear of punishment from a just

We regret to learn that Rev. Father O'Brien is dangerously ill from tubercu-losis. He is at his father's residence losis. He is at his father's residence in the township of Escott. Archbishop Cleary has been in attendance on him to afford him spiritual consolation. He has Westminster Confession of Faith that been a priest for five years.

DIOCESE OF HAMILTON.

CATHEDRAL SOCIETIES In the afternoon of Sunday, the 17th ult, a re union of all the ladies' societies was held in the Cathedral. His Lordship presided and addressed the meet ing, complimenting them on their num bers, their zeal and their piety. The tollowing societies were represented, viz.: St. Mary's Ladies' Aid Society, the Young Ladies' Sodality, the Sacred Heart Confraternity and the Alter and basis is not to be the infallible Word of Rosary Societies. His Lordship directed God as interpreted by each individual, in priests' residence in course of erection and reminded the ladies that as the men of the congregation had subscribed for the buildings it was their duty to fur-nish them. In answer to the Lordship's appeal, the ladies present subscribed \$700. It is expected the subscription, when complete, will reach fully \$1000.

VISIT TO ST. PATRICK'S PARISH. On the following Sunday, the 14th ult., the Bishop visited St. Patrick's and as sisted at two Masses. At High Mass His Lordship presched a long and instructive discourse on the subject of the Exaltation of the Hely Cross of the Holy Cross. In conclusion, His Lordship made an appeal to the parishion ers of St. Patrick's in behalf of the new church of St. Lawrence, and the result of the subscription was \$1,600.

THE BISHOP VISITS OWEN SOUND MISSION.

A few months ago His Lordship visited all the churches of this mission except Griffin's Corners, where a new church was in course of construction. On Saturday, the 20nd ult, the Bishop, accompanied by Very Rev. Father Mariejohn, Provincial of the Basilians, arrived on the evening of the Distillars, arrived on the evening train at Chatsworth station, where he was met by Father Cherrier, and most hospitably entertained by that gental friend of the clergy, Mr. Somera. On the following Sunday morning His Lordship celebrated Mass at seven o'clock in the neat church of Chatsworth, at which a neat church of Chatsworth, at which a large congregation assisted. After Mass, accompanied by many carriages the episcopal party proceeded to Griffin's Corner, a drive of ten miles. On the way several other carriages joined the procession. Arriving at ten o'clock His Lordship was received by the pastor, Rev. Father Granotier, and the Rev. Father Brennan, who spent a couple of weeks in active work preparing the building and surroundings for the ceremony of dedication. The building is of Gothic style, 94 x 38, including tower and espetuary, and was designed by Mr. Post, architect of Whitby.

Promptly at 10:30 His Lordship, vested by the clergy, proceeded to bless the edifice, following the letter of the Roman ritual. The celebrant of the Mass was the Very Rev. M. J. Mayer, Provincial, and the music was rendered by the Owen Sound choir, which had driven out twenty miles to assist on the occasion.

After Mass His Lordship made a most impressive address, after which he com plimented the people on the efforts they had made and that the promise made by their pastor a year age was about to be realized, with the generous offering he was sure they were about to make. They would make an offering of the church to God unencumbered by debt. He thanked the Basilian Fathers for their noble work in the mission, and the Very Rev. Pro vincial for his presence there. Next, turning to the children about to be conment of confirmation was administered to sixty-eight candidates. He then spoke to them of the effects of the sacrament they were after receiving, and gave the pledge to the boys to abstain from all intoxicat ing drink until they were twenty-one

The seating capacity of the church was taxed to its utmost by the large concourse of people who assembled to meet His Lordship and witness the dedication of the new church. After Mass the Bishop minusely examined the new building, sanctuary, windows, tower, furnace, etc., expressing com plete satisfaction with the design and vorkmanship, and in the meantime the a school house adjoin ing were preparing lunch for His Lordship and clergy, after which the whole party drove to Owen Sound, a distance of twenty miles. Next morning the Bishop visited the Separate school at Owen Sound, in charge of the Sisters of St. Joseph. He complimented the Sisters on the good attendance, and the children on their neat appearance and their good singing both and at Mass in the morning, during which the hymn reminded him of his collegedays and the singing of his dear chil dren when parish priest of Paris. His Lordship asked and obtained a holiday for the children.

DISTINGUISHED VISITORS. Last week His Lordship had a visit from Archbishop Flood, of Trintdad, and his Vicar General, who remained a few days to visit the Catholic Institutions and the beautiful cemetery of Rock Bay, where the Vicar General, Father O Farrell, paid a visit to the grave of a young brother of his who died some years ago in Hamtiton. The visitors were delighted with the new church of St. Laurence and the handsome cemetery chapel and vault, Lord and Lady Aberdeen on Wednes day afternoon called at the palace, Sheaffe street, and expressed a desire to see the reverend superintendent of Separate schools for the purpose of obtaining a holiday for the school children. In the absence of Rev. Father Coty, Rev. Father McEvay, rector of the cathedral, promised that the echool board would with pleasure grant the request.

Bi-hop Dowling, who cordially welcomed them to Hamilton, and invited them on their return from their western trip to visit the Catholic institutions of the city. The earl and countess spent a pleasant half-hour in conversation with the bishop chiefly in reference to Ireland while the earl was lord lieutenant of that country, and they assured him they would endeavor to make arrangements on their return from the west to visit Loretto Abbay and some of the other Catholic institutions.

WEST END CHURCH
A beautiful site (corner of Herkimer and Locke streets) has been purchased by the Bishop for the crection of another new church next year. Cost of lot, \$3,500.

THE LATE CARDINAL NEWMAN.

Mr. Wilfred Meynell writes in the Contemporary a very careful and pleasing article on the late Cardinal and on his relations to his contemporaries, from which we may make some quotation. LORD RIPON, MR. GLADSTONE AND THE When a typical Yorkshireman, like

Lord Ripon, with all the best qualities and sympathies which distinguish John Bull, appeared at the London Oratory to claim admission to the Catholic Church, it was to the writings of Newman that he attributed the transition which so greatly perturbed the mind of Mr. Gladstone. Yet even Mr. Gladstone, when he wrote Yet even Mr. Gladstone, when he wrote bitterly of all others, said of Newman that, honored as he was, he illustrated the line that "the world knows nothing of its greatest men." Newman returned the compliment by speaking of Mr. Gladstone's as "so religious a mind." But Newman also accused Anglicaus, in one of his lectures to them, of "praising this or that Catholic saint, to make up for abuse, and to show your impartiality." Whether Mr. Gladstone will plead guitty to his indictment I cannot say; but if he will look at his various and most welcome will look at his various and most welcome praises of Newman and see how, by juxta-position, they are made to imply dispraise of the brother and colleague who bears the burden of government and the responsibility of the Bishopric, he will not wonder at the words of Newman coming to his reader's mind. Indeed, the throwing together of the names of the two Car dinals has been a common feat of jugglery valuely performed to annihilate the one or the other. It is delightful, despite all differences of temperament, and of the objectivity and the subjectivity with which each It stands on an eminence overleaking the surjounding country, and the tower, eighty left high, can be seen for miles in the distance. The whole cost, including stand glass windows, is about \$6 000 The windows are gifts of the congregation, of the architect and of the pricess attending the nission. once seen and heard Newman, he "neve failed to be.' When the fury of officialdom in the

Anglican Charch was fulminating sgainst Littlemore, Manning, the born administrator, the bright hope of efficialdom, wherever he was found, paid a conspicuous visit of sympathy to its occupant though his thoughts just then were not the thoughts of Newman, especially as to Rome. This was what the Cardinal Archbishop was thinking of when he said at the Requiem at the London Oratory the other day: "And when trials came I was absent from him. Littlemore is before me now as fresh as yesterday." The next time they met was in Rome, in 1848 when Newman was already an Oratorian, and then, four years later, the future Archbishop, having himself become a Catholic, listened once more to the "well known voice sweet as of old, but strong in the absolute truth, prophesying firmed, he put them through a catechett- a second spring, in the first Provincial Council of Westminster." Newman dedicated to Cardinal Man-ning his volume of "Sermons on Various Occasions," "as some memorial of the triendship there has been between us for nearly thirty years;" and in 1861 the compliment was-returned. Uardinal Manning testifying: "To you I owe a debt of gratitude, for intellectual light and help, greater than to any one man of our time There the matter may be left, under the hunds that have never signed insincerities. What if, between two men of character so marked, there were light difficulties in the way of a continual and close interchange of thoughts and emotions? Only the vul trary to temperament, or will profess to biography comes to be published, if his most intimate and frequent letters are not found to be indicted to his brother lardinal; nor ever to Father Faber, that bright, particular star" who carried the London offshoot of the Birmingham Oratory to a pitch of prosperity outshin-ing in external show its parent home. ng in external show its parent home. Mr. Lilly thus describes the circum-

stances under which he heard of Car dinal Newman's death:
"I rode over before luncheon one

morning to see Lady M— upon some trivial matter. As I began to speak of

t: 'Have you not heard?' she said a sad, balf reproving voice. 'Heard? What? You know I seldom look at a newspaper in the morning.' 'There's a great spirit gone!' The good Cardinal died vesterday!' I mounted my horse and rode slowly away, unheedful of the green earth and balmy air and blue rejoicing sea, in which a few moments be-fore, I had taken such delight; but thinking the more intensely as the impressions of the outer world were dead-ened by the tidings to which I had just listened; thinking, not so much of it e high gifts and fruitful labor of the illustrious man who had at last been called away, as of what he had been to me, and could no more be! Never again snill I hear the low music of his voice, or feel the influence of the serene sweetne s beaming from his face, or look into his

The earl and countess next called on be able to consult him in my undertakings, or to seek his aid in my perplex-ities. How good! how kind! and he

is gone!
"As I was pondering these thirgs a telegram was put into my hands reminding me of a promise which I had made to pay some tribute, in this review, to the mean-ory of my dear and venerated friend, in case I should survive him. I could well wish that I had not made the promise. But having made it I will, to the best of my ability, fulfill it. Anything, like a critical examination of Cardinal Newman's writings, or an historical survey of his writings, or an historical survey of his writings, or an historical survey of his work, would be impossible to me at present; but if the few rimple words, which i may find myzelf able to put on paper, at all serve to set before my readers what manner of man John Henry Newman was I shall not regret the effort which it costs me to write them."

DIOCESE OF PETERBOROUGH.

MISSION IN COBOURG BY REV. FATHER CONOLLY, S. J., OF MON-TREAL-FORMATION OF A BRANCH OF THE HOLY LEAGUE OF THE SACRED HEART OF JESUS.

Rev. Father Conolly, of the Gesu Rev. Father Conolly, of the Gezu Church, Montreal, gave a very successful mission to this parish, which opened after High Mass on the 14th September, and closed on the following Sunday, with a sermon of Perseverance, in which he urged "Devotion to the mother of Jesus, as a sure and efficacious means of perseverance in the presides of a virtuely surveying in the presides of a virtuely. severing in the practice of a virtuous

Masses were said every morning at St. Joseph's chapel at the hours of 5 and 8 o'clock, and were followed by instructions on the various duties of Catholics in the different states of life. The large crowds assembling every morning at these services were too great for the capacity of the chapel, but the Sisters of St. Joseph, whose school and convent are attached to the chapel, come to the assistance of the congregation by making simple room in their buildings. making ample room in their buildings for the accommodation of all. The attendance at all the exercises of the mission was thus made comparatively easy for the great majority of the people, as the parish church is situated at the extreme west end of the town, fully treme west end of the towe, fally two miles from the residences of one half the congregation. This fact recalls a remark made by a Peterborough priest, who lectured here some years ago. Referring to the distance of the church from the town, the like of which, he said, did not country was the principle that "God made the country and men built the

town."
The instructions after the morning services by the Jesuit Father were of that practical nature, adorned with persuasive, pleasing manner, which is the gift of the missionary of cultured mind and of vast

different classes of people in this country.

The sermons at the evening services in the church were those polished gems of sacred eloquence which are always looked for by the faithful at the time of a mis-sicn. Night after night every seat in the church was occupied by the earnest Catho-lies of this parish up to the closing of the mission on Sunday, September 20, when pow and asis and gallery and nave were filled with the citizens of every denomination in the town to hear the last sermon of the mission. For over an expectation of the citizens of the mission. hour the Jesuit Father spoke to words of loving warmth on the subject, "Devotion to the Mother of our Lord," and the breathless stillness over that vast multi. tude told clearly what control religion and its themes has over men's minds,

Immediately after the sermon, the Rev. Father bestowed upon the assembly

During the first three days of the misslop, the Father gave to the children of the convent and Separate school, numberthe convent and Separate school, numbering one hundred and fifty, a mission for themselves, and closed it by inculcating among them devotion to the Sacred Heart of Jesus, leaving them a sure means of practising that apostleship of prayer, by forming them into the juvenile branch of the Holy League of the Sacred Heart of of the Holy League of the Sacred Heart of Jesus. On the last day of the men's established also in this parish the men's and ladies' branch of the Holy League of Heart of Jesus, of which Jesus. On the last day of the mission he the Sacred Heart of Jesue, of league the Rev. Father has been lately appointed Central Director for English speaking Canada. This new office has been lately created, on ac-count of the great spread of this devo-tion among the faithful, and especially among Catholics who speak the English torgne, thus necessitating in Canada a director who would especially watch over its requirements in the Dominton people were most zealous to become members of the Holy League, well nigh two hundred and fifty men remaining in the church for the meeting of the men's

branch to be enrolled as associates. Father Concily left here on Monday Father Concily left here on algebray for his quiet home of study and prayer at St Mary's College, Montreal. We hope he takes with him pleasant remembrances of Cobourg, the old quaint town, with its abundant follege, its fresh, green that he had a way into the lake. lawns, stretching far away into the lake, and from which he looked out, in admiration, over the clear, blue waters of Oatario. Cobourg will always keep bim in kind remembrance for his arduous labors during the week of the mission, and from the good Catho-lic people of this town the fervent will constantly go up that the good things of God may abundantly come down on that society of which he is so i lustrious a companion. Cobourger.

James Walsh, who diel recently at candid eyes, whose brightness time had C. vington, Ky., while: \$90,000 to Cathoscarcely dimmed. Never again shall I li: educational and chart able institutions.

Sept. 27th, 1890.

SOME OF THE PRIESTS

INTERESTING BISTORY OF H

GRESS FROM MICHIGAN-

LAND — FATHER MATH PISE — FATHER STONEST

CLAY AND JEFFERSON D

N. T. T, the Washingt dent of the Baltimore Cathe

the following interesting last issue of that journal

to time the question has "Has there ever been a C lain elected by either H gress?" and as many err

ments have found their w

the writer has taken pain the records of Congress wi

in view of ascertaining the

the case. In pursuing the

much was found that is of

est to Catholics, many recorded which go to show t

earlier history of Congress

clergy took a more active tive proceedings than most posed. It may be a surpri

posed. It may be a surprise know that a Catholic priselected to Congress, and se

trinction through one seaso proceeding to speak of the brief sketch of this remark not be out of place. Not priest bear the distinction

Congress, but the only men the strange fortune of co from a prison cell to the H sentatives; not, however,

powers of a representative egate from a then far wes Rev. Gabriel Richard was

Congress from the territor in 1823. Lanman's Dire

Uni ed States Congress "He was a Roman Catholi

man of learning. Born France, Oct. 15, 1764, Angiers and received order

lic seminary at Paris in 1 America in 1798 and w

CATHOLIC CHAP

### Far Away.

I'm thinking of that country where all must We call it up beyond the stars it seems so

far away
The journey, so unlike the lest, ends like a
flash of light,
We know not why it seems so far, or where
its place may be,
But somewhere, be it far or near, it means

but the stars exceed the earth by many times in size? times in size?

Has not the moon sufficient space to take away surprise?

Is not the plan of his revealed, made clear

Is not the plan of life revealed, made clear
enough to Show
That He who rais the worlds on high is He
who raise below?
Is not the opening of the grain, the yearly
opening leaf,
A mystery as great, as plain, one that proves
belief: Are not the seasons kept in place and held

Are not the reasons kept in place and held to us observe.
To give us some rewards on trust and keep our faith more pure?
Who would be told the parting hour, or made swarero pain?
They come and burt, and wound in turn, and

Who can from actual knowledge tell, or even that he beaseen the whole of earth, the near and far away?

So, looking on beyond the veil to span the Thanking the control of eave us well agair. There's something yet to make us hope although beyond our sight.

### KNOCKNAGOW

THE HOMES OF TIPPERARY. BY CHARLES J. KICKHAM.

CHAPTER LVII .- CONTINUED

And the news has somehow reached And the news has somehow reached Maurice Kearney's meadow on the side of the hill; for the sweep of the crythes has suddenly ceased, and the row of mowers, with Mat Donovan at their head, have turned quickly round, like so many tall-pikemen at drill, and looked down towards the beech tree. And three girls who were turning the hay threw down their forks, and rea beadlong to the double ditch, and reached the control of the double ditch. and ran headlong to the doubte ditch, and standing on the top of it, waved their straw bonnets in the air. Then there was a shrill shout of laughter from the girls, a shrill shout of laughter from the girls, and a deep roar from the mowers. For Barney Brodherick was plain to be seen, on his way from Kilthubber, standing with a foot on each shaft of his blue cart,

Barney scratched his head, quite puz zled to think what he could present her with, or do for her, as a proof of his regard. "Begob," he exclaimed at last, "if Tommy was at home I'd show him a thrish's nest an five young ones in id."
"Ab, poor Tom," said Norah—and her

"An, poor Yom," said Noran—and ner eyes gistened as she looked up at the beech tree—"I wonder where is he now, or what is he doing."

Her mother, who had just come out, with

the book Norah had been reading, glanced up through the branches, too, and then, sitting down on the bench at the foot of the tree, buried her face in her apron, and burst into tears. "Ocn! where is he now," she cried,

"an' what is he doin'? Where is his rosy cheeks, an' his curly head, an' his laughin' blue eyes? I'm afeard I used to scowld bare skull, when I'd be rightly vexed. I don't mind the wollopin's at all, Norsh; 'tis the knuckles rappin' on his curly head On, if I had him now, that's killin' me. On, if I had him now, 'tis I'd be glad to see a piece of his breeeches flyin' on the top uv every three in the parish; an' 'tis I that wouldn't scowld him, or wollup him, or put dead bells in his ears wud a clout, as I know I of en done. As', above all, Norab, I'd never knock cracks out uv his curly head wud my knuckles; for nothin' ever med him roar but that. An' where is he now? An' what is he doin'? Oh, Norah, avoor-neen, what ever made me lay a hand on him? For 'twas he was the good warrant to have an eye to the shop, or run uv a message, an' to mind his book an' his catechism. An' 'twould do any wan's heart good to hear him whistlin'. Billy Heffer an never played a tune that he couldn't whistle after him. An' I see him wad my own eyes bringin' the birds down

This recital of Tommy's accomplish ments made Norah smile through her tears, and she said cheerfully :

"Well, mother, sure we ought to be glad that he is landed safe, and that uncle Larry is so good to him."

That's thrue, alanna," returned Honor, rising from her seat, and drying her eyes with her check apron. "Tis thankful we ought to be to have such fine prospects before him. Is that the right book I'm afther bringin' you! Or maybe 'tis the wan wud the goold letters on the cover No, mother, this is the right one."

"Begob, I must hurry, an' tell M'ss Mary you're out, Norah," exclaimed Barney. "An' 'tis she'll be ready to lep

"Thank you Barney," said Norab.
"And tell her I won't be sure I'm out at
all, or that the sun is shining on me, till I see her.
"Come, Bobby," shouted Barney, "don't for you."

let the grass grow ondher your feet;" and he ran on by the donkey's side, blowing an imaginary horn, and in as great a state of excitement as if he had descried a balad singer or a Punch and-Judy in the

Fut surely Billy Heffernan must have

taken leave of his senses! At least his mule must think so. For while she was jogging on quietly, with a great pile of bog-atumps heaped upon her car, her master rushed at her, and jerked the rein,

and told her to "come on out of that," just as if she had been setting back into Fisnagen's Hole, instead of jogging on at Fianagen's Hole, instead of jogging on at a steady pace by the beech tree opposite Phil Lashy's door. And Billy kept hold of the winkers and pulled Kit on till he came to his own door, never giving a second look toward the beech tree, and making believe that he had not looked towards it at all. Then taking the key from the hole under the thatch, he let himself in, and sitting on the antediluvian block by the fireless hearth, burled his face in his hands.

"Glory be to God!" he exclaimed,

antediturian block by the fireless hearth, buried his face in his hands.

"Glory be to God!" he exclaimed, with a deep sigh, "I thought I'd never see her there again. My heart leaped up into my mouth when I see her sittin' in the ould place, an' her hair hangin' down over the book she was readin.' I don' know how I can make up my mind to talk to her at all. But I'll purtind to nothin', just as if I thought she was out every day. But who are those comin' down the road?" he continued, on reaching the door. "Begor, ay; 'tis Miss Mary, an' Miss Anne, an' Miss Ellie, an' Misther Hugh. Ay, faith, an' that's Father Carroll an' Misther Edmund Ktely wu'd 'em. I have no business down now, as they'll be sure to stop and talk to her. Not only were they sure to stop and

Not only were they sure to stop and talk to her, but they had come out for no other purpose. For when Barney announced that Norah was sliting under the beech-tree, and that she couldn't be sure the sun was shiring on her till Miss Mary saw her, Mary started up quite in a flurry, and would hardly wait for Anne and Ellie, who were tring on their honests as fast as who were tyling on their bonnets as fast as ever they could. They met Hugh and Edmund and Father Carroll coming from the meadow—where Edmund had jumped over a pitchfork laid on the shoulders of Tom Maher and Jim Dunn—and, as they all felt an interest in Norsh Lahy, they turned back with Mary when she told

Barney Brodherick was plain to be seen, on his way from Kilthubber, standing with a foot on each shaft of his blue cart, and keeping Bobby at full gallop—there being no occasion whatever for hurry today. And on coming to the beech tree, Barney uttered that sound with his lips, which, when addressed to a donkey, signifies "stand," so loudly and so suddenly, that Bobby stopped up as if he had come in intact with a stone wall; and Barney executed an involuntary somersault out over Bobby's ears.

"Thanum own dloul. Norah!" ex-smile lighted up that "strong" face of he had come in intact with a stone wall; and Barney executed an involuntary somersault out over Bobby's ears.

"Thanum own dioul, Norah!" exclaimed Barney gathering himself up, as if his ordinary and usual mode of alighting was upon the crown of his head, "is id there you are?"

"Yes Person" she realist with a stone wall; at the title-page; and then Mary handed and looked at Norah Lahy's book, while a smile lighted up that "strong" face of his, and the soft light came into his dark eyes. Norah's name was written in the book, and under it—"From her friend, Grace Kiely."

with a while, 'tis so fine."

"Begob, I thought I'd never see you there agin, Norah," returned Barney.

"When May day, an' all the fine weather passed over, an' I never see you cut, I gev you up. Would you like pig-nuts, Norah?"

"I don't think I could eat them ney."

Barney. and turned round to jump down from the chair upon which she was standing, when she saw Honor Laby's face all a glow with pleasure and affection-notwithstanding the tears in her eyer-looking up at her And before Ellie could jump down she was caught round the waist and folded in

Was caught round the wast and round in Honor Lahy's arms.

"My own darlin' child," exclaimed Honor, "that poor Tommy would lay down his life for. For 'twas of'en he said there wasn't wan uv 'em like Miss Eille."

"The poor fellow!" returned Eille when she was set free, "he was so generous and good."

ous and good. "His uncle," returned Honor, "sent

him to a great school, and he says if he has sinse he has fine prospects before

bim."
"He will have sense," rejoined Eille seriously; "for I don't think he ever did anything wrong, except pulling the tails out of the robins."

pancake on this flag I'm sittin' on. In the General Catechism, though 'the But what's breakin' my heart is the way I used to shut my fist an' hit him on the bare skull, when I'd be rightly vexed. I month he couldn't get Tommy down, from Then he tackled at him wad the 'Christian Doctrine' but 'Christian Doct 'who made the world?' to tian Doctrine, but Tommy was able for him at that too. An' thin Father M'Mahon said he was the best boy in his parish. That was the day they wor gettin' their tickets for Confirmation; an' what do you think but I went into the chapel afeard uv my life that Tommy might be cast. An' more fool I was, for he was the best though he gov a wrong answer. 'What is Matrimony?' says Father M'Mahon. Au' as bould as you plase, Jacky makes an-wer, 'A place or state of punishment where some sowls suffer for a time before can go to heaven.' Faith I thought 'twas the right answer, he spoke up so inde-pendent, till I see the schoolmaster thryin' to keep from laughin'. 'What is Matri

mony?' says Father M'Mahon agin, very slow an' soleme. 'A place or state of pun-Ishment where some sowls suffer for a time before they can go to heaven, asys Jacky agin. 'Give Jacky Ryan his ticket,' says Father Hannigan, An' whin Father M Mahon held up his hand to stop the schoolmaster that was writin' the tickets Father Hannigan said the boy was right, that he see no difference between Matrimony and Purgatory, and 'tis many a sin-sible man would agree wud him. So Jacky Ryan got his ticket. I'm afeard," added Honor with a sigh, "the same Jacky will come to no good. He put a red poker on Kit Cummins's cat's nose for comin' about his maggidy. An' whin Frisky jumped over the half door wud an ould gailon tied to his tail t'other evenin,

I said it was Jacky Ryau's work—though, indeed, I can't say I'm sure uv id."

Mrs. Laby was interrupted by Mary, who came in in search of Ellie. "My goodness, Ellie," she said, "I thought you were lost. They are all half-

Father Carroll was alone when she cams up with him, Hugh having gone to the forge to see about the pointing of some pitchforks for the haymaking, and Edmund and Anne being wholly occupied with what Mat Donovan called "going on." Father Carroll was alone when she cams

"This is a letter I got this morning from Arthur O'Connor," said Father Car-roll. "I had some conversation with his mother about him; but she is very unreasonable."
"Why does he not come home?" Mary

asked. "Why shou'd he?" returned Father

Cerroll, looking at her in surprise.
"Is it not for this diocese he is or-"Ordzined ? He's not ordained at all,

"One of her schoolfellows saw him in

Paris. "Oh, 'tis a mistake," Father Carroll replied.

Mary called to her sister and asked her for an explanation. But Annie could only repeat what her friend had said to

"The students weer vestments and "The students were vestments and assist at some ceremonies before they are ordained," said Father Carroll, "That's how the mistake arose. His health has broken down, and though he says now he has his mind made up to be a priest, it is still doubtful, I think, whether he ever "Ill be one." will be one."

"Oh, I am so sorry," Mary exclaimed with something like a wall of pain. "But hadn't he his mind always made up to be

"Well, no," he rep!led. "He always "Well, no," he replied. "He always had doubts and scruples about his vocation. His ideas of the mission of a priest are very high, and he feared his motives were not the true one. But why do you appear so distressed? He is not the first ecclesiastical student who has changed his mind; and surely you don't think there would he appeting wound in it?"

would be anything wrong in it?"
"Ob, but don't you know what they said?" And she put her arm in his as

if asking for support.
"Yes—that it was your doing," he replied with a smile. "Well, you may set your mind at rest on that point, for he often discussed the subject with me before he ever saw you. And 'tis only since he went to Paris that he even thought it at all likely that he could ever be a priest. He says now his scruples are nearly all removed. But I fear his health must have

It was a relief to her to think that she was not, even innocently, the cause of turning anyone from what she deemed so high and holy a mission. But then came the thought that Arthur O'Connor was the thought that Arthur O'Connor was not a priest, and never might be a priest at all; and Father Carroil felt her arm trembling within his. And as he glauced at her face, which was deatbly pale, and saw the quick heaving of her bosom, he was convinced that the happiness of Mary Kearney's life—perhaps her very life—depended upon either of two contingencies—that Arthur O'Connor should become a priest, or her husband. And as her arm pressed more and more heavily upon his. pressed more and more heavily upon his, Father Carroll resolved that he would be

her friend, though he did not betray, even by a look, that he noticed her agitation. "Anne is a great flirt," said he, nodding towards that lively young lady, who was keeping up the "going on" at a tremendous rate

"Oh, she's awful," returned Mary.

"You are not bad yourself, either."
"I was obliged to try. People were setting me down as stupid. And you know 'tle as good to be out of the world as out of the fashion." She spoke quite cheerfully; but immediately fell into a reverie

again.
"But has your heart never been really touched?"

She bent her head, and a carnation She bent her head, and a carnation flush suffused her pale cheek. "Well, I think not," she answered hesitatingly. "Though Grace," she added more cheerfully, "was always insisting that I was in a sad way about the gentlemen we had here at Christmas."

"I'd rather expect it was Edward chemical chemica

"I'd rather expect it was Elmund she

would be throwing at you; and you had him at the same time, I believe."

"Ob, no; Mr. Lowe was gone before Edmund came. And, strange to say, Grace scarcely ever talked about Edmund in the contract of the co was; for, the Lord betwee us an' all harm,
'its of'en an' of'en I thought i'd find him

'its of'en an' of'en I thought i'd find him

'its of'en an' of'en I thought i'd find him

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'its of'en an' of'en I thought i'd find him

'its of'en an' of'en I thought i'd find him was thinking of somebody

"Well, I know when I asked him to come here with me he jumped eagerly at the offer. So take care that you do not get inside Miss Delany."

"Is there anything serious in that?"
"Well, she is a great prize in every way. but I doubt whether Edmund is very anxious to win her."

'I saw her once or twice, and thought her quite fascinating; though I ought to be very prejudiced against her."
"Why so?"
"Well," replied Mary, laughing, "she

described me as a plain country girl, very shabbly dressed." "Ob, she was only jealous. thought you had designs on Edmund."

"That's the gentleman," said Mary, after returning Mr. Bob Lloyd's salute, as he rode past them, "who proposed for Eva. Everyone was astonished when she refused such a grand offer; and no one so much as his own family. They insisted at first that all sorts of traps were set for him by us; but, strange to say, they wer quite indignant when he was rejected It was a real case of love at first sight, for he only saw her the evening she and doctor came for Grace. Grace likes him. she added, "and says that a young poet has turned Eva's head. But I am almost sure Eva will be a nun. She is too good

and gentle for the rough world." "I saw Grace last week," said Father Carroll, "and was surprised to see her so changed. She was a little woman when I saw her before; but now she is quite girlish. She blushed and seemed quite timid and confused when I reminded her of some of her savings.

"So Hugh told me," said Mary. saw her when he went with Ellie to the convent. But he says she is not so pretty convent. But he says she is not so pretty as she was. Ah, Grace is very good," Mary added with a sigh. "She kept us all alive; and she did not forget to send the book to poor Norah Lahy, though at first she could scarcely bear to think of her. Grace is very sensitive. She feels either joy or grief intensely; but she can conquer her feelings from a sense of duty."

"She will never be happy unless she has a mission." said Anne, who had watted has a mission," said Anne, who had waited

for them at the gate.

"Everyone can have that," returned
Mary. "But who is that talking to my

"It is that old Mr. Pender, the agent,"

Father Carroll observed when they had nassed. "It is their pictures Sir Garrett Butler painted when they were children, as Mrs. Hayes told you.

"I remember," returned Athur, coldly.
"But I thought they might be the steward's or gamekeeper's daughters."

"Do you still hold to your old prejudice against farmer's daughters?" Father Carroll saked, laughting.

"Well, not exactly," Arthur answered.
"At least I believe there are some exceptions to the rule." A slight flush suffused his pale face as he spoke, and his friend her sister answered.

Mary looked grave. She feared that cld Isaac's visits, which were unusually frequent now, boded no good. She had questioned Hugh about them, but he evided the subject. It was plain to her, however, that some heavy trouble was weighing upon Hugh's mind; and at times she evon feared his health was giving way, he looked so weary and worn. In one sense these apprehensions did her good, for they kept her from dwelling upon her own unhappiness. But when ahe felt her heart sinking at the thought that a great calsmity was hanging over them she would remember Norah Laby, and be strong. and be strong.

CHAPTER LVIII.

FATHER CARROLL'S HOARDINGS.

"You look dreadfully cut up," said Father Carroll, as he looked into Arthur O'Connor's pallid face. "Have you reed too hard? Or is there anything on your mind?"
"Dr. Kiely asked me the same ques-

tions," Arthur replied.
"And what does he say about your health ?"

"Does not she go much from home?"

"The women that can be happy in her own home is the best woman," said

Arthur.

"That is quite true. But it might be

superior a girl is not enatched at as a prize? She would adorn any station."

"How do you account for it?" Arthur

asked. "Well, men generally require some en

couragement before they will run the risk of being refused; and Mary does not give

the oncouragement. And she really has declined two very good offers. I think

she is likely to become a nun."
"I'm told her sister intends going into

"Yes; she always intended it; though

in any way? It has even occurred to me that he is actually married, but wants to

he has some remantic business on hands

that I can't make out."
"Come—the grass is quite wet, and it

would not do for you to remain out under

Arthur's pleas for the future; and before retiring to his room, he all but had his mind made up to take his friend's advice,

and commence the study of medicine at

"But there is another difficulty in the

way." he said. " which it is upplearant to

reflect upon."
"What is that?" Father Carroll asked.

"Money," returned Arthur. "After the eacrifices my mother has made on my account, I don't know how I can encroach

farther upon her narrow means; particu-larly as I have disappointed her hopes. And you know what importance she at-

taches to keeping up appearances."
"Well, I have not overlooked that,"

rejoined Father Carroll. "But I think we can manage." He stood up, and opening the mahogany deak with the brass handles, took a small drawer from the in

side, and emptied its contents upon the

table. There were a few sovereigns and balf-sovereigns, and several rolls of bank

"It is only ninety-three pounds," said

Arthur O'Connor stored in amazement

word. But so great a sacrifice as he knew this must be he was unprepared for.

acceptance of the money. He never could bear to be in debt. Even in his

the kind old priest with whom he used to

spend a few weeks of his vacation in that

old cottage. He was deeply moved by his

friend's generosity. But he glared at the

bundle of notes upon the table before him, almost with a feeling of loathing. Father Carroll, guessing his thoughts—

vented much good from being done in

impulse," said Father Carroll; "on the contrary, if I did not do what I have

done, I might regret it all the days of my

He took one of the candles and went to

bed. The second was burning low in the socket when the student raised his head.

He took the bundle of notes and put them

boybood he could not take money

before that is spent Fortune may prove more liberal of her favours."

And

he; "but it will do for a while.

During the evening they discussed

"Well, he says 'tis not gone too far but that I must take care of myself."

His face, always pale, was now fearfully emaclated, and of a wax like whiteness that contrasted painfully with his long black hair and dark grey eyes. But the fretted look—the "oldness" which Grace "That is quite true. But it might be carried too far. I'm inclined to think a discontented spirit may keep young people too much at home, as well as drive them too much from it. But I'm far from suspecting that to be the case with Mary Kearney. She so loves everyone and everything about her, I am sure she is really happy at home. But don't you wonder that so remarkably beautiful and appeared as a second of the case of the had remarked — was gone; and a bright happy look had taken its place. The mental struggle that had so long racked him was at an end. He was resolved to become a priest; but the doctors had instated upon his suspending his studies, and returning for some time to his native air. His mother was filled with remores when she saw him so changed, and now ran into the other extreme, and declared that he should never return to college again. But Arthur smiled—a sweeter smile, she throught, than she had seen upon his ipps for years—and said he would be all right in a few weeks. He had brought a letter from the president of the college to an eminent ecclesiastic in Dublin, by whose counsel he was to be guided. He delivered the letter, and, after a long conversation that the conversation of the conversatio tion, this eminent divine said his case Wa a peculiar one, and that he would give him his opinion by letter in a few days. The letter had not yet come, and Father Carroll awaited its arrival more imshe seems fitter for the world than Mary.
Do you think is Edmund Kiely engaged

patiently than the student himself. "Let us have a stroll to the Priest's Walk," said Arthur, "I feel quite strong keep it private."
"No, he is not," Arthur replied. "But this evening."

"Are you not afraid of the opers-glass and the ladies?" Father Carroll asked.

"Ob, I don't mind it," replied Arthur miling. "I can stand any amount of smiling. "I can stand any amount or the light that lies in woman's eyes' with-

out wincing now."

They passed over the welr, through which the clear water leaped, with almost the swiftness of light; having suddenly changed its gently gliding motion into a bound, as if it feared the slanting walls of moss covered stones would close together like a gate, and har its way to the ocean. They passed through the meadow by the river-side and into the Priest's Walk. The rooks were cawing in the tall trees over their heads, and a rabbit popped now and then from their path into the cover at either side. It was a lonely, dresmy sort of place, calculated to fill the mind with romantic or rel'glous musings. And the robust, sun-ruddled priest, and the pale, s'ckly student paced up and down for moss covered stones would close together sickly student preed up and down for fully a quarter of an hour without ex-

changing a word.

"A csll," said Father Carroll. "Here is Tom Doherty."
But, to his great relief, Tom Doherty only handed a letter to Arthur, and walked

nail-sovereigns, and several rolls of bank notes, some worn and faded, and some white and crisp, appearing at first eight to represent quite a formidable sum, but being all one pound and thirty shilling notes, Father Carroll found to his disapback to the welr, without speaking.
"No bad news, I hope?" said the priest,
on remarking the troubled look—the old

"It is from Dr. \_\_\_\_," he raplied, banding him the letter.

escape. If, at any time in your life, you felt a real desire to be a priest, independtable. ently of circumstences, it would be different. But you never did. So, in God's name, give it up, and think of something

"But what can I think of now?" "Well, the medical profession is the best for you. It is a noble profession, and will, at worst, secure you an humble com.

petence. But I warn you," he added, laughing, "you will have to work hard for your bread. And, perhaps, so much the "Indolence and pride were always my

besetting sins," the student replied. "I never could work without an immediate motive."

" And surely the motive is not wanting now? "That's true," he answered, with a weary sigh. "I owe it to my mother and

Father Carroll thought of Mary Kearney's pale face and trembling hand, and was on the point of asking whether it ever occurred to him that there might be even a stronger motive for exertion than that he had just mentioned; but any reference

to the subject yet awhile might, he thought, be premature, and he was silent.
They continued to walk up and down in silence, while the rooks crowded thicker and thicker in the trees, and the white tails of the rabbits twinkled more frequently among the withered grass, as the sun shothis last red rays through the wood.

There was such a rush and scamper among the rabbits a little in front of them that both looked up in surprise. Two beautiful girls wearing broad straw hats turned into the walk from a footpath turned into the walk from a notipatu through the wood, and as they bowed to Father Carroll, and then glanced at his companion, the laughing light in their "eyes of most unholy blue," changed suddenly to an expression of mingled surprise and sorrow. They had often inquired of Father Carroll for the student—when they called St. Kaylin ha took as whom they called St. Kevin, he took so sains to avoid them in his walks. in his pocket. But he said nothing about the they had come through the much pains to avoid them in his walks wood for the sole purpose of seeing him; years after. Neither shall we, but the alteration in him filled them with

pity and sympathy.
"Those are Major French's daughters," Minard's Liniwest cures Distemper.

THE RISING OF '98.

THE LONDON DAILY NEWS SAYS IT WAS PEACEFUL AND CONSTITU-

TIONAL. Referring to the forthcoming volumes Referring to the forthcoming volumes of Mr. Lecky's "History of England in the Eighteenth Century," the London Daily News in an editorial article has the following notable remarks on the United Irishmen and the insurrection of '98: The recall of Lord Fizzwilliam is the turning point in modern Irish history. Was the rebeilion of 1798 a long and deliberately-planned scheme to throw off at any risk the rule of England and the imperial Parliament? Or was it the last and the despairing effort of men who had tried their very best to succeed in a scheme of constitutional tions to the rule." A slight flush suffused his pale face as he spoke, and his friend was about rallying him upon it, but again checked himself.

As they repassed the weir, the trout were leaping at the files, and they loitered for a few minutes to watch them.

"What an evening this would be for Eimund Kiely," Arthur observed. "He is a genuine disciple of Isasc Walton."

"Or Hugh Kearney," returned Father Carroll. "I have been trying to induce him to spend some days with me, but it is impossible to pull him away from home. He is like his elster Mary in that respect." succeed in a scheme of constitutional agitation for a laudable and patriotic purpose, and who suddenly found all their efforts frustrated by the obstinacy of George III, and the servility of his or deorge 111, and the serviny of his ministers? It was at its beginning, and for a long time after, an association to obtain, by peaceful and constitutional means, the political emancipation of the Irish Catholics and the reform of the "Scarcely ever. I sometimes wish I had a big parish and a big hovse, and I'd insist upon her spending some time with me occasionally." Irish Parliament. It was got up, officered and worked chiefly by Irish Protestants. It endeavored to assist Grattan and Sir John Parnell—the ancestor of the present Irish leader—in their patriotic purpose to emancipate their Catholic fellow subjects. The Insh National Parliament, "Grattan's Par-liament," as it is called, was a Parlia-ment in which no Catholic could sit, and

> NO CATHOLIC COULD VOTE. Grattan and these who worked with him succeeded after a severe struggle against bigotry and corruption in obtaining a reform which allowed Irish Catholics to vote for the election of members of the Irish House of Commons. Grattan and his friends were determined to go still further. They sought to carry a measure which would admit Catholics to seats in the Irish Parliament. Lord Fitzwilliam had been sent over to Ireland as viceroy. Every one in Ireland believed that he came with a message of peace. Lord Fitzwilliam himself was entirely of that opinion. He was in full sympathy with Grattan's views and purposes. He gave himself out as one who the full emancipation of the Irish Cath-olics. He had gone too far to please the King whose obstituacy had driven the American colonists into successful rebel-lior. The same Lord Cornwalis who onists at Yorktown was soon to be the man sent to Ireland to deal with an Irish outbreak. To return, however, to Lord Fitzwilliam, it is enough to say that when the King came to know of the viceroy's favorable attitude towards Grattan and Grattan's objects, then Lord Fitzwilliam was justantly recalled. This act on the part of the sovereign and his English ministers produced utter con-sternation in Ireland. The younger and more ardent of the Irisu leaders lost all hope of any good to come of peaceful agitation under such a sovereign. The United Irishmen became a rebellious organization. The Irish rebellion broke out and was extinguished, and in the national prostration that followed the act of union was passed,

THE CONFESSIONAL. The following words are taken from a discourse by the late Cardinal Newman : How many are the souls in distress, anxiety or loneliness where the one near to find a being to whom they can pour out their feelings unbeard by the world?

They cannot they must. They cannot they have see out their feelings unheard by the world?
Tell them out they must. They cannot tell them out to those whom they see every hour; they want to tell them and not to tell them. And they want to tell out, yet be as if they were not told; they wish to tell them to one who can at once advise and sympathize with them; they wish the statements. "It is from Dr. —," he replied, banding him the letter.

"I agree with him," said Father Carroll, after residing it.

"But I told him my scruples were all gone," said Arthur.

"No matter; as he says, you were driven by the force of circumstances to it. You were always hoping for some means of a visit to Rome. Rolling all the notes are always hoping for some means of a visit to Rome. Rolling all the notes are always depicted in the pointment that his hoardings scarcely amounted to one hundred pounds. He had not given himself a holiday since his short visit to Tramore with Arthur and Edmund Ktely and had taken to hoarding the pointment that his hoardings scarcely assives of a load in order to gain a solace; to receive the assurance that there is one who thinks of them, and one to whom in thought they can recur; to whom in thought they can recur; to whom in thought they can betaken themselves, if necessary, from time to time, while they are in the world. How many a Protestant heart would leap at the news of such a benefit, putting aside all ideas of sacrabenefit, putting aside all ideas of sacra-mental ordinance or of a grace! If there is a heavenly idea in the Catholic Church looking at it simply as an idea—surely, next after the Blessed Sacrament, confesssion is such. And such is it ever found, in fact; the very act of kneeling, the low at his friend. He knew Father Carroll was a good fellow, in the best sense of the and contrite voice, the tign of the cross hanging, so to say over the head bowed low—and the words of peace and blessing. Ob, what a soothing charm is there which Arthur O'Connor was particularly sensi tive on the score of pecuniary obligations, and his whole nature revolted against the the world can neither give nor take away! Oh, what a piercing, heart-subduing tranquility, provoking tears of joy, is poured almost substantially and physically apon the soul-the oil of gladness, as the apon the sou:—the off or gradness, as the Scripture calls it—when the penitent at length rises, his God reconciled to him, his sins rolled away forever. This is confession as it is in fact, as those who

bear witness to it know by experience, It is a pleasure to note that many of It is a pleasure to note that many of the traditions and customs that earned for France the distinction of being the most Catholic country of Europe are still carefully preserved. Thus the procession of the vow of Louis XIII., which com-memorates the consecration of France to the Blessed Virgin, is held every year on the Feast of the Assumption. On that day the fortist, who windows are which it was easy enough to do—said, "It is your duty to take it."

"But I may never be able to repay you," returned Arthur, elmost angrily.

"You will. And your desire to get out of debt will be an additional incentive to evertion. Dept. think so much about xertion. Don't think so much about tt. You must sometimes do violence by yourself if you mean to get on. I believe over sensitiveness of that sort has preday the forists' shop windows are pro-fusely sdorned with rare white flowers, which are purchased for distribution among those who bear the sweet name of world—has been the one fatal obstacle to many a useful and brilliant career." Mary. This practice recalls another not less beautiful—that of showering white bloscoms from the dome of St. Mary There was a silence of some minutes; and the student, resting his elbows upon Major, Rome, on the Feast of Our Lady the table, clasped his slender hands over his pale forehead. of the Snow. his pale forehead.
"Don't think I am merely acting upon

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All have equal rights in life and liberty and the pursuit of happiness, but many are handrapped in the race by dyspepsia, biliousness lack of energy, nervous debuity, weakness, constipation, etc., by completely removing these complaints Burdock Blood Bitters conters untold benefits on all antiferess.

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professor of mathematics College, Maryland. He missionary in Illinois and Mich., in 1799. DURING HIS PAST of St Ann's Church in De his duty, according to the I religion, to excommunicate parishioners who had been his wife. For this he was defamation of character, in a verdict being given \$1000. This money the pay, and as his parishio French settlers they could him, and he was throw While confined in the cou little hope of ever being l elected a delegate to Con from his prison cell in the gan to his sest on the floor The career in Congress o

was a remarkable one. several speeches on matte his territory, which may able speaker. He was not French and English schola versant with the Spanis Italian languages, and h Indian language of the tri In 1809 he took the first the West, and became the publisher in the North, publishing the Essay du Mithat gave mortal offence colony at Detroit. The ities at last laid hands or dragged him into After the surrender of ( 1812, he was released, and published the laws of the French. At this time suffering among the sett having been taken by Father Richard purchased It to the destitute people. A Catholic gentleman, r ington a few years ago, g of Father Richard as seeing him nearly fifty

sketch appearing in a vol blography published by in 1869. He said : " ing my way to the Capit Washington, and when c with a friend, I was attrac A SINGULARLY ODD LOOP He was of middle size, w and wiry frame. H the crown of his head, a goggles sat enthroned on pansive, bulging foreher nicely fitting, highly po-siver buckles, but wore was tapping a fine gold appeared to be offering a whom he had just met. my companion, I was inf Very Rev. Gabriel Rich Very Rev. Gabriel Ruct General of Detroit. The pression I had of this re-Catholic priest and an mere stripling then, but all that belonged to mereader may well iman when my companion so to this wonderful man The acquaintance

good man's conversatio my life that I served trick's. On Christm Matthew bestowed on honor of dining with Gabriel Richard, M. C. of real Catholic fervor plicity!" In 1821 Father Ric grimage to the grave quette, the great mi the North-West, and over it, on which he cu "Father Marquette 1675." If the writer State of Michigan he

ne. The acquaintance

into friendship, and mu

large monument to m place of Father Marq Historical Society li rich in manuscript le quette and later by F Returning to the sional chaplains, then constantine Pise, Dinstance of Henry elected chaplain to

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INTERESTING BISTORY OF HON. AND REV.

ments have found their way into print, ments have found their way into print, the writer has taken pains to examine the records of Congress with the object in view of ascertaining the true facts of the case. In pursuing the investigation much was found that is of special interest to Catholics, many facts being recorded which go to show that during the control of the property of Congress the Catholics. earlier history of Congress the Catholic clergy took a more active part in legisla tive proceedings than most people sup posed. It may be a surprise to many to know that a Catholic priest was once elected to Congress, and served with distinction through one session. Before proceeding to speak of the chaplains a brief sketch of this remarkable man will not be out of place. Not only does this priest bear the distinction of being the only Catholic clergyman ever elected to Congress, but the only member who had the strange fortune of coming directly from a prison cell to the House of Representatives; not, however, with the full powers of a representative, but as a delegate from a then far western territory. Rev. Gabriel Richard was a delegate Rev. Gabriel Richard was a delegate 1 Congress from the territory of Michigan in 1823. Lammun's Directory of the United States Congress says of him: "He was a Roman Catholic priest, and a man of learning. Born at Saintes, France, Oct. 15, 1764, educated at Angiers and received orders at a Catho-lic seminary at Paris in 1700. iic seminary at Paris in 1790. Came to America in 1798 and was, for a time, professor of mathematics in St. Mary's College, Marylaud. He labored as a missionary in Illinois and went to Detroit Mich., in 1799.

DURING HIS PASTORATE of St Ann's Church in Detroit it became his duty, according to the Roman Catholic his duty, according to the Roman Catholic religion, to excommunicate one of his parishioners who had been divorced from his wife. For this he was prosecuted for defamation of character, which resulted in a verdict being given against him for \$1000. This money the priest could not pay, and as his parishioners were poor French settlers they could not pay it for him, and he was thrown into prison. While confined in the common jail, with little hope of ever being liberated, he was little hope of ever being liberated, he was elected a delegate to Congress and went from his prison cell in the wilds of Michigan to his seat on the floor of Congress."

The career in Congress of Father Richard

A SINGULARLY ODD LOOKING PERSONAGE. A SINGULARLY ODD LOURING PERSONAGE.
He was of middle size, with sharp features
and wiry frame. His low-crowned,
broad-brimmed hat was thrown back on
the crown of his head, and a pair of large broad-brimmed last was thoo broad-brimmed last was the crown of his head, and a pair of large goggles sat enthroned on the top of an expansive, bulging forehead. He had on nicely fitting, highly pollshed shoes, with siver buckles, but wore no stockings. He was tapping a fine gold snuff box, and appeared to be offering a pinch to a friend whom he had just met. Upon inquiry of my companion, I was informed that it was Very Ray. Gabriel Richard, M. C., Vicar-General of Detroit. This was the first impression I had of this remarkable man, a Catholic priest and an 'M. C.' I was a mere stripling then, but I had a love for all that belonged to my Cauch, and the reader may well imagine my feelings when my companion soon latroduced me to this wonderful man as he appeared to me. The acquaintance soon after ripened me. The acquaintance soon after ripened into friendship, and much did I enjoy the Patrick's. On Christmas day good Father Matthew bestowed on me the distinguised honor of dining with the Hon and Rev. Gabriel Richard, M. C. Oh, for those days of real Catholic fervor and American sim-

In 1821 Father Richard made a pil-In 1821 Father Richard made a pit-grimage to the grave of Father Mar-quette, the great missionary priest of the North-West, and planted a cross over it, on which he cut with a penknife: "Father Marquette died here May 9, 1875." If the writer mistakes pet the 1675." If the writer mistakes not, the State of Michigan has since erected a large monument to mark the last resting place of Father Marquette. The State Historical Society library at Lansing is rich in manuscript left by Father Marquette and later by Father Richard.

SOME OF THE PRIESTS WHO HAVE OFFICIATED IN CONGRESS.

Seneta. Rev Dr. Pise was a native of Maryland, his tather being an Italian and his mother a native of Philadelphia. He was born at Annapolis New 22 1201 HE GRADUATED AT GEOEGETOWN COLLEGE

GARRIEL RICHARD, MEMBER OF COAGESS FROM MICHIGAN—BISHOP ENG-LAND—FATHER MATHEW—FATHER PISE—FATHER STONESTREET—HENEY CLAY AND JEFFERSON DAVIS.

N. T. T., the Washington correspondent of the Baltimore Catholic Mirror, has the following interesting letter in the last issue of that journal: From time to time the question has been asked, "Has there ever been a Catholic chaplain elected by either House of Congress?" and as many erroneous statements have found their way into print, was while here that he acted as chaplain turn to America he officiated at St. Matthew's, Washington, for a while, and it was while here that he acted as chaplain of the Senate. He afterward became rector of Transfiguration Church, New York, and later of St. Peter's, in Barclay street. From there he went to Brooklyn and purchased the Epissopal Church of the Emanuel, which he dedicated to St. Charles Borromeo, where he resided until his death, in 1858.

Rev. Father Rider, S. J. President of

his death, in 1858.

Rev. Father Rider, S. J., President of Georgetown College, opened the Senate with prayer on two occasions during the year 1840, and the records show that the late Father Boyle was the last priest who said prayers in the old Senate chamber, now the Supreme Courtroom.

The House of Representatives has never elected a Catholic clergyman to its chap lainship, consequently the statement recently published that Father Boyd was elected chaplain of the House while at St. Patrick's Caurch is incorrect. On

St. Patrick's Caurch is incorrect. On numerous occasions he officiated, and, during one session, when the House failed to elect a chaplein, he alternated with two

him to the speaker's desk. Father Stonestreet, clothed in his cassock and wearing his beads, made a large sign of the cross and read the prayers of Archbishop Carroll for the authorities. The prayer over, he finished with a devout sign of the cross. As

prayer over, he hindshed with a devout sign of the cross. As FATHER SONESTREET LOVES THE REPUBLIC, and prays for it from the bottom of his heart, he read the prayers with a great deal of feeling." The above account of Father Stonestreet's prayer is found in a Georgetown college journal of 1859. Again, under date Feb 9, 1859, is found the entry: "To day Father Stonestreet, vested in his religious habit, opened the United States Senate with prayer. The president of the Senate introduced him into the hill."

Without doubt, one of the greatest addresses ever heard in the Capitol was the one delivered by Right Rev. John England, D D, first Bishop of Charles

England, D D, first Bishop of Charles

without doubt, one of the greatest addresses ever heard in the Capitol was the one delivered by Right Rev. John Eugland, D. D., first Bishop of Charles ton, on Sunday, January 8, 1826. Of the circumstances which led to his From his prison cell in the wide of attenty gan to his sest on the fl.or of Congress."

The career in Congress of Father Richard was a remarkable one. He delivered several speeches on matters pertaining to his territory, which marked him as an able speaker. He was not only a thorough French and English scholar, but was conversant with the Spanish, German and Italian languages, and had learned the Indian languages, and had learned the Indian languages, and had learned the Indian languages, and the Indian languages of the tribes in Michigan. In 1800 he took the first printing press to the West, and became the first Catholic publisher in the North, printing and publisher in the North, printing and published the laws of fence to the English colony at Detroit. The English authorities at last laid hands on the good men and dagged kim into Imprisonment. After the surrender of General Hull, the ISI2 he was released, and soon afterward published the laws of the new veritory in 1812 he was released, and soon afterward published the laws of the new veritory in 1812 he was released, and soon afterward published the laws of the new veritory in 1812 he was released, and soon afterward published the laws of the new veritory in 1812 he was released, and soon afterward published the laws of the new veritory in 1812 he was released, and soon afterward published the laws of the new veritory in 1812 he was released, and soon afterward published the laws of the new veritory in 1812 he was released, and soon afterward published the laws of the new veritory in 1812 he was released, and soon afterward published the laws of the new veritory in 1812 he was released, and soon afterward published the laws of the new veritory in 1812 he was released, and soon afterward published the laws of the new veritory in 1812 he was released, and soon afterward published the laws of the new veritory in 1812 he was released

comply therewith if it were in my power, but I have not written nor have I taken a note of my discourse; I noticed, however, a gentleman taking notes. I shall endeavor to discover if complete notes were made, and, with the aid of his manuscript, I will easily be certain of being substantially correct. My duties call me hence immediately, but I shall do what lies in my power to meet your mishes. The discourse was wishes." The discourse was

AFTERWARD FUBLISHED IN FULL, and can be found in volume iv. of Bishop England's works, published by Murphy & Co., 1849, the original manuscript of which is in the library of Congress. In this connection it may be mentioned that the works of Bisnop Eagland are becoming very scarce, the Carroll Institute of this city being obliged to pay a very large price a few years ago for a missing volume to complete its set.

Another memorable address by a Catholic priest was the one delivered by the great apostic of temperance, Father Mathew, in the hall of the House in 1849. The story of Father Mathew's visit to Washington is an exceedingly interest. AFTERWARD PUBLISHED IN FULL,

me. The adoption of Father Mathews visit to mot friendship, and much did I enjoy the mot friendship, and much did I enjoy the mot friendship, and much did I enjoy the good man's conversation that winter, and it is one of the sweetest reminiscences of my life that I served his Mass at old St. Patrick's. On Christmas day good Father Congress as did Father Mathew, and, too, Patrick's. On Christmas day good Father it is doubtful if any other man ever unstreadly regarded such a commotion intentionally created such a commotion intentionally created such a commotion in political circles at the capital in so brief a visit as he did. The fame of the great temperance orator had reached America years before he landed in New York and the state of the stat York on the morning of July 2, 1849, so that when it was known that he was on our shores, invitations poured in upon him from all the large cities of the Union. nm from all the large cules of the Union.
The great meeting in Irving Hall, New York, was one of the most noted in the city's history. Daily levees in the City Hall were the programme for a week. While there, Hon. Millard Fillmore, Vice-President of the United States, and Hon Lawis Clars called upon him and Historical Society library at Lansing is rich in manuscript left by Father Marquette and later by Father Richard.

Returning to the subject of congressional chaplains, there is no record of a stonal chaplains, there is no record of a stonal chaplains, there is no record of a constantine prior to 1839. In that year Rev. Charles prior to 1839. In that year Rev. Charles compiled with the request. This after-constantine Pise, D. D., was, at the instance of Henry Clay, unanimously elected chaplain to the United States

| Vice President of the United States, and Hon, Lewis Cass called upon him and Hon, Lewis Cass Casled upon him and Hon, Lewis Cass Casled upon him and Hon, Lewis Cass Casled upon him and Hon, Le

In Boston he addressed very large audiences on temperance, and refused to be dragged by Mr. Garrison into discussing the slavery question. Philadelphia usid him equal honors, and on December 13th he arrived in Washington. As soon as his coming was made known to Con-gress a resolution was unanimously car-ried in the House admitting bim to a seat,

THE HIGHEST DISTINCTION that could be conferred upon the subject of another country by the representatives of our republic. The following day, when Father Mathew entered the hall, the members rose to receive him, and an in-formal reception was held during the noon recess. In the meantima a resolu-tion had been offered in the Senste ex-tending him the courtesies of that body, tending him the courtesies of that body, which gave rise to a most animated debate. Senator Walker of Wisconsin bad moved "that the Roy. Theobald Mathew be allowed a seat within the bar of the United States Senate during the period of his sojourn in Washington."

Mr. Clements was the first to oppose the passage of the resolution, and said: "The reason which prompts me to make objection is that I have been informed that the ladividual named in the resolution has

tion is that I have been informed that the individual named in the resolution has been charged with denouncing a portion of this confederacy with the maintenance of an institution which he is pleased to characterize as a sin and a crime, and when respectfully invited by the governor of Georgia to express his views in relation to the institution of slavery, he refused to answer. Under these circumstances I do not think Legald conscienstances I do not think I could conscientiously suffer such a resolution to pass. therefore object to the adoption of the resolution."

numerous occasions he officiated, and, during one session, when the House failed to elect a chaplain, he alternated with two Protestant clergymeu in offering the opening prayer.

Father Aiken was the first priest to make the sign of the cross in the new hall of the House. "On Jan. 24, 1859, Rev. Charles Stonestreet, S. J., then pastor of St. Aloysius, opened the House with prayer. Speaker Orr conducted him to the speaker's desk. Father Stonestreet, clothed in his cassock and lution which has caused no bitter tears of widows and orphans to flow, a revolution which has been achieved without violence, and a greater one, perhaps, than has ever been accomplished by any benefactor of mankind."

he came here as a guest to share our hos-pitality, and not to disturb the peace of the country, did he not say that our

choicest wines of Europe sparkled on the board, not a drop was used by the com-pany out of respect to the guest of the

evening.

And now in closing this fragmentary review of the part Catbolics have taken in the public drama that is daily enacted at the capital, we cannot help but admire the tolerant spirit of our legislators of the of the past, and wonder why the law-makers of the present time seem less

Queen Victoria has a remarkably fine head of hair, for a lady of her age; but her son, the Prince of Wales, is quite baid. Had he used Ayer's Hair Vigor earlier in life, his head might, to-day, have been as well covered as that of his royal mother.

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have removed ten corns from my feet with Holloway's Corn Care," Reader go thou and do likewise. Department of Railways and Canals.

Mr. L. D. Dion, a prominent official of the above department, Ottawa, writes:— 1 am very giad to give you to day the testimony that Nasal Balm has completely cured my catarrh, from which I suffered for nearly three years.

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

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D. Sullivan, Malcolm, Ontario, writes:

"I have been selling Dr. Thomas' Eelectric Oil for some years, and have no hesitation in saying that it has given better satisfaction in saying that it has given better satisfaction in saying that cures more than it is recommended to cure."

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gerous malady. Therefore, the only effective treatment is a thorough course of Ayer's Sarsaparilla—the best of all blood purifiers. The sooner you begin the better; delay is dangerous.

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Yours, &c., Ceraa Jounson.

OPARER GAP, Stokes Co., N.C., July S. 1888.
W. H. COMSTOCK:
DEAR SIK: — Your Dr. Morse's Indian Root
Phils have effected a most remarkable cure. My

W. H. COMSTOCK, MORRISTOWN, N.Y. BROCKVILLE, ONT.

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### Catholic Record

London, Sat., Oct., 4th, 1890.

THE MANITOBA SCHOOL ACT.

"Sir Hector Langevin, in his deliverance at Winnipeg touching the exercise of the power of disallowance, declares that the Government can veto local legislation (that is against the interests of the country.) Eight years ago this principle was advanced by Sir John Macdonald with regard to the rivers and streams bill. In 1889, however, the Jesuita' Estates Act was on the carpet, and the interest that the carpet. and then it was assumed that unconst. tional legislation alone could be deal Sir Hector's reversion to the old principle covers the Manitoba school law. The Government, it would seem, is not now to be restricted to the consideration of the question of constitutionality, but may determine the fate of the measure in accordance with its view. of the general interests. No doubt it could easily be shown that it is in the public interest that provincial rights should be regarded. But, that point aside, it must be said that the rule governing the application of the veto is ex

The above is taken from the Toronto Mail, of the 26th September; and it will be remarked that that journal is very anxious for the preservation of provin cial rights when the object is to inflict grievous in jury upon a Catholic body. When, however, its purpose was to insult the whole Catholic body of the Dominion by declaring virtually that the Jesuits of the country are an evil combination, it had no thought that provincial rights should stand in the way. The inconsistency is on the side of the Mail, not on that of the Dominion, if, as we hope is the case, it is the intention of the Government to disallow the Manitoba School Act of the last session,

It is with great pleasure that we record the fact that Sir Hector Langevin has given an intimation which is interpreted by the Catholics of Winnipeg and the public generally to mean that the unjust school law which was passed by the Legislature of the Province of Manitoba will be disallowed by the Dominion Gov. ernment. It is this intimation which so excites the anger of the Mail as expressed in the above passage, though Sir Hector did not state positively the intention of the Government on the subject. It would seem, however, that there could tation maintained that this Act was not well be any other reason for his publie statement that it is the determination of the Government to protect minority rights, as it was for the purpose of protecting such rights that the Imperial Government conferred upon that of the Dominion the right of veto.

The British North America Act expressly states that the school rights of a Catholic or Protestant minority in any Province, which were enjoyed at the time of their union into the Confedera. tion, cannot be interfered with by the Local Legislature, a clause being in the above mentioned Act which, while making education in any Province a subject for the Provincial Legislature to control, saves the minority from such interferonce as we have stated. The Act, moreover, besides protecting the minority in its rights, in a manner requires the Provincial Legislatures to enact such laws regarding the education of the minority as will enable them to operate their schools efficiently, since it confers upon the Dominion Parliament the authority to supply such legislation when it is neglected by the Local Legislature.

It is not very long since the North-Order, which is now, as it has always West, Manitoba being included, entered been, a society of zealous and devoted priests, engaged merely in missionary into the Canadian Confederation, and it will be remembered that the white people of the territory were then over whelmingly French and Catholic the Quebec Protestants the full amount

It will be remembered also that, fearing lest their proprietary and other rights would not be duly respected by the new Government to which they were to be subjected, they took up arms to prevent Canada from taking possession. It is not our purpose here to enter upon the irritating question of how far they were justified in their attitude, but we wish to call attention to the simple fact that the Canadian Government was very glad to ask his Grace Archbishop Tache to come from Rome in 1869 in order to use his influence in bringing about a anti Catholic agitators would have been settlement between the Territory and a gross insult to the Catholics of the

intended it to be so, as is evident from of the conditions of that settlement was that the denominational school system the pleas with which they set forth their of the Province then existing should be wishes in their memorial to His Excelmaintained. The Catholic mejority lency the Governor General. We may add that the Protestants sought for no superiority or ascendancy over Protestants, but the continuance of

both slike. It was to carry out this

agreement that the Separate school

clauses of the Manitoba Act were passed

a large Protestant influx of population,

the Protestants form a large majority,

advantage has been taken to pass a law

sweeping away the whole Catholic school

system, and instituting the Protestant

schools as the Public schools of the Pro-

vince. It is surely a proper occasion

for the Dominion Government to

step in to assert its good faith in

having made a satisfactory agree-

ment through the arbitration of Mgr.

Tache. We believe that the Protestant

prople of Manitobs, when not inflamed

if they do not this of their own accord

it is the duty of the Dominion to protec

the obligation to protect the minority

whereas such was the solemn compac

entered into when the Territory became

Canada should not mark its inaugu

ority rights. It is not on the school

issue alone that the rights of the Eag-

lish Protestants of Quebec are secured

Special care is taken in the Confedera.

tion Act to secure to the English Protest

in Parliament and the Local Legis.

lature as their influence justifies;

the rights of the Catholic minority in

Manitoba and the North West Territory be

of justice, and regard for the North-West

Bill of Rights demands, as the least which

the Dominion Government can do, that

the new Manitoba School Act be dieal.

lowed, and the sooner this be done the

better, so that the present unsatisfactory

state of effairs existing in that Province

The contention of the Mail that the

have vetoed the Jesuit Estates Act of

1889, is an absurdity which has been fre-

quently refuted. We know, of course,

that the Mail, and the Equal Rights depu-

only on the ground that the Jesuits were

an association for evil, and this was actu

ally the ground which the sgitators took

when they laid their case before Lord

Stanley. But Lord Stanley, without

entering upon the question of the truth

or falsehood of the gross accusations which

have been brought from ancient history

against the order in other countries, told

the deputation that at all events in Can-

If ancient history ought to be ran-

sacked for the purpose of finding a pre-

It is well known that the hisory of

Orangeism in Ireland, and even in Can-

ada, has very little in it that is creditable

to the Order. And yet, even Orangeism

hav been incorporated by Parliament.

But we ought not to mention Orangeism

in the same breath with the Jesuit

The Jesuits Estates Act did no injus-

tice to any one. It even apportioned to

to their population, just as, at any time.

tionment for education. It would have

ment to have vetoed that Act as to have

tribution of school monies is regarded.

Act should be disallowed.

and educational work,

may be brought to an end.

part of the Dominion.

themselves of Quebec did not, to any contheir school system was guaranteed to siderable extent, enter upon the anti-Jesuit crusade. The unanimity with which the Act passed the Quebec Legis lature, and the inconsiderable fraction in Parliament; but now, when, owing to which signed the pretended Equal Rights petition, are sufficient proofs of this.

The anti-Jesuit agitation was simply at outburst of fanaticism, and there can be no comparison drawn between the reasons advanced for vetoing the Jesuit Estates Act and those which we have given showing why the new Manitoba School Act should be disallowed. Tae Catholic schools do no injury to any one. Taey should therefore be maintained on every claim of justice and good faith.

PREACHERS' SALARIES.

by passion, will themselves see the jus-After the desultory discussion on the tice of maintaining Catholic rights; but use of tobacco, which occupied a large share of the time of the Methodist Gen. eral Conference in Montreal, a long disthe unfairly assailed minority. It would be the duty of the Dominion Government cussion occurred on the unevenness and unfairness of the salaries paid out annuto do this, even independently of the ally to the preachers. It was submitted solemn compact which was made in that while some ministers in cities re-1870 : for we assert that it is the natural ceived from \$2,000 to \$2 500 in some disright of parents to give their children a tricts the unfortunate preachers rereligious education if they see fit. But ceived but two or three hundred. The the Government is a'll the more under report brought in by the committee declared that the average salary of Methodist preachers amounted \$500. Such being the case, it is evident that, whereas some ministers receive \$2,500, others must be ration as a nation in miniature by a content to live on two or three hundred. breach of a solemn agreement which has This would be certainly a sad of things all the binding force of a treaty of peace; and if the Dominion Government for the Church, if it was not understood that preachers of the gospel may enter were to refuse the justice which the into secular life on week days, and earn a Catholics of Manitoba have demanded living in the pursuit of any honest busiby petition, we believe that, the Imness open to laymen. This is an advanperial Government would accord it. It is not for nothing that the Imperial tage which Protestant ministers have over Catholic clergymen, whose calling and Parliament passed the British North whose occupations make it abso-America Act, with clauses securing min. lutely impossible for them to take em ployment in secular life. Yet there is great outcry raised by the Equal Righters. especially by Dr. Caven, Dr. McVicar and Bishop Carman about the enormous salaries of Catholic priests in the ants of Quebec such a representation Province of Quebec. Hon. Mr. Mercier, in a well-written pamphlet, quotes statistics of salaries and of the number of and the clauses which secure all this were priests engaged in missionary work in freely accepted by the Catholic majority that province, which show conclusively in the Province. Why, then, should not that the average income of priests in Lower Canada is \$500, exactly what is complained of as the average salary of equally guarded now? Every principle Methodist preachers in the province of Ontario.

> A TEMPEST STILLED. While you here do snoring lie Open-ev'd conspiracy His time doth take: If of life you have a care, Shake off slumber and beware, Awake! Awake!

-Ariel in Tempest.

A scene which has its amusing side Government should, on the same principle, occurred in the General Conference of the Methodist Church last week. It has been frequently asserted that the Gov. ernment had treated the Methodists badly in not granting them justice in giving a sufficient appropriation for the against public interests, but the plea was Methodist Indian schools in the Northnotoriously fa'se. It could be sustained West, but now it turns out that an aption of \$10,000 which in 1887, for the establishment of an industrial school, was allowed to lapse, and that another appropriation of \$27,000 made in 1888 was allowed to lapse also, no proper use having been made of the moneys voted. There is also at present an appropriation of \$25,000, which if not used for the purpose will lapse next June. When these facts became known ada nothing evil could be brought against to the Conference there was a consider. them. It was not true, therefore, that able storm raised against the missionary public interests demanded that the Estates secretary, Rev. Dr. Sutherland, to whom was attributed the neglect of not hav ing applied the moneys voted for the purposes for which they were intended, text against any association, we can tell and the Conference passed a vote of of one which would fare badly, and the censure on the Rev. Doctor. history need not be very ancient either.

It appears that the neglect arose from the Da's time being devoted to the organization of the Third Party, and to com plaining that the Government are altogether devoted to the Jesuits and the Catholic hierarchy. Tae opinion was freely expressed that the Government were quite willing to do what was fair to all denomications who would really work for the Indians of the North West, and that it was the fault of their own cfficers, especially of that great political parson who is leader of the Third Party, that the Methodists had lost their opportunities.

of money for educational purposes, to The vote was passed by a small majority which they were entitled, in proportion censuring the Dr., but the latter at once resented the action of the Conference the Quebec Legislature makes an apporand tendered his resignation of the office. though he had just been re elected to it. been as absurd for the Dominion Govern-This made the Conference weak kneed, and several who had voted with the interfered with any ordinary Ontario majority declared that they were ready to school legislation in which the just discancel their former vote of want of confidence in the Rev. Dr. Sutherland. To have vetoed the Jesuit Estates Act Judge Dean, who was one of the most on such grounds as were advanced by the energetic in bringing the whole trans. action to light, declared that he

effected, and it is now certain that one it as such; and the agitators themselves | would admit his error, but that the Conference should, for the sake of its own self respect, not be brought to rescind its report under the whip of Dr. Sutherland's threat of resignation. The upshot was that the report was rescinded, and Dr. Satherland retained bis Secretary ship.

Judge Dean admitted that the Government had treated the Methodists fairly, but he said :

"The secretary had not been as he should have been. What reasonable man would have allowed \$27,000 to lapse for failure to utilize it? He had not said this before the election of the missionary secretary, because he thought it would be a misfortune to take him from the position he was so well fitted to occupy if they could only make him work in the traces."

The Third Party leader was so busy protesting against the endowment of Jesuits by the Quebec Government that he forgot altogether to look out for the endowment the Dominion Government were giving to his own Church.

> THE BIRCHELL TRIAL. With a sigh of relief the public was

aware on last Tuesday morning that the famous trial which has for the last two weeks engrossed universal attention was at last concluded, and that John Reginald Birchell was found guilty of the murder of F. C. Benwell. Justice McMahon, who tried the case, declared that he concurred in the verdict of the jury, and sentenced the prisoner to the death penalty on the 14th November. The crime of which Birchell has been convicted presents a most unfeeling, treacherous and atrocious aspect. According to positive evidence, the murderer lured away his victim from the home of an aged and most respectable father, Col. Benwell, of Her Majesty's forces in England. Under pretence of settling young Benwell on a farm at Niagara, which never existed, and of giving him a there in a lucrative business which he feigned to be conducting in the same locality, Birchall contemplated extorting large sums of money from the unsuspect. ing father, perhaps for years after the re movel by a horrid death of the poor boy in whose fature he was so deeply interested. It will be recollected that, on the 21st of last February, a dead body was found in the swamp near Eastwood, and what a mystery hurg over the identification of the murdered young man. A coroner's jury was held, and a verdist of wilful murder found against some one to the jury unknown. Neither was a clue discovered that might indicate the name or nationality of the victim. Detective Murray came on the scene, however, and soon a revelation was made. Every item of clothing on the dead man was accertained to be of English make and texture. He must, therefore, bave just landed from some ship leaving London or Liverpool. But the marks and initials of the late owner were all carefully cut out by the murderer. The detective's ingenuity at unravelling mysteries seemed utterly at fault this time. He did not despair, however. He hung around the place of the dreadful tra gedy, and no bit of snow or bramble escaped the keen search of his in quisitive eye. At last, several yards away from the spot on which the body was found, Murray unloosed from its covering of snow a cigar case of peculiar make. Here was a revelation. In so simple an article of man's belongings was found the clue which opened up the whole history of a tragedy so awful. Oa the leside of the cigar case were found the letters " F. C. Benwell." The name of the murdered man was telegraphed to the four corners of the globe. Birchall had to brazen it cut. He at once started from Niagara Falls to identify the victim of his own ferocious cupidity. Oa his return to Niagara Falls and claiming the trunks and effects of his friend and companion, he was arrested, and brought to Woodstock for trial. Since the 1st March he has borne himself with amszing coolness and a forced

VERY REV. DR. C. O'REILLY.

bar of God's eternal justice.

galety in Oxford jail. After two weeks'

most searching trial he has been found

guilty and now must prepare himself to

stand, on the 14th of next month, at the

The Datroit capers of last week are full of regrets at the announced departure from that city of the venerable and eloquent pastor of St. Patrick's Church. About fifteen years ago this young priest, fresh from the severe discipline and scientific halls of Baltimore's great seminary, came to his native diocese, and was put in charge of St. Patrick's Church, just then in a state of orphanage after the lamented demise of its saintly founder, Rev. Father Hennessy. Father O'Reilly was at once bailed as a young priest of great promise. But there were many who said that it was not exactly scholarly parts or pulpit eloquence they required but downright business tact and a practical acquaintance with worldly affairs They miscalculated, however, the versatil. ity of the young doctor's talents and experience. With all his eloquence and echolarly was willing that the whole resolution attainments he united a clear insight into the Dominion. The settlement was Dominion, and they would have resented should be wiped out if Dr. Satherland the true way of surmounting what many

would consider insurmountable difficulties. After a few years he succeeded in freeing St. Patrick's Church of an enormous debt and of raising up what was seemingly before his time an obscure parish church, to be chosen by the new Bishop as the cathedral church of the diocese. Tae idea may have been suggested to the Bishop by Dr. O'Reilly, but it is very certain that the moment a deckion was come to by the ecclesiastical anthorities it was welcome and agreeable news to the Doctor. He had intended for some time to solicit the favor of being allowed to retire for a period from parish work, in order that he might prosecute in Europe a higher course of patristic and theological studies. And now hie fondest wishes are realized. He is permitted to withdraw for a while from the interminable toll and solicitude of

a city pastor and devote his whole time and talents to scientific and literary labors in the halls and among the tomes of some great European Catholic University. As treasurer of the Irish American League Dr. O'Reilly's name became a household word in Ireland as in America. Nor did ever disappointment occur when funds were looked for at home ; nor disbeartening crisis overtake the spirits of the men in the gap, but the message of encouragement with accompanying thousands were wafted over the Atlantic to cheer the patriots in the gloom of their dungeons and let them know that thousands more were at their disposal.

Dr. O'Reilly's retirement into college life will be felt as a national loss to Ireland at least, if not to his own country and diccese. But we hold to the conviction that the period of rest and retirement he contemplates, and the deep and severe studies he is about to master will but fit him all the more usefully and emisently to benefit both Church and country in the not very distant future.

FATHER DAMIEN'S SLANDER

Our readers will remember that about a year ago several so called religious papers made a gross and unwarranted attack upon the character of the saintly Father Damien, who sacrificed his life for the sake of the unfortunate lepers of Molokai. The Congregationalist, of Boston, was the first to give currency to these malicious slanders, which were anony mously circulated, and were afterwards copied extensively by the Protestant religious papers in the United States and Canada. To cap the climax, and to give an appearance of truth to the slanders which these journals inserted at first anonymously, a letter was published from the Rev. C. M. Hyde, of Honolulu, addressed to the Rev. H. B. Gage, in which the writer made a series of charges against Father Damien, which were remarkable rather for their malicious intent that for anything tangible brought against his character.

Mr. Hyde commenced his letter to his dear brother," Rev. Mr. Gage, by expressing surprise at the "extravagant newspaper laudations" which spoke of Father Damien "as if he were a most saintly philanthropist."

The character given by Mr. Hyde to Father Damien was as follows: "The he was not sent to Molokai, but came there without orders" and that he circulated freely through the Island, until he became a leper himself. The improvements and reforms which were effected in the treatment of the lepers, he says, were not inaugurated by Father Damien, but were effected by the Board of Health. when occasion required and means were provided. At the time when Mr. Hyde's letter first

appeared the Hon. Frank P. Hastings, the United States Consul to Honolulu, at once answered the Rev. Mr. Hyde's slan. ders through the Boston Pilot, and declared that they were dictated by envy. Mr. Hyde has thought proper to send to the public a rejoinder to Hon. Mr. Hastings' letter, wherein he asserts that Mr. Hastings' own acquaintances in Honolulu would bear out Mr. Hyde's assertions. Mr. Hastings has been since in Honolulu. and he gives in a new letter a most decisive contradiction to this statement, and calls attention to the fact that the death of the humble priest at Kaliwao had brought forth from one of the most talented of Christian writers, Elizabeth Stuart Phelps, "a eulogy in language so beautiful that the author seems to have been inspired."

In the concluding sentence of Mr. Hayde's letter, the statement is made that "Father Damien was not a pure man in his relations with women, and the leprosy of which he died should be attributed to his own vices and carelessness."

This sentence is of itself sufficient to show that religious jealousy was the writer's motive for making such an attack. He says: "Others have done much for the lepers; our own ministers, the government physicians, etc., but never with the Oatholic idea of meriting eternal life."

with the idea of meriting eternal life? It is certainly the Catholic beilef that we should look for eternal life, but to this we are certainly encouraged by the teaching of our Divine Master, who places before us as a motive of our charity that we may hear His voice on the last day pronouncing the consoling words : "Come ye blessed of my Father; possess the kingdom prepared for you from the foundation of the world." (St. Matt. xxv., 34)

It prepares us to expect any want of charity on Rev. Mr. Hyde's part when we find him thus making light of the motives which are deemed by our Lord to be of sufficient weight to be placed before us thus solemnly as an inducement to charitable actions.

But Mr. Hyde's evil instructions and assertions have not been allowed to pass unchallenged by his own co religionists. Besides Mr. Consul Hastings, to whom we have referred above, Mr. Robert Louis Stevenson, the celebrated author and poet, writing from Sidney, New South Wales, on the 25th of February, 1890, says to this Mr. Hyde :

"You belong, sir, to a sect, I believe my sect and that in which my ancestors labored, which has enjoyed, and partly failed to utilize, an exceptional advan-tage in the islands of Hawaii."

He then tells Mr. Hyde that he and his fellow missionaries failed because they thought only of growing rich in their work. "It may be news to you that the houses of missionaries are a cause of mock irg on the streets of Honolulu. It will be at least news to you that when I returned your civil visit, the driver of my cab commented on the size, the taste and comfort of your house."

Mr. Stevenson tells Mr. Hyde plainly that he is jealous of the good work which Father Damien did in his "obtrusive and decisive heroiem."

"When we have falled, and another has succeeded; when we have stood by and another has stepped in; when we sit and grow bulky in our charm-ing mansions, and a plain and uncouth peasant steps into the battle, under the cyes of God and succors the sill cted, and consoles the dying, and is himself sillicted in his turn, and dies upon the field of honor, the battle cannot be retrieved as your unhappy irritation has suggested. It is a lost battle, and lost forever.

"Common honor, not the honor of hav-ing done anything right but the honor of not having done anything conspicuously foul, the honor of the inert, that was what remained for you. We are not all expected to be Damiens: a man may conceive his duty more narrowly, he may love his comforts better, and none will cast a stone at him for that."

Mr. Stevenson then tells Rev. Mr. Hyde that :

"Your Church and Damien's were in Hawali upon a rivalry to do well—to help, to edify, to set divine examples. You having in one huge instance failed and Damien succeeded, I marvel it should not have occurred to you that you were doomed to slience, that when you had seen outstripped in that high rivalry, and sat inglorious in the midst of your wellbeing, in your pleasant room, and Damien, crowned with glories and horror, toiled and rotted in that pigety of his under the cliffs at Kallwac—you the elect who cliffs at Kallwac-you the elect who would not, were the last man on earth to collect and propagate gossip on the volun-teer who would and did."

Mr. Stevenson admires, indeed, the noble, self-sacrificing spirit of Father Damien, yet he apparently could not appreciate fully the devotedness of the saintly priest who was not only ready to simple truth is he was a coarse, dirty man, give, but who gave his life for his flock, headstrong and bigoted." He adds that hireling who fleeth when the wolf cometh, who fleeth because he is a hireling, and, bitterly as he reproached Rev. Mr. Hyde, it will be acknowledged that he did not address the hireling slanderer a whit too severely. Mr. Stevenson reminds Mr. Hyde that the latter gentleman had never even visited or seen the spot which witnessed the labors of Father Damien. He

"I imagine you to be one of those per-sons who talk with cheerfulness of that place which oxen and walruses could not place which over and warruses could not drag you to behold. . . Had you been there, it is my belief that nature would have triumphed even in you; and as the boat drew even a little nearer, and you beheld the stairs crowded with abominable deformation. deformations of our common manhood and saw yourself landing in the midst of and taw yourself landing in one and then surrounds us in the horror of a nightmare, what a haggard eye would you have rolled over your reluctant should ar toward the house on Beretania street."

Mr. Stevenson directly contradicts Rev. Mr. Hyde's statement that Father Damien had no hand in effecting the reforms which improved the condition of the lepers at Kalawao. He may have opposed some things that were done, but even those are properly his work. "It was his part by one striking act of martyrdom to direct all eyes to that distressful country. At a blow, and with the price of his life he made the place illustrious and public. And that, if you will consider, largely, was the one reform needful, pregnant of all that should, succeed. It brought money; it brought (best individual addition of them all) the Slaters ; it brought supervision, for public opinion and public interest landed with the man at Kalawao. If ever a man brought reforms, and died to bring them, it was he."

The imputation against Father Is it the sentiment of a Christian Damien's morality, which is so maliciously elergyman that we are not to be animated brought by Rev. Mr. Hyde, is traced by

Mr. Stev nion to a disreput who repeated it is bis prese la Smaca. It was asserted and was founded on the w tion that only in that way be communicated, but Fa purity of morals is amply several wituesses who we acquainted with him : Ex I of the Hawaian governmen A. Morrow, Mr. Elv Mr. Emerson, the Presi Board of Health, and the R Bishop of Olba, all attest th exemplary priest, and the H further refutes the false stat-Mr. Hyde that Father Dam to Molokal without orders friastical superiors. The Bish iastical superiors. The Bish:
was a moral and exemplary
spects," and he" acted unde
and direction of his superior
Rev. Mr. Hyde stands be

as a slanderer who attack because he would not or cou his virtues. ARCHDIOCESE OF K

CATHOLIC INSTITUTIONS

His Grace, the Archbishop ston, holds a meeting of the ers in Brockville, and, after ston, decides that a new Story, but the story of t for boys and girls, also a co Sisters of the Congregati Dame, shall be erected nes The cost will be about \$25

In St. Francis Xavier Chu day the following delivera Grace Archbishop Cleary, we congregation by Very Rev. ier:

The Palace

To the Catholic congregation of Xavier Church, Brockville: MY DEAR FRIENDS-Havi

tracted interview on last evening with the gentleme the congregation to m consideration of the qu about the site to be erecting of a union sch town, I was pleased w and frank manner in whi ject was discussed by the ad several proposals that have t subject of conversation fo amongst you. I was also g Catholic spirit exhibited th discussion, all having show desire to promote the religi of our youth, and all havi declared their readiness to so whatsoever decision would given by me as their Archbi In the settlement of dispr

selection of sites for schools, be had, first of all, to the gre

ence of the greater number who shall frequent them da

being taken that they shall sonably distant from the h Subjecting the two propose

test of this rule, the figures I gave no substantial advant above the other in regard attending school at present, t the girls in the east. A di ever, exists in favor of the erested near the church, bec the children residing in the travel much longer distances if erected on the convent p to the school, if erected o property. In this refe highly important to be that your town, as n fail to recognize, is exten in the western and direction; hence this sect to become populously inhi mear future. Accordingly calculate on an increase of of school children in the v ion of your town, and an in tance they should travel were it placed on the conv. These facts and argumen lead to the conclusion the site for the school is prefe eastern, lest, if we now by upon the eastern site, a should, after the lapse of be constructed for the sol in the west, involving doub building and additional ex maintenance of the schools appears from present inc improbable that St. Franchurch will soon be the

town of Brockville.

Another matter was brougheration at Wednesday's record not fail to influence of ment on the school questi cent de Paul's hospital, althcent de Paul's nospital, attu upon an elevated and lovel been wonderfully successful three years of its infancy, i working at a disadvantage the nerrow dimensions of the the difficulty of accommod the difficult terior arrangements to the by both the Sisters of Chapatients. Other difficult round it. Accordingly it at Wednesday's meeting and virtually unanimous vote, t sell the hospital property ar proceeds in purchase of a po at the rear of the church, to erect the new school there erect the new school there should convert the present an hospital, and build a res Sisters of the Congregatic church in connection with tI have listened attentively adduced in support of this have taken a couple of day them, and now, in the name in the interest of religion as in the town of Brockville, entire concurrence in the proposition. I approve and warmly recommend to the of the St. Francis Xavier thospital property, the comhospital property, the con-convent into an hospital, an of a convent and school, with the plan submitted t land adjacent to the church

vantages will be derived fro justment of cur religious

Mr. Stev nion to a disreputable character who repeated it is his presence at a tavern 1a Samea. It was asserted in pure malice, and was founded on the wrong supposttion that only in that way could leprosy be communicated, but Father Damien's purity of morals is amply attested by several witnesses who were intimately acquainted with him : Ex Minister Carter of the Hawaian government, Dr. Prince, A. Morrow, Mr. Elward Clifford, Mr. Emerson, the President of the Board of Health, and the Right Reverend Bishop of Olba, all attest that he was an exemplary priest, and the Bishop of Olba further refutes the false statement of Rev. Mr. Hyde that Father Damien had gone to Molokal without orders from his ecclosiastical superiors. The Bishop says: "He was a moral and exemplary man in all respects," and he "acted under the sanction and direction of his superiors."

Rev. Mr. Hyde stands before the world as a slanderer who attacked his victim because he would not or could not imitate his victors.

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ARCHDIOCESE OF KINGSTON CATHOLIC INSTITUTIONS IN BROCK

His Grace, the Archbishop of King-ston, holds a meeting of the parishion-ers in Brockville, and, after a long discus-tion, deather the sion, decides that a new Separate school for boys and girls, also a convent for the Sisters of the Congregation of Notre Dame, shall be erected near the church. The cost will be about \$25,000.

In St. Francis Xavier Church last Sun day the following deliverance from His Grace Archbishop Cleary, was read to the congregation by Very Rev. Dean Gauth-ier:

The Palace. Kingston, Sept. 27, 1890.

To the Catholic congregation of St. Francis
Xavier Church, Brockville:

My Dear Friends—Having had a pro-tracted interview on last Wednesday evening with the gentlemen named by the congregation to meet me for consideration of the queetion raised about the site to be selected for erecting of a union school in your town, I was pleased with the free and frank manner in which the subject was discussed by the advocates of the several proposals that have been made to several proposels that have been made the subject of conversation for some time amongst you. I was also gratified by the Catholic spirit exhibited throughout the discussion, all having shown an earnest desire to promote the religious education of our youth, and all having repeatedly declared their readiness to accept cordially whatscever decision would be finally given by me as their Archbishop.

In the settlement of disputes as to the selection of sites for schools, regard should be had, first of all, to the greater convenience of the greater number of the pupils who shall frequent them daily, care also being taken that they shall not be unreasonably distant from the homes of any. Subjecting the two proposed sites to the test of this rule, the figures laid before me gave no substantial advantage to either above the other in regard of the pupils attending school at present, the boys being more numerous in the western division, the gible in the sect. A different terms the girls in the east. A difference, how-ever, exists in favor of the school being erested near the church, because many of the children residing in the west should travel much longer distances to the school if erected on the convent property, than those residing in the east should travel to the school, if erected on the church property. In this reference it is highly important to bear in mind that your town, as no one can fail to recognize, is extending rapidly in the western and north-western direction; hence this section is likely to become populously inhabited in the direction; hence this section is likely Irish" stood up for their country, and to become populously inhabited in the near future. Accordingly we should calculate on an increase of the number of school children in the western division of round the near of the number of school children in the western division of round the number of school children in the western division of round the number of school children in the western division of round the number of school children in the western division of round the number of school children in the western division of round the number of school children in the western division of round the number of school children in the western division of round the number of school children in the western division of round the number of school children in the western division of round the number of school children in the western division of the number of school childr ion of your town, and an increase of distance they should travel to the school, were it placed on the convent property These facts and arguments naturally lead to the conclusion that the western site for the school is preferable to the eastern, lest, if we now build a school upon the eastern site, a new building should, after the lapse of a few years, be constructed for the school children in the west, involving double outlay fo building and additional expense in the maintenance of the schools. Indeed, it appears from present indications not robable that St Francia Xavier's church will soon be the centre of the town of Brockville.

Another matter was brought under de liberation at Wednesday's meeting, which could not fail to influence our final judgment on the school question. St. Vin cent de Paul's hospital, although it stands upon an elevated and lovely site and has been wonderfully successful during the three years of its infancy, is found to be working at a disadvantage by reason of the nerrow dimensions of the house and the difficulty of accommodating its in terior arrangements to the requirements by both the Sisters of Charity and their patients. Other difficulties also cur-round it. Accordingly it was discussed at Wednesday's meeting and adopted by tually unanimous vote, that we should cepital property and employ the ocseds in purchase of a portion of land at the rear of the church, to enable us to erect the new school there; also that we should convert the present convent into an hospital, and build a residence for the Sisters of the Congregation beside the church in connection with the new school. I have listened attentively to the reasons addued in support of this project, and have taken a couple of days to consider them, and now, in the name of God, and in the interest of religion and its progress in the town of Brockville, I declare my entire concurrence in this three fold proposition. I approve and sanction and warmly recommend to the congregation of the St. Francis Xavier the sale of the of the St. Francis Aviet the sale of the hospital property, the conversion of the convent into an hospital, and the erection of a convent and school, in accordance

which are intelligible to most of you, and will become evident to you all after the completion of the works.

The ficancial view of the subject has been fully brought under my notice by the several speakers at our recent meeting. The liabilities involved in the project, and the resources at our command for meeting them without hardship to the congregation, have been diligantly the congregation, have been diligently compared, and my mind being thus fully informed, I have no hesitation in autherizing the execution of works and I promise to borrow for you, on exception ally easy terms, the sum of money re-quired for their entire accomplishment. The ordinary income of your church ought, as ecclesiastical law provides, be amply sufficient to meet its current expenses and leave a surplus for contingent necessities Your recently adopted system of Sunday offerings presented in envelopes, may be fairly expected to show better results as time advances; the more eyes how beneficially your weekly tribute to religion shall be invested in the beauti ful group of buildings appropriated to Catholic worship and Catholic education in your town. But if, as I trust, your pastor and yourselves will take steps to make the ordinary revenue of the church from pew rents, etc., balance the current expenses, the Sunday offerings through envelopes, even though they should not exceed the amount obtained last year, would of themselves suffice to meet the new obligations we are about to contract, and gradually extinguish them by payment of 4½ per cent. interest on the ican and 2½ per cent. for its

liquidation.
I pray the Almighty God to bless the pastor and faithful people of St. Francis Xivier's church and to fill your miads and hearts with His Soirit of charity and goodness and love of Him and His Holy Church, her interests and her honor and the Caristian education of her little ones

I remain, Your devoted servant in Christ, † James VINCENT CLEARY, Archbiehop of Kingeton.

THE NEW DISPENSATION.

WHAT THE ENGLISH GOVERNMENT IS DOING FOR STARVING TH JU-

SANDS. Irish American. There has been a fallure of the crops in the Azore Islands—owing to the unfavorable weather—even as there has been in Ireland. But, mark the difference of the action of the two governments. The Spanish government, at once, ordered large shipments of provisions to the Appres. The English Government knew. months ago, that another visitation of famine was inevitable in Ireland, in consequence of failure of the crops; and, with that knowledge in their possession, and in defiance of the efforts of the Irlah epresentatives in Parliament, the Tory Ministry refused to do anything to meet the impending disaster except to pass a "Light Railway Bill," which, as the Irish Representatives showed during the debates, will not benefit any one, for the next six months, except the London speculators in railway stocks; and, in the meantime, the Irish peasants can die by thousands—as the historian of 1846 and 1847 has testified—of sheer starvation. " with grass in their mouths!" That was the policy of the English government in Ireland in the days of the poet Spencer, who did not disdain distracting his muse by the agreeable division of "narrying and killing his neighbors of the "men Irish." The courtly Raleigh, who could write heroic verses, and sacrifice his richest raiment to save a lady's shoe from the defilement of an ordinary street puddle, thought nothing of making the streets of many an Irish town, in Cork and Waterford, run red with the blood of the people, whom he and his Elizabethan followers slew and despoiled for no other reason than that these " mere prepared way for the horrors o 1847, with his smoothly worded dis sertation on the inviolability of the tenets of "political economy, the Irish people were perishing by the million under the machinations of his government, may have been supposed to have attained the acme of that triump! of diplomacy that does nothing while ap pearing to be intent on doing everything The present Fory Government in Ireland has eclipsed all these historical records of its predecessors in the malignity o its action towards the Irish people. so called "civilization of the age"-"spirit of the Nineteenth Century," that throws up its hands at the idea of th 'that shedding of blood and, in the next breath shedding of blood and, in the next breath, spends itself on getting up a "scientific" electrical horror, a thousand times more revolting—will not, of course, tolerate the methods by which Spencer with his incendiary fires, and Essex, with his poisons, and Cromwell, with his brutal sword, undertook to get rid of the troublesome Irisb, who, when driven to the wall have an inconvenient habit of fighting So, it appears that, in the year of grace of 1890, in the dealings of the English Government with the remnant of the Irish people at home, we are to have a repetition of Lord John Russell's pacific famine policy of 1846 and '47—with the addition that it is to be enforced by a Minister more merciless than Cromwel and more conscienceless than the meanest "adventurer" or "discoverer" that evecureed the soil of Ireland with his pres ence. That is what the present policy of the Salisbury-Balfour government mean for the Irish people; and if the horrors of the olden "Famine Years" are to be averted from our kindred at home, it

Salesman Wanted. We are in receipt of a communication from D. H. Patty, Nurseryman at Geneva, N. Y., inquiring for a salesman to sell nursery stock. We would advise anyone with the plan submitted to me, on the land adjacent to the church. Many advantages will be derived from this re adjustment of cur religious institutions,

N. 1., inquiring for a salesman to sell with the plan submitted to me, on the would like to try the business to write to Mr. Patty at oace. Address D. H. Patty, Geneva, N. Y.

will only be done by their more fortunate

released from the obnoxious influence

of London government taking promp

now sees impending over our unhappy

action to meet the evil which every on

relatives, here and in Australia,

Mother-land.

THE TOBACCO HABIT.

To the Editor of the CATHOLIC RECORD. Port Huron, Mich., Sept. 27th, 1890.

MR EDITOR-Amongst eleven Catholic publications which I have received for several years, THE CATHOLIC RECORD, of London, has been, in my estimation, the most valuable guide and the most complete publication for general reading and family use.

This high opinion is probably the cause

of my satobishment upon reading your leading editorial of last week in which the use of tobacco is defended, and in which editorial you give many instances where "a pull at the pipe or cigar" is justified and defended, or where "a pinch of sunff" moderately used is defensible. In fact, I understand from your article that if all the clergymen who smoked in private were debarred from preaching there would be very few left to do missionary

work.
I had expected a different line of argument, and I hope that by calling your attention to the dangerous tendencies of such editorials, you may reverse your guns, and turn them against the tobacco fierd until his power is completely eradi

I live in the city of Fort Gratiot, containing a population of three thousand souls, in which one firm sold last year over \$10,000 worth of tobacco, and it is estimated that this firm did not sell one half the amount consumed in the city.

I will assume that London has a popu lation of thirty thousand, and therefore ber quota of expenditure in the same time, with the same frailties and appetites, would be two hundred thousand dollars. You can extend this to Toronto Montreal and the larger cities of Canada where population and evil march to gether, and I am satisfied that the alarm ing nature of the situation will astonish and startle you. When you reflect that two hundred comfortable homes could be erected in your beautiful city every year by the money wasted in tobacco, I think you will cease to be an advocate of its use in any form.

The view I have just presented is one amongst many arguments against the use of tobacco, for I understand from medical men and others that it is a dangerous poison and is classed as such

dangerous poteon and is classed as such
by physicians. Amongst other objections I will digest the following:

1st. The use of tobacco, whether in
chewing or smoking, gives a strong and
highly disagreeable taint to the breath of the individual who indulges in it, and which he cannot get rid of by the most scrupulous attention to washing and cleansing of the mouth so long as the tobacco nabit is presisted in. 2nd. The use of snuff generally occasions an offen-sive state of the breath, and we are ac quainted with an amiable and learned quanted with an aminore and arange individual whose breath from this cause has been rendered most disgustingly fetid.—Journal of Health, 2nd vol., page

My own observation, sustained by the ex perience of lawyers of long practice, assures me that from this cause spring many of the family disagreements, divorces and dome-tic troubles so notorious in the United States. Whenever I see a pale-faced woman entering the Chancery Court asking for separation or divorce from a brutal husband, I feel that I am looking upon an innocent victim of the tobacco habit, and in a large percentage of cases my prediction is verified by a true history

of the case.

3rd. Tobacco is in fact an absolute poison; even the moistened leaves placed over the stomach have been known to suddenly extinguished life. The barbarous Indians were accustomed to poison their arrows by dipping them in an oil obtained from the leaves .- Jour

nal of Health, 1st vol page 37.

The writer just quoted states boldly that the use of tobacco in every form will produce the same effect as the conperate and ardeat spirits, and in its moderate as well as its excessive use is equally condemned, because those who indulge to any extent have certainly one, and frequently two, of the externa senses less perfect than other individ

4th.-It is a property of tobacco and opium, it long presisted in, to weaken the tone of the skin and lay it open to troublesome eruptions, which it is im-possible to cure unless the offending cause be withheld, and all tobacco users are counselled in this way. Our advice is to desist immediately and entirely from the use of tobacco in every form, and in any quantity, however small. — Journal of Health, 1st vol., page 220.

5th. Tobacco habit destroys that gentle

courtesy and consideration which people should entertain for each other, and men will smoke rudely in a place and under circumstances where they would shudder to do any other vulgar act.

It also destroys that sense of independ ence which every gentleman should feel in associating with the world, because while his cigar or pipe is in operation he is ex c'uded from the best coaches upon the train, from the best parlor in the hotel or steamboat, and from every room in a well-kept household. It should be a humiliation to bim to be compelled to turn back by a sign over the door, "No world like a criminal out upon the jail

No gentleman would feel justified in polluting a fountain from which people were drinking, yet the smoker is so dulled in his sense of propriety that he will not he sitate to pollute the air which others are compelled to breathe. A custom or habit which lowers mankind so much in their

wn self-respect must be indefensible.

I know that the tobacco habit is quite American. When our Government ac-quired Alasks, one of our poets cele-brated the event after the following

See the awful Yankee leering Just across the Stratts of Bebring; On the drifted snow too plain Sinks the fresh tobacco stain.

Thus pre-empting the land and im-

I write this article because I want Cath.

right, which should not be bartered or

I would commend to every victim of the tobacco habit the advice given by John Boyle O'Reilly in his poem entitled "A Batlder's Lesson:"

How shell I a habit break?
As you did that habit make.
As you gathered, you must lose,
As you yielded, now retuse:
Theread by thread the strand we twist,
Till they bind us neck and wrist,
Thread by thread the patient mand
Must untwine till free we stand.
As we builded stone by stone,
We must toli unhelped, alone,
Till the wail is over-throwe.

I hope you will give this communication the benefit of your circulation, and tion the benefit of your circulation, and I shall be delighted if you can also give it editorial approval.

Yours very respectfully, O'BRIEN J. ATKINSON.

FAMOUS MISSIONS. GLORIOUS WORK OF FRANCISCANS ON THE PACIFIC COAST.

We give below the first of two articles ecently contributed to the New York

Times by Ben. C. Trumen:

One hundred and twenty-one years ago, on the 15 h of May. Juan Crespi, a Friar of the Order of St. Francis, accompanied by twenty-six soldiers, three pack ers, and four or five Indian servants arrived at San Diego, Cal., with the pur pose of establishing a permanent mission, converting the saveges, and introducing the arts of civilization—and those purposes were not only solemply and posse were not only solemnly and religiously, but commercially and successfully carried out. The settlement was permanent, but it was not made so without the encountering of disturbing elements, and, la two or three other cases, loss of life was involved. Padre Juan Crespi's name as founder, however, gives way historically to Padre Junipero Serra, who arrived at San Diego, July 1st, 1769, and who at once formally founded the first mission in California at what is now known as old San Diego, where the Paire wrote in a record which I once saw in the possession of the president priest in February, 1867,
—"it was maintained for five years, and
various buildings were erected with more
labor than benefit to the mission, all of
them having been afterward appropriated
to the use of the garriage." etc.

to the use of the garrison," etc. THE FIRST CIVILIZED SETTLERS IN CALL FORNIA.

As I bave stated this mission was perma-

nent, and others soon followed, until nearly all of the great village bordering on the Pacific, where there were harbors or roadsteads, were marked by mission churches and commercial structures from San Diego to San Francisco, and New California, as it was then called, took its place as one of the occupied provinces of the Spanish Empire. Since then, the re mote, poor, insignificant, thinly-settled, and almost unknown province has become rich, influential and populous, and is to day one of the most noted States in the American aggregation, its prodigality of soil and its equability of temperature (west of the Sierra Nevada Mountains) being unsurpassed by any other section of country in the world, although these pioneers had not, of course, the remotest conception of the superstructure that was to arise majestically on their unpretentions foundation.

THE CHANGES THAT HAVE COME ABOUT SINCE THEN,

Spain was then, in their eyes, the greatest of all nations. To be sure, they were not unmindful of the fact that England was mistress of the seas; that she had taken Cacada and India from the French, and that the American colonies wer rapidly gaining in population and wealth, but they did not dream of what would occur in a hundred years, nor did it enter their minds that the Anglo-Saxon colonists upon the Atlantic coast would in less than a hundred years become one of the great powers among nations, make Cali-forniz part of a magnificent republic, and and sweep almost entirely out of existence the unfortunate aborigines for whom the estensibly or other wise, founded. Lived there a man whos keenest foresight, stimulated by the wild-est enthusiasm, could have predicted at the time Padre Crespi landed at San Diego the inventions of the steambeat and the steam car, the cotton gin and the Me-Cormick reaper, the wonderful develop ments of commerce and manufactures, th opening of gold and silver mines in Cali. opening of gold and sliver mines in Cali-fornia and Australia and Liberia and Nevada, and the establishment of the independence of the Spanish colonies in North and South Amer-ica?—all of which, while they contrib uted to strengthen many nations, weak-oned Spain and united the Americans in

becoming masters of Upper California, which became so important that, after the gold discovery, it was the only California to which people paid any attention, and the country to which the name was originally applied was called, for the sake of distinction, "Lower California."

ROUGH EXPERIENCE OF THE EARLY SETTL-

The Jesuits were banished from Mexico in June, 1767, and the King gave orders that the Jesuit Mission in Lower California should not be abandoned, bu should be placed in charge of the Franciscan Friars, who were, next to the Jesuits, the most active and zealous missionaries in New Spain (Mexico). The King expressed a desire, also, that new missions should be established further north. In the latter part of 1769, therefore, friars, soldiers, supplies and means of transportation were collected for the new missions, and four parties were sent out from Lower California. A little brig called the San Carlos sailed from La Pez on the 9th of January, 1769, and reached the Bay of San Diego on the 1st of May, and a similar craft named the San An tonio sailed from Cape St. Lucas 15th of February, and arrived on the 11th of April. Both vessels experienced long voyages and they were about to sail away when Friar Crespi, who had left La Paz by land on the 26th of February, came in sight on the 14th of May, and Junipero Serra, the President of the missionary enterprise, arrived in San Diego in about all weeks the raffer from Lorento, having at weeks the raffer from Lorento, having six weeks thereafter from Loretto, having pressing (as it were) the raising of the departed on the 1st of April, the trip take lag of the republic with this odious ing three months and a day. FATHER PALOUS MEMOIRS.

The only original record accessible of

olic newspapers to keep their just rank in the first settlement of California is that every advages towards personal purity briefly presented in the life of Junipero and liberal reform. Such is their birth. colleague, Francisco Palou, who wrote it at the Mission of San Francisco in 1785; but his biographer, whose attention was fixed chirfly on the pisus labora and sersphic character of his hero, leaves the searcher of these curious looking old volumes of worn out Spanish manu script in simest complete ignorance of many of the particulars of the adven tures by land and sea, and of the con duct of the Indians upon the first appear. ance of the missionaries. ALL THAT IS LEFT OF THE EARLY RE-

Crespi was in the habit of keeping diaries whenever he traveled, and severa copies of them are now in possession of the Catholic priests in charge of those missions that have not entirely crumbled into decay, but none have been properly preserved in the State or Church schives in California. When the Franciscan Friars were directly or incirectly drives away many of their records were purposely destroyed, numbers were neglected, while others were carried away by the departing missionaries, and it would the departing missionaries, and it would be a difficult matter to find a bit of man uscript of Crespi or Serra. Once, while in the city of Mexico, I saw copies of a number of their jureals, and Father Yeach, when I first visited San Diego twenty-three years ago, showed me the portion I have quoted in Serra's handwriting. But I have been informed that the original journals of Crespi, Serra, Jinime, Sanchez, and Salvidea, and other early friars may be found in the Convent of San Fernando (Mexico) and also at the Franciscan Convent, in the city of Palma, on the Island of Majorica, but that these journals and other companion papers are in great confusion. papers are in great confusion.

EVIL RESULTS OF THE SUPPRESSION OF

There is one thing certain; Serra and his brother friers did their work well, as they understood it; and their missions continued to gain converts, herds of cattle, forces and sheep, and wealth for forty-five years, after which, under the in-flaence of the Maxican rebellion, they declined, until at last, in 1835, after an ex-sitence of sixty six years, they were secu-larized, the property placed in the hands of civil officers, and the friars were de-prived of power to control. And thus ended, in California, a geat system of com-bination of commerce and excluding and bination of commerce and agriculture and religion, the result of which, whatever good may have been derived, whatever good may have been derived therefrom, was to leave the Indains in a worse state than that in which they were found by the missionaries, as they afterwards abau-doned their habits of regular industry and began to die off very rapidly, until there are not now two thousand of the ten times that number fifty years ago left, and most of these at present live away from the whites in a condition little better than that of the covote.

GENERAL INFORMATION OF THE OLD MIS SIONS.

There were twenty one missions founded all, the first and most southern at San Diego, in 1769, as heretofore mentioned, and the last and most northern, at Sonoma, in 1823. None was more than thirty miles from the ocean, while most of them were nearer.

### ST. PETER'S CATHEDRAL.

Oa Sanday last the congregation of St. Peter's cathedral were given a very rich treat in hearing two most elequent ser-mons delivered by Very Rev. Father Henring, Superior of the Redemptorist Order in Ausspolis, capital of Maryland.
In the morning the missionary Father spoke on the gospel of the day, which related to the working of a miracle over a paralyzed man who was brought to Him to be cured. Before our Blessed Lord granted this temporal favor to the poor t fil cted man, he conferred upon him a far more beneficial favor, by granting him the forgiveness of his sine, which alone is the true cause of sorrow. He then spoke on the sacrament of penance, festion and the benefits to be derived therefrom. In the evening the Rev. Father presched upon the infallible reach ing of the Catholic Church.

### LATEST CATHOLIC NEWS.

The Jesuit missions in India are flourshing exceedingly. In some districts the year's conversions number hundreds, even thousands; but this is far short of the success which some of the fathers are enjoying and which recalls the days of the Apostles, or of miracle-working saints.
One Father tells of 1,500 baptisms in one day, and he mentions that nearly 9,000 converts at snother place were waiting to receive the Sacrament. In a single district the converts number nearly 20 000 for two years' labor; and Father Grostean, S. J. reports that 20 Belgian priests have in two years converted 51,000 idolators.

On Sunday, 21st inst., His Grace the Archbishop of Foronto administered the sacrament of confirmation to sixty chil dren in the Church of Leslieville, and spoke impressively on the importance of the secrament which would make them true soldiers of Jesus Christ, Very Rev. F. P. Rooney, V. G., Very Rev. Dean McCann, of Brockton; Rev. James Walsh. P. P. of the Church of our Lady of Lourdes; and Rev. Father O'Reilly, P. P. of Leslieville, assisted at the confirma tion, after which Mr. James Pape read an address to His Grace on behalf of the congregation. His Grace made a suit-

The Archbishop of Trinidad, the Mos Rev. Dr. Flood, presched an eloquent discourse in St. Paul's Courch, Toronto on Sunday, 21st inst. He was on a visit to the Right Rev. Bishop O'Mshony, who is his old friend, having been his college companion. In the evening the very Rev Father O'Farrell, Vicar General of Trinidad, preached in the same church to a large congregation.

Among the regular attendants at High Mass at the Brompton Ocatory, in Lind n, every Sanday during the session of Parliament, is Mr. John Morley. He goes there to hear the music and to listen to the sermons Mr. Morley is extremely fond of sacred music, and recognizes that it is found in its highest and most beautiful form in the Catholic Courch. He slso ex-periences an intellectual pleasure in the dislectical skill of the O atorian preschere.



HOTEL DIEU HOSPITAL.

Grand Art, Industrial and Agricultural Exhibition in Aid of the New Hotel Dieu Hospital, Windsor, Ont.

Open from the 1st to the 31st October (Sundays Excepted).

The greatest attraction of this Exhibition is undoubtedly the Art Department, which consists of about three hundred oil paintings, both accient and modern. many of them being works of the old masters, among them Poussin. Lebran, Toussaint, Milot, Palma, fr. Agostino Clampelli, Pietro Bartell, Sgulia del Miguel, Almonte Martino, Alunno Niccolo, Amiconi, Haus Memiling, Mathias Vandenberg, Thomas Rosshaert, Bartholomsus Zsitborn. Van Ryn, Ludovico Carruel, Martin von Vos, Schonfeld, Rochel Kuish, Jan von Achea, Jean von Kassal, Pippeahagen, Peter Brandi, Peter Bremmel, Lauferer, etc., also palntings after Raphael, Rubens, Martillo, Dolci, Solimena, etc. In a word, all the great European schools of art are represented in this gellery, which is certainly the largest, rarest and dinest collection of works of art ever exhibited in the Dominion of Canada.

Let every body profit of the chance of seeing a sight such as the many may never have an opportunity to see again in their lifetime. Admission 2s cts.—Tom.

The Ecce Hono "—Let all who have received tickets on this great masterpiece make their returns as promptly as possible to the Rev. Dean Wagner, Windson, Oat.

### ST. MARY'S COLLEGE MONTREAL.

Re-opened on September 4, 1890.

Classics taught in English as well as in French. LOUIS DRUMMOND, S. J.,

620 6 w

GRATEFUL-COMFORTING.

EPPS'S COCOA. BREAKFAST.

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JAMES EPPS & Co., Homeopathic
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## CHURCH ORNAMENTS

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DEAFNESS ITS CAUSES AND CURE. Scientifically treated by an aurist of world-wide reputation. Deafness eradic ited and entirely curved, of from 29 to 30 years? stand-ing, after all other treatments have falled. How the difficulty is reached and the cause removed, fully explained in circuitars, with affidavits and testimonials of curves from prominent people, mailed free



Should be used, if it is desired to make the Pinest Class of Geuns-Rulls Bacuit, Pan-cates, Johnny Uskes, Pie Crust, Boiled Paste, etc., etc., Light, sweet, snow-white and digastible food results from the use of

A CATHOLLE of good habits and fair education wanted in several sections of the United States and Canada. Permanent employment and good pay to industrio is person. References. BENZIGER BROTHERS, 36 and 38 Barclay street, New York. 622 8w

TEACHER WANTED. A TEACHER FOH THE SEPARATE Rehool at Rat Portsgs; one who can teach English and Frenc's preferred; liberal salary. Address Rey. J. B. BANDIN. P. P., O.M.I., Rat Portage. 632 w

TEACHER WANTED. WANTED. FOR SCHOOL SECTION NO.

I. McKillop, a male or female teacher,
holding a 2nd or 3rd class certificate; duties
to commence on October 1st, 1899; personal
applications preferred.—ROBT. DEVERBALX,
Trustee, Seatorth P. G. 622 2w

TEACHER WANTED. WANTED IMMEDIATELY, FOR THE balance of the year, a teacher for R. C. S. S., No. 12. Percy and Seymour. Apply, stating salary and qualifications, to Jas. SHANNON Campbellodd, Ont. 624 2w

MAGIC LANTERNS afford the best and cheapest means of object leashing for Colleges, Schools and Sunday Schools. Our ment and Parior Entertain PAY WELL. 208 PACE BOOK FREE.

The Broken Rose.

IVY GREEN.

### INTERESTING MISCELLANY.

Day by day we are making the influences, which presently may be our rulers; we are making our destiny. We are choosing our habits, our associates, our

The oldest teacher of Catholic girls in America is Mother Saton, of the New York Convent of Mercy, who is over ninety Her father died in 1800. Her mother, a convert, founded the Order of Sisters of Charity at Emmittaburg, Maryland.

It is not generally know that the custom of keeping birthdays is many thousand years old; it is recorded in the fortieth chapter of Genesis, twentieth verse: "And it came to pass the third day, which was Pharaoh's birthday, that he made a feast unto all his servants."

The customs of lifting the hat had it was custom for

The customs of lifting the hat had its origin when it was custom for knights never to appear in public except in full armor. It became the custom, however, for a knight, upon entering an assembly of friends, to remove his helmet, signifying, "I am safe in the presence of my friends."

A USE FOR CANCELLED POSTAGE BRAMPS.

In Locle, Switzerland, there is an

In Locle, Switzerland, there is an orphan asylum for girls which in 1888 received over a million of cancelled stamps. The child inmates were made to assort them in packages of one hundred and they were sold for \$240, quite an item where money is more valuable than in America. A circular issued by the director of the asylum says that the best stamps and most are sold to the dealers for collections, whose number is million. The others are used for screens, millions. The others are used for screens, frames, decorative purposes, etc. Rooms have been papered with them. In 1889 the stamps sent to the Swiss asylum wester

THE DEAD SEA.

One of the most interesting lakes or inland seas in the world is the Dead Sea, which has no visible outlet. It is not mere fancy which has clothed the Dead Sea in a perpetual gloom. The desolate shores, with scarcely a green thing in sight, scattered over with black stones and reagged delifement, form fitting frame for sight, scattered over with black stones and ragged driftwood, form fitting frame for the dark, sluggish water, overhung with a continual mist, and breaking alow, heavy, sepulchral toned waves upon the beach. It almost seems as if the smoke from the picked cities of Sodom and Gomorrah, which lie at its bottom, was yet accending up to heaven, and as the moan of their fearful sorrow would never leave the death-smitten valley.

moan of their fearful sorrow would never leave the death-smitten valley.

It is a strange thing to see those waves, not dancing along and sparkling in the sun as other waves do, but moving with sun as other waves do, but moving with measured melancholy and breaking upon the shore with scarcely a sound—a fact due to the great heaviness of the liquid, which has more salt and bitumen in it than water. Fish cannot live in such a solution; it has even been said that birds cannot fly over, an abaurdity often disproved.

THE CHALICE OF OUR LORD.

The legend of the Holy Graif, whatever may be its historic value, is certainly full of grave and beautiful lessons for the Christian pricet.

The mysterious chalice is made the first instrument by which Joseph of Arimathea is instructed in the liturgical service of He who guards the sacred cup possesses

the wno guards the sacred cup possesses the secret of eternal youth.

Lancelot, daring unhallowed to approach it, is emitten to the ground by a blast of fire, whilst the noble Galahad, armed in spotless purity, derives from its presence the charm of unalloyed peace and a happy death.

All this is but allegarical of the true. All this is but allegorical of the true

sacred grail used hourly, the world over, since its natal day (before the institution of the feast of Corpus Christl, in the thir feenth century, Holv Thursday was commonly called Natalis Calivis), in order to perpetuate the Eucharistic sacrifice of Holy Thursday.

It is not known with certainty of what

our divine Lord used at the last supper Tradition says that it was crystal or glass. St. Bede mentions a silver cup with two handles preserved in the holy places at as the chalice of Oar Lord .-Am. Hool. Review.

THE OLD ARCHITECTURE AND THE

In comparing architecturally the work of to day with that of the various builders from colonial times up to Notman and his contemporaries, it would seem that their best work, being based strictly upon the study of classic proportions, would out-live the mass of ours. And this for the simple reason that mere novelties will not wear well. In architecture more than in any other art, the work must commend itself for some other reason than its clever ness or originality, or it will very early ness or originality. wear out its welcome. "Quaint," "novel," "picturesque," are terms feely used about us to day, and "architectural," rarely.

The old builders were architectural, first

and always, and quaint was perhaps as far as they ever got beyond that. It is not maintained that there is nothing in the new equal to the old, or nothing good that is not based upon some older model, or nothing good that is quaint in its effect, and both novel and picturesque as well. On the contrary, there is abundance in the new, superior in every way to the old and architects greater and abler than the old; and much of their work is qualit and novel too, and picturesque and beau-tiful and original, and will last. But it will last because its motive is purely and architecturally expressed and based upon artistic principles stronger than the origin ality of its handling .- From Scribner's.

LEGEND OF NEAL MOR.

There is a great hole or well near the River Suir, always filled with water, whose depth no man has yet fathomed. Near is a castle, which in olden times belonged to a powerful chief called Neal Mor. One day while his servants were saving the hay, a violent tempest of wind and rain came on which quite destroyed the crop. Then Neal Mor was filled with rage, and he mounted his horse and drew his sword, and rode forth to the field and there he challenged the Lord God Himself to battle. And he swung his aword round his head and struck at the matured body of an adult.

2ndly. That every soul created, even though it is never brought forth alive from its mother's womb, yea even though it depart this life the moment after conception, will possess a like claim to the matured body of an adult.

air, as if he would slay the Great Invisible Spirit. On which suddenly a strange thing happened, for a while great whirlwind arose and the earth opened and Neal Mor, still astride on his horse and with his sword in his hand, was lifted high up into the air and then cast down alive into the great hole, called Poulmor, which may be seen to this day, and the castle is still standing by the margin. But no trace of Neal Mor or his steed was ever again beheld. They perished utterly by the vengeance of perished utterly by the vengeance of

But, some time after his disappear. ance, a rude atone figure seated on a horse was cast up out of the earth; and then all men knew the fate of the ter-rible chief who had braved the wrath of rible chief who had braved the writh of God, for here was his image and the aign of his destruction. The stone figure is still preserved at the castle, and tradition says that if it were removed the whole castle would crumble to pieces in a single night, and be cast into

MURDER IN THE MONASTERY. A horrible murder of friers has taken place near Narni, in Umbris. Five old Franciscans were left by the tide of the times in their convent of Lo Speco, among chestnut woods that St. Francis visited in his pilgrimages; every one who knows the byways of Italy has come upon these little households of old men, "the oldest men that ever wore gray haire." In the present instance the country people had

men that ever wore gray hairs." In the present instance the country people had formed a suspicion that the friars possessed some savings of money—an idea due to the aims that still came, in spite of so many improbabilities, from the convent to the poor. Other signs of riches there was none. Still the idlers of the neighborhood assured one another that the first first of Le Spece were drawati.

tered and stabbed to death in their refec-tory. Instant involuntary suspicion fell upon a young serving boy—the only other inmate—who was missing. His body, however, was soon discovered, in a horri-ble condition, close by, evidently struck down in the act of flight. This is all that is known. The details as to men in masks and as to the number of the mur-derers are mere inventions. The crime had no witnesses, and, so far, the criminals have not been traced. A search seemed to have been made for money, but noth-ing was stolen from the church. The ing was stolen from the church. The event is a sign of the absolute helplessness event is a sign of the absolute helplessness of many dying out communities in Italy. They are placed by the pious conditions of their foundation in lonely places, on the summitts of hills most commonly, and within only difficult reach of some village or hamlet gathered on the easier slones, and itself shrunken from what it was when the religious house, far from needing protection was the protection of the ing protection, was the protector of the country side. But all the circumstances that caused the choice of site, and all the

circumstances that made life secure, have circumstances that made life secure, have slowly changed. There are no young arms, there is no young energy among the friars now; the law forbids. By twos and threes the Capuchins dwell together, buried, as they pass away, by their borthers, until the last is fetched away to a hospital. Always uncomplaining, always courteous, the old men receive their rare visitors with unfailing smiles, and will chat about everything except

and will chat about everything except the tyranny to which they owe their solitude, their isolation, their unrelieved solitude, their isolation, their unferieved old age. It has now been made too apparent that they owe to it a condition of danger more forlorn even than that of the unhappy outcasts among whom the famous assassin in our own country ound of late his helpless prey .- London

Weekly Register. A CURIOUS SPECULATION.

In the Dublin Review, the Rev. J. S. Vaughan sets forth a curious speculation of he own as to the ultimate destiny of the earth. His theory is that the world will continue until every particle of its immense bulk has passed through human bodies, and the whole of its enormous weight will be just sufficient to furnish forth new bodies for the human race when the trumpet sounds for the resurrection! He calculates that the dead weight of human corpses amounts to 2,000,000,000 tons per century at present, and the total is going up. At present he thinks 100,— 000 persons die every twenty four hours, when the population of the world is only 1,600,000,000 In 4000 years, the population of the world is only lation of this planet ought to rise to 320, 000,000,000,000,000. Now the total weight in round numbers, of the earth is 6,000 000,000,000,000,000. The number of the total aggregate of souls at the Last Day Father Vaughan does not venture to calculate, but he thinks that it is a divine design to allow human beings to increase and multiply until the whole of the existing globe will just be sufficient to furnish forth the substance of their risen bodies, whether they be the bodies of saints in glory or of the reprobates in hell.
This is his theory of the resurrection:
Then the rising bodies, flying at a tan

gent from the earth, will leave nothing behind them of a material world. ball of earth, which a moment before was ball of earth, which a moment before was whole and entire, will then—like the ball formed by a swarm of bees, when the bees fly off—be broken up and divided into as many parts as there are human beings; for every soul will depart, numan beings; for every soul will depart, bearing away its glorified body as an independent and distinct entity. The earth will no longer exist, as we now know it; it will be, indeed, as St. Peter says, "a new earth," an earth no longer moving round the sun as a dark and cullen mass, but an earth consisting of sullen mass, but an earth consisting of the unnumbered hosts of glorified human forms revolving for all eternity around the divine Sun of eternal justice

In making even the roughest calculation we must not fail to bear in mind the following facts : 1st. Toat every infant that dies will

claim a perfect and fully-developed body at the time of its resurrection, and will rise in a state of perfect manhood. 2adly. That every soul created, even though it is never brought forth alive

3rdly. That thousands of infants perish annually, of whose existence no one but their parents know anything. Every such life must be added to the vast myrisd of those to whom the earth will have to furnish a corporeal form.

Such is a brief statement of the theory. There is something fascinating in the idea of the whole of our present habitation; the seas, and mountains, and wooded plains, and massive monuments, and all else on earth, some day forming a part of ourselves! It certainly gives a wider meaning to the idea of the resurrection; is since on this theory the very earth itself will rise to a newness of life in the bodies of the re-fashloned race of men.

FIVE-MINUTE SERMONS FOR EARLY MASSES.

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New York Catholic Review.

SEVENTEENTH SUNDAY AFTER PENTECOST. "Thou shalt love the Lord thy God with thy whole heart and with thy whole soul and with all thy mind. This is the greatest and the first commandment. And the second is like to this: Thou shalt love thy neighbor as threef. On these two commandments dependent the whole law and the Prophets." (Gospel of the day.)

nelghborhood assured one another that the five friars of Lo Speco were danarati, which is current Italian, matched by our cqually objectionable "moneyed," On the Feast of St. Laurence two of the religious went to Mass in a neighboring villege. On their return in the afternoon they found their three companions battered and stabbed to death in their refectory. Instant involuntary suspicion fell in the person of His people. In a word, in the person of His people. In a word, our whole duty as Christians is declared in to-day's Gospel.

We all condemn as faratics those who

elect some particular virtue and make of select some particular virtue and make of it a religion, not indeed because we have a less appreciation of that virtue, but because we know that all virtue and goodness depend upon the love of God and man. The men who would make of their favorite virtue the sum and sub-stance of all religion are often opposed to true religion, and are at best only its mis-taken friends. Yet in our opposition to the false spirit of these men we must not the false spirit of these men we must not show indifference to the virtue which they unduly extol, remembering that it is impossible to love God without practising all the virtues. The saints, particularly St. Paul, abstained from what was lawful leat

the weak brethren should be scandalized. Fanaticism is invariably the offsping of error; sectarianism breeds it; it rises like a storm, sweeps over the land, and dis-appears as suddenly as it came. We have an example of it in Paritanism, which once almost overturned society in England, once almost overturned society in England, Scotland and America. Now a reaction has taken place, and society is more dan gerously threatened by irreligion and immorality. Catholics in this country today are apt to be more or less affected by the influences which surround them. There is certainly a dauger ten fold greater that the regards of our necess will be corrected the regards of our necess will be corrected. that the morals of our people will be cor rupted by the license and profligacy which is so prevalent than they will become ex tremists in regard to the particular doc-trines of fanatics; still we must, as our safeguard, keep before our eyes constantly the absolutely perfect standard of the Cath-olic Church. We must not imagine that men outside of her have got any higher or purer rule of action than she has to offer. Her doctrines and counsels are the identical ones of Jesus Carist Himself. No man can improve on His teaching, nor can sny human society amend that of His Church.

Dominic Barbari, the great Passionist divine who received Cardinal Newman into the Catholic Church, was born at Paranzana, Viterbo, in 1792, and was the son of a poor farmer and his wife, who died while Dominic was a child. Before the lad could read he formed a great desire to become a missionary to Eng-land, and to this idea he clung passion-ately, though he was eventually comded by his uncle and advised by the parish priest to marry, and follow his occupation of shepherd. Dominic, however, was firmly impressed with the idea that God destined him for missionary purposes in Eugland, and after recover ng from a serious illness he entered the assignate Order as a lay brother. numility and good behavior gained for him the notice of the superior, and he was admitted as a clerical postulant, and finally ordained. By hard work he came well educated, and in 1821 was appointed lector, being transferred three years later to the house of his order at Rame. All this time he had continual thoughts of England and prayed for her every day. In 1830 Dominic made the acquaintance of Hon, and Rev. George Spencer, vetter known as Father Ignaius, who had given up a family living (he was uncle to the present Earl Spencer) of £3,000 a year in order

TO BECOME A PASSIONIST MONK. These two, in company with Ambros Lisle Phillips, taked much of England and Dominic continually sighed to visit the land he had thought so much of. In 1841 he held a dispute with Dalgairns in the Paris Univers. In 1842 the message that he had waited for all his life came He came over and settled at Aston and found discouragement everywhere The people did not like monks: and but for Cardinal Wiseman Dom and but inic had been forced to retreat. He knew hardly any English but he was full of pluck. In 1845 his reward began to come. He received Dalgairns, with whom he had formerly disputed, and then he received Newman. After this he was very zealous, and succeeded in putting the Passionist Order on a firm basis in England, so that it is now one of

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the most influential orders in the country. Father Dominic was a peculiar being and possessed a somewhat caustic style of wit. Faber told him one day that he should like to found an order on that he should like to found an order on monastic principles. "Oh," said Dom inic, "and what would you call it?" "The Congregation of the Will of Gcd," answered Faber. "Better call it the 'Congregation of the Will of Faber,'" said Dominic drily, and much to the great hymn-writer's confusion. When Newman felt that the time had come for his

SUBMISSION TO THE CATHOLIC CHURCH he was somewhat at a loss how to proceed in the matter. He knew next to nothing of Catholics, and had hardly spoken to a Catholic priest in his life. Dalgairna, who had already been received, heard of Newman's intention, and it was arranged that Father Dominic should call at Littlemore. He pro-ceeded thither on October 8th, 1845, ceeded thither on October 8th, 1845, not knowing why he was sent for. It was pouring rain when he reached Oxford, and by the time he got to Littlemore he was wet through. As he stood by the fire, endeavoring to dry his garments, Newman entered the room and greeted him. And then the fore most man in the Church of England knelt down before the poor foreigner, and humbly asked of him to receive him into what he had come to believe the one true fold, "It was," Dominio used to say, "an ample return for all my hopes and fears. I had been praying for England all my life, and at last God seemed to be rewarding me." seemed to be rewarding me."

A CONVERT.

WHAT IS EXPECTED AND HOW THE DUTIES IMPOSED SHOULD BE PER

A convert comes to learn, and not to pick and choose. He comes in simplicity and confidence, and it does not occur to him to weigh and measure every proceed. ing, every practice which he meets with among these whom he has joined. He comes to Catholicity as to a living system, with a living teaching, and not as a mere collection of decrees and canons, which by themselves are of course the framework, the body and substance of the Church. And this is a truth which concerns, which binds those alone who never knew any other religion, not only the convert. By the Catholic system, I mean that rule of the Catholic system, I mean that rule of life, and those practices of devotion, for which we shall not look in vain in the creed of Pope Pius. The convert comes, not only to believe the Church, but also to trust and obey her priests, and to conform himself in charity to her people. It would never do for bim to resolve that he never would say the Hall Mary, never avail himself of an indulgence, never klss a crucifix, never accept the Lent dispensations, never mention a vental sin in contions, never mention a venial sin in con-fession. All this would not only be FATHER DOMINIC.

THE GREAT PASSIONIST PREACHER AND THEOLOGIAN WHO RECEIVED CARDINAL NEWMAN INFO THE CHURCH.

Dominic Barbari, the great Passionist

fession. All this would not only be unreal, but would be dangerous, too, as arguing a wrong state of mind, which could not look to receive the divine bless ing. Moreover, he comes to the ceremon isl, and the moral theology, and the eccles is stical regulations, which he finds on the sources by the Sisters of the Divine Companion. With an Introductory Notice by Hight Rev. Mons. Preston, Vicar-General. 50 cents. isstical regulations, which he finds on the spot where his lot is cast. And again, as regards matters of politics, of education, of general expediency, of taste, he does not criticise not controvert. And thus surrendering himself to the influences of his new religion and not risking the loss of

> - From Cardinal Newman's Difficulties." Safe, Sure, and Painless. What a world of meaning this statement mbodies. Just what you are looking for it not? Putnam's Painless Corn Ex is it not; Fathams rainless of DAT DATA
> ractor—the great sure-pop corn cure—acts
> in this way. It makes no sore spots;
> safe, acts speedily and with certainty; sure
> and middly, without inflaming the parts;
> painlessly. Do not be imposed upon by mitations or substitutes.

revealed truth altogether by attempting by a private rule to discriminate every

moment its substance from its accidents

he is gradually indoctrined in Catholicity.

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(A Fable.) (A Fable.)

Over the fields one summer's day
Rambled a fair young boy,
He Iluneed a rose from a wavside hedge,
Ho was wild with childish joy.
Another rose with a broken stem
He left where he chose this one;
He was only bent on pleasure now,
For him it was only fun.

Not so the roze he left by the way:
It drooped and would have died,
But a friendly shower came that way,
And it raised its head and sighed.
"Why did you come to save me now?"
Is what the poor rose said,
"Had I not come with my cooling breath
They would have found you dead."

He coaxed her along, till by and by
She almost forgot her pain
And raised her head in the same old way
Until she forgot the rain.
There come another, this time a man,
And thought, "What a pretty flower;
I will pluck and wear it until it fades,
It will surely last for an hour."

At first the rose was glad to leave
Her bed in the broad, wild field,
And a happy thought stole over her,
He wound love her and try to shield.
But also the thought, she is fading fast;
No shower can saye her now.
And she longed for her dear old home in the To shield her aching brow.

But none will care, it is only a rose
That's broken and left as dead;
But the rain will come and seek in vain
For the rose in her lowly bed.
But others will need his cooling breath
To woo them back again
To a life, though short, that's long enough
of trouble and of pais.

- Weekly Pioneer Press. OUR BOYS AND GIRLS.

Youth does not see death, for all the aplendors of life stand between like a thickly leaved forest. Only in life's late autumn, when all false images have fallen, one after another, like faded leaves, does the way to the grave become plainly vis-

SILK FROM WILD HEMP.

Nayemura Sakuseburo, a druggist o Hikone, in Omi, Japan, has succeeded in converting wild hemp (yachyo) into a sub-stance possessing all the essential qualities of silk. Nothing is said about the pro-cess, but it is asserted that trial of the thread has been made at the first silk weaving establishment in Kioto and other factories with excellent results in every case. The plant in question grows on moors and hillsides. Its fiber is said to be strong and glossly, in no wise inferior to silk when properly prepared. Cultiva-tion on an extended scale would present no difficulties. - Chicago Herald.

ANGELS OF EXPIATION. Not to speak of the grand army of con-secrated virgins who are fauning the flame

and faith of charity throughout the world, how many thousands of homes are there in our country from which God withholds His averging hand, and to which He shows mercy, solely on the account of a pious mother or daughter, just as He was willing to show mercy to Sodom for the sake of a few righteous souls, and as He restored life to the young man borne to the tomb, for the sake of his mother, the widow of

How many brothers, who had been long since buried in the grave of sin, are brought back to a life of virtue through the intercession of a pious sister, just as Lazarus was raised from the dead by the prayers and tears of Mary and Martha!

How many daughters keep alive the spark of religion, which otherwise would be utterly extinguished, in many a house-How many are in their families angels of expiation, atoning by their prayers and mortification for the sins of fathers and

sons .- Cardinal Gibbons.

A BORN COURTIER. During a stay of Emperor William I, of Germany, at the fashionable watering place at Ems, that monarch paid a visit to a large orphan asylum and school that was under Government patronage. The presence of so distinguished a personage created quite a sensation in the establish-ment. After listening with much interest to the recitations of several of the classes, the lips and His Majesty called to him a bright, haired little girl of five or six years of age, and, lifting her into his lap, said: "Now, my little fraulein, let me see how

well you have been taught. To what kingdom does this belong?" And taking out of his pocket an orange he held it up to her.

The little girl hesitated a moment, and, looking timfely up into the emperor's

face, replied :
"To the vegetable kingdom." Very good, my little fraulein; and ow to what kingdom does this belong?" And he drew out of his pocket a gold piece and placed it on the orange.

Again the little girl hesitated, but soon replied : To the mineral kingdom."

"Better and better," said the emperor.
"Now lock at me and say to me to what kingdom I belong."

To this question there was an ominous

silence among the teachers and visitors who were listening with much interest to the royal catechism. Could she make any other reply than "to the animal king-dom?" The little girl heated long, as if perplexed as to what answer she would ve. Was the emperor an animal! Her eyes sought these of her teacher and her the faithfu eyes sought those of her teacher and her school mates. Then she looked up into the eyes of the aged emperor, and with a helf startled, frightened look, as if she were evading the question, replied:

"To the kingdom of heaven." the fathrit to this edit symphony composition be called you are expected."

THE CENTRAL CROSS

In the place of justice, at Rome, they take you sometimes into a chamber with strangely painted frescoes on the cellings and around the walls and upon the floor, in all kirds of grostesque forms. You cannot reduce them to harmony, you cancannot reduce them to harmony, you cannot make out the perspective; it is all a bewildering maze of confusion. But there is one spot upon the floor of that room, and one only, standing upon which, every line falls into harmony, the perspective is perfect, the picture flashes out upon you instinct with meaning in carry line and panel. You can see at every line and panel. You can see at that point, and that only, the design of the artist that painted it.

I believe that this world is just as be-

wildering a maze looked at from every point except one. I look back upon the record of history; I look upon the speculations of science; I endeavor to gaze into

treasures of and best in t them down a the Lamb the sceptre, His i RELIG The rosary pathy and res

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Brann. D New York &t. Cecili dral, Aug " Praise trumpet ; ; harp ; prais praise Hin praise Hin oraise Him 150, v. i. et We welc

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Sermon del

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Catholic a expression the comp the respect No mat what for

### The Broken Rose.

IVY GREEN. (A Fable.) (A Fable.)

Over the fields one summer's day
Rambled a fair young boy.

He plucked a rose from a wayside hedge,
He was wild with childish joy.
Another rose with a broken stem
He left where he chose this one;
He was only bent on plessure now,
For him it was only fun.

Not so the rose he left by the way:
It drooped and would have died,
But a friendly shower came that way,
And it raised its head and sighed.
Why did you come to save me now?"
Is wrat the poor rose said,
"Had I not come with my cooling breath
They would have found you dead."

He coaxed her along, till by and by
She almost forgot her pain
And raised her head in the same old way
Until she forgot the rain.
There came another, this time a man,
And thought, "What a pretty flower;
I will pluck and wear it until it fades,
It will surely last for an hour."

At first the rose was glad to leave
Her bed in the broad, wild field,
And a happy thought stole over her,
He would love her and try to shield.
But also the thought, she is fading fast;
No shower can save her now.
And she longed for her dear old home in the

To shield her aching brow.

But none will care, it is only a rose
That's broken and left as dead;
But the rain will come and seek in vain
For the rose in her lowly bed.
But others will need his cooling breath
To woo them back again
To a life, though short, that's long enough
of trouble and of pais. - Weekly Pioneer Press.

OUR BOYS AND GIRLS.

Youth does not see death, for all the splendors of life stand between like a thickly leaved forest. Only in life's late autumn, when all false images have fallen, one after another, like faded leaves, does the way to the grave become plainly vis-

SILK FROM WILD HEMP. Nayemura Sakuseburo, a druggist of Hikone, in Omi, Japan, has succeeded in converting wild hemp (yachyo) into a sub-stance possessing all the essential qualities of silk. Nothing is said about the prothread has been made at the first silk weaving establishment in Kioto and other factories with excellent results in every case. The plant in question grows on moors and hillsides. Its fiber is said to be strong and glossly, in no wise inferior to eilk when properly prepared. Cultiva-tion on an extended scale would present

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record of history; I look npon the specu
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the future of this world's career ; where-I turn I am opposed by the mysterle that hem me in and crush me down until I take my stand at the foot of the cross. Then darkness and discord become lightened harmony; the mystery is colved; the night that shuts me in and glory. At the foot of the cross art, science, literature, history, becomes at once to me a divine, a glorious and blessed thing. And so I claim for my Lord His rightful dominion over all the works of His hands. We will gather all the beaution of ext all the gather all the beauties of art, all the treasures of music, all that is brightest and best in this world, and we will lay them down at His feet, for "Worthy o' the Lamb that was slain to receive might and honor and glory." His is the sceptre, His is the right, His this universal world.—Cardinal Manning.

RELIGIOUS MEMORIALS. The resary which you see suspended around my neck is the memorial of sympathy and respect for an illustrious man passing through France in the reign of Napoleon, by the peculiar privilege granted to a Savant, on my road to Italy. I had just returned from the Holy Land. and had in my possession two or three of the rosaries which are sold to pilgrims at Jerusalem, as having been suspended in the Holy Sepulchre. Pius VII. was then in imprisonment at Fontainebleau. By a special favor, on the plea of my return from the Holy Land, I obtained permis-sion to see that venerable and illustrious Pontiff. I carried with me one of my

He received me with great kindness. I tendered my services to execute any com-missions, not political ones, he might think fit to instrust me with in Itsly, informing him that I was an Englishman He expressed his thanks, but declined troubling me. I told him that I was just returned from the Holy Land: and, bowing with great humility, offered him my rosary from the Holy Sepulchre. He received it with a smile, touched it with

his paternel blessing.
It was eigteen months after this interview that I went out, with almost the whole population of Rome, to witness and welcome the triumphal entry of this illus trious Father of the Church into his capi-tal. He was borne on the shoulders of the most distinguished artists, headed by Canova; and never shall I forget the enthusiasm with which he was received. t is impossible to describe the shouts of riumph and of rapture sent up to heaver by every voice; and when he gave his benediction to the people, a universal prostration, a sobbing, and marks of emotion and joy, simost like the bursting of the heart. I heard everywhere around me cries of "the Holy Father! the most Holy Father! his restoration is the work of

I saw tears streaming from the eyes of almost all the women about me, many of whom were sobbing hysterically, and old men were weeping as if they were children. I pressed my rosary to my breast on this occasion and repeatedly touched with my lips that part of it which had re-ceived the kiss of the most venerable Pontiff. I preserve it with a kind of hallowed feeling, as a memorial of a man whose sanctity, firmness, meekness, and benevol

sanctity, firmness, meekness, and benevol-ence are an honor to his Church and to human nature; and it has not only been useful to me by its influence upon my own mind, but it has enabled me to give pleasure to others; and has, I believe, been ometimes beneficial in insuring my per-

sonal safety.

I have often gratified the peasants of Apulla and Calabria by presenting them to kies a rosary from the Holy Sepulchre, which had been hallowed by the touch of to the recitations of several of the classes, the lips and the benediction of the Pope; and it has even been respected by and procured me a safe passage through a party passes of the Apennines.—Sir Humphrey Davy.

ST. CECILIA SOCIETY.

Sermon delivered by the Rev. Henry A. Brann. D. D., Rector of St. Agnes' Church New York, at the meeting of the American st. Cecilia Society, in St. Patrick's Cathe dral, August 5, 1890.

" Praise ye the Lord with sound trumpet; praise Him with psaltery and harp; praise Him with timbrel and choir; Him with strings and organs praise Him on high counding cymbais praise Him on cymbals of joy."—(Pashm 150, v. i. et seq.)

We welcome you, members of the St. Cecelia's Society, to our great metropolis. We welcome you as votazies of an art which forms so important a portion of the beautiful liturgy of the Church—an art approved by general councils, cherished by illustrious pontiffs, cultivated by lests and bishops and so potent a fac for the edification and sanctification of all the faithful. You are especially welcome to this editice, which may be well called a symphony in stone, just as the grand compositions of the master musicians may be called cathedrals of harmony. But you are especially welcome as members of a great society which has for aim and purpose the improvement and the reform purpose the improvement and the reform of church music—a purpose sauctioned by the Council of Trent, by the Roman Pontiffs, by our own councils and synods, and by our Bishops in repeated approvals of your organization. Who shall say that reforms and improvements are not neces sary? Although the words of my text show that the music of the Church confined to any particular school, but is Catholic as to instrument and to forms of expression, yet every school should suit the composition to the dignity of the theme, the sanctity of the place, and to

the respect due to the inspiration of the words and the holiness of the theme. No matter to what school we belong or what form we may favor, the musical

high sounding cymbals, the strings or the sincerity of their character.

organ, plain chant or figured music, it must be church music, and not the music of the camp or of the theatre. We are told to praise the Lord with all these in struments, but we should use them in a thunder tones singing out appropriate style of architecture. Just as the beauty of this cathedral consists in its appropriateness to the worship of God, so the beauty of a religious musical composition consists in its appropriateness to divine worship. There is as much difference between a Msss and an opera as there is between a church and a theatre. The pasimist says not only to prefise the Lord with musical instruments, but with the choir, which is a combination of the most beautiful of musical instruments—human voices—instruments not made by man but by the Creator of this universe of har-mony. Now the particular excellence of the St. Cecilia's Society is its endeavor to improve and reform the choir so as to render it worthy of its place in divine worship. For, ever since that night in which our divine Lord sang in chorus with His disciples after He had instituted the Blessed Sacrament of the altar, voca music has formed a part of the Church's liturgy. Christian voices blended to-gether in muffled barmony when the mysteries were celebrated in the catacombs in the days of persecution, and Christian voices have rung out their recensof praise in the days of the Church's triumph. The most becutiful musical compositions that exist are of a religious origin, are more ancient than any profane music, and have never been equalled by anything in the finest operas. There is nothing in profine music comparable to that of the Lamentations of Jeremias, the Exultet of Easter Saturday, the Preface or the Pater Nester of the Mass. To keep Church music free from profane adulteraing with great humility, offered him my rosary from the Holy Sepulchre. He received it with a smile, touched it with his lips, gave his benediction over it, and returned it into my hands, supposing, of course, that I was a Roman Catholic. Had meant to present it to His Holiness; but the blessing he had bestowed upon it, and the touch of his lips, made it a precious relic to me, and I restored it to my neck, round which it has ever since been suspended. \* \* \* "We shall meet again; addeu." And he gave me his paternal blessing.

Church music free from profane adulteration was the aim of Dr. Witt, your founder, and is the purpose of your founder. Europe as well as here. False taste had forced itself in many places into the Church's song even before the Council of Trent. To please a few, who are neither the most edifying nor the most generous in our parishes, music has been sung that is out of place; and choirs exist which are more remarkable for pyrotechnical displays of voice than for rendering religious chant. Such choirs cost enough to give good music. Sometimes that portion of the pews which clamors for them do not pay enough to support them. Yet they have been supported sometimes from human respect to the detriment of more important interests. Churches that have no parochial schools have often high-priced choirs that from one end of the year to the other are inflicting on the ears of the people paredies of church music and spreading a false taste for them among the people. This false taste was becoming prevalent in this country. With the crease of numbers and of wealth With the in churches were becoming infected with it,

We can say with Horace "Postquam empit agres extendee victor et Latior amplecti murus, vinoque diurno
Piacari genuis festis impune diebus;
Accessit numerisque modisque licentis
major."

Ars. poetica v. 208 ch. seg.

The Cecilia Society was organized in time to correct this evil tendency. The decay of simplicity began with the in-crease of wealth and of power. Against similar abuses which have crept into the church choirs and into church music in the Middle Age the Council of Treat long ago protested in its twenty-second session, and ordered that "all musical perform: ances which, either by reason of the manner in which the organ is played or of the program of th chant, assume a licentious and sensual character should be banished from the church." The decrees and ordinances of the last Council of Baltimore on this sub-ject fill a whole chapter and breathe the pirit of the Council of Trent. The Fathers of the Baltimore Council command rectors of parishes to exclude pro fane music from their churches and to permit only what is "grave, pious and truly ecclesiastical," and they repeat the desire of the Fathers of the proceding Council to have the rudiments of the Gregorian chapt taught in all parochial schools. The fourth provincial Council of New York and the last synod of this Archdiocese express the views of all the bishops of this province and insist on the pisnops of this province and Insist on the necessity of excluding profane musts from the church and of using only what is properly ecclesiatsical in the Divine offices. "The whole music and the chant," says the synod, "should be devout and ecclesiastical." The synod even appropriate the desire that converting expresses the desire that congregations singing should be introduced, and says singing should be introduced, and says
that the way to begin it is by forming
and educating choirs of boys. I may say,
then, to you, members of the St. Cecilia
Society, that you have the approval and
the sympathy of all the clergy in your

efforts to give us truly liturgical music. All honor, then, to the German Catholics of the United States, from whom this movement had its beginning and who are still its chief, in many places its only, sup-porters. One of the brightest pages in the history of the Uhurch is the gallant struggle of Catholic Germany to hold the faith, to propagate its doctrines, to defend its liturgy and to keep up its practices immediately before, during and since the Reformation; and one of the most inter-esting chapters in the great work of Jans sen, "Geschichte des Deutschen Volkes seit dem Ausgang des Mittelalters," is that in which he describes the revival of ecclesiastical he describes the revival of ecclesiastical music among the faithful Catholics of the Fatherland by Obrecht, Fink, Rham von Fulds, and others, in the fifteenth century. The singing societies of Mainz, of Arnberg and of Nurnberg in those days annually sang a Mass and contended for a prize ou St. Catharine's day in the little of Nurnberg. The spirit of song

must be church muste, and not the music of the camp or of the theatre. We are told to praise the Lord with all these instruments, but we should use them in a becoming style, according to the rules and laws of Holy Church, and observe the decencies of the sanctuary. For there is Church music and a religious style of mustcal compositions as there is a religious style of architecture. Just as the heanty. sons of soldiers who had fought for the Catholic cause under Wallenstein and Tilly during the thirty years' war against northern Protestantism and the perfidy of the Kings of France; and I could well understand the victory of the Centrums. parter in the Reichstag, sustained as they were by such earnest Catholics in the empire. This earnestness and zeal the German Catholic emigrants have brought with them to this country. Your society and your efforts are the fruits of them. founds a parochial school, and in fact there is hardly a German Catholic parist in the United States which has not parochial school in which church music is taught. Zeal for the school is accom-panied by zeal for the splendor of the Church's liturgy. Nothing conduces more to this end than religious chant. Again, I say, all honor to the German Catholics of the country for their zeal in these matters. We are glad that they are growing in power and influence. Their increase and prosperity is the increase and prosperity of the whole Church. They are manly, they are fear-less, they are earnest and they are zealous. They are obedient to the Holy Father, even in the most trying circum stances. We have seen an instance of that in the late submission of the Catho-lic leaders of Germany to his wishes. It is easy to enforce discipline on an army at rest; but what must be the splendid discipline of an army which, after being galled by the fire of the enemy, and while in the full enthusiasm of victory, knows how to a stain, to halt, and stop the pursuit of the flying foe? Let the people of the older Catholic nations look, then, to their laurels. German discipline, energy and earnestness, German love of Catholic education and of truly Catholic music, will bring the German Catholics to the front, and may give them the first place in the grand army of Cathol:city in the United States. Those older races will lose their rank in the Church if they lose their hold on Catholic principle, or allow politics or false notions of patriotism to emasculate their notions of patrionism to emacculate their faith. If this should happen, then it will simply be the survival of the fittest, and we can say palmam qui meruit ferat. Continue, then, your nooie work, gentlemen, and may God's blessing crown your efforts with success.

A REPORTER'S PRACTICAL JOKE.

HOW MR. WILBERFORCE WAS MADE TO DELIVER A SPEECH ON THE IRISH POTATO.

Among the amusing pranks played on his colleagues by Peter Finnerty, the oldtime Parliamentary reporter, remains one of the best on record, and though often told, deserves to be told again. The special victim in this case was a reporter named Morgan O'Sullivan, who, being too drowsy during a dull debate to keep his eyes open, asked Finnerty to supply him with any important speeches made during his nap, and then went to sleep. When he awoke Finnerty gravely informed him that during his nap there had been an important speech delivered by Mr. Wilberforce on the vir tues of the Irish potato. Morgan, never pausing to think that the subject had a suggestion of the ludicrous, would not pacified until the speech had been speech, entirely Finnerty's concoction, made Wilberforce say: "Had it been my lot to be born and reared in Ireland, where my food would have consisted mostly of the potato—the most nutritious and salubrious root-instead of being enormous weight. I hold that root to be invaluable, and the man who first cultivated it in Ireland as a public benefactor of the first magnitude to his coun-Morgan took all this in, and se delighted was he with the speech that he gave it to his colleagues, with the re sult that next morning every paper o note ("xcept Finnerty's paper, the Chronicle) had this amozing report of Wilberforce's great speech on the potato.

Many, young children become positively repulsive with sore eyes, sore ears, and scald head. Such efflictions may be epecully removed by the use of Ayer's Saresparille. Young and old alike exnediciae.

VICTORIA CARBOLIC SALVE is a wonderful nealing compound for cuts, wound bruises, burns, scalds, boils, piles, pimple

MILBURN'S AROMATIC QUININE WINE fortifie the system against attacks of ague, chills, bilious fever, dumb ague and like troubles. What is a Day's Labor ? One day's work for a healthy liver is to secrete three and a half pounds of bile. If

the bile secretion be deficient, constipation, ensues; if profuse, biliousness and jaundice arise, Burdook B'ood Bitters is the most perfect liver regulator known in medicine for preventing and curing all liver troubles. Mining News.

Mining experts note that cholera never attracks the bowels of the earth, but humanity in general find it necessary to use Dr. Fowler's Extract of Wild Strawterry for bowel complaints, dysentery diarrhœa, etc. It is a sure cure. The People's Mistake.

People make a sad mistake often with serious results when they neglect a con-stipated condition of the bowels. Knowing that Burdock Blood Bitters is an effectual cure at any stage of constipation, does not warrant us in neglecting to use it at the right time. Use it now. Imperial Federation

Will present an opportunity to extend the frame of Dr. Fowler's Extract of Wild Strawberry the unfailing remedy for cholera, cholera morbus, colic, cramps, diarrhos, dysentery, and all summer com-

CONSUMPTION

checked by the prompt use of Ayer's Cherry Pectoral. Even in the later periods of that disease, the cough is wonderfully relieved by this medicine.

wonderfully reneved by this medicine.

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

Tennessee.

"Several years ago I was severely ill.

The doctors said I was in consumption, and that they could do nothing for me, but advised me, as a last resort, to try Ayer's Cherry Pectoral. After taking this medicine two or three months I was cured, and my health remains good to the present day."—James Birchard, Darien, Conn.

Darien, Conn.

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

Ayer's Cherry Pectoral,

Dr. J. C. Ayer & Co., Lowell, Mass. So'd by all Druggists. Price \$1; six bottles, \$5.

Boucational.

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The studies embrace the Classical and Commercial Courses. Terms, including all ordinary expenses, \$150 per annum. For full particulars apply to the Rev. Denis O'Connor, President.

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Complete Classical, Philosophical and Commercial Courses, and Shorthand and Typewriting.

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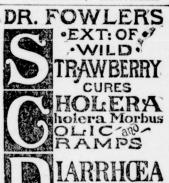
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### C. M. B. A.

Catholic Mutual Benefit Association, Office of the Grand President, 434 Somerest street, Ottawa, 29th September, 1890.

Thos. Coffey, Esq , Proprietor Catholic Record DEAR SIR AND BROTHER-I hereby appoint the CATHOLIC RECORD an effical organ of the C. M. B. A. in Canada.

Yours fraternally, J. A. MACCABE, Grand President.

Brooklyn, N. Y., Sept. 24, 1890 To the officers and representatives of the Catholic Mutual Renefit Association:

BROTHERS-Notice is hereby given that the fourth tiennial and eighth convention of the Supreme Council of the Catholic Mutual Benefit Association will be held in the ball of Branch No 1, at Niagara Falls, the hall of Branch No 1, at Niagara Falis, N. Y., Tuesday, October 14, 1890, at 9-o'clock a. m., and will continue from day to day until all the business is transacted. Headquarters at the Spencer House. Application has been made to the Trunk Line Passenger Committee for special force. If granted, officers and representatives will be promptly notified. Yours fraternally,

R. MULHOLLAND, Supreme Pres. C. J. HICKEY, Recorder.

Anniversary of Branch 111. Toronto Sept. 23, 1890.

To the Editor of the Catholic Record : DEAR SIR-On last Sunday evening very interesting event took place in St Helin's Church, Toronto, on the occasion of the celebration of the first aniversary of the organization of Branch 111 C. M A, being musical Vespers and a lec M. being mustar vespers and a rec-ture delivered by the Rev. Father McPhillips, the President of the Branch. Seldom has so large a congregation assembled within the walls of St. Helen's, and those who were present were amply rewarded for the interest which they manifested on the occasion by listening to some delightful singing and resting and instructive lecture upon the merits of the association. In the course of his remarks the rev. lecturer explained to the congregation what the C. M. B. A. was and why it was established. He proved it to be a thoroughly Oatholic organization inasmuch as only those who were practical Catholics, and who continued such, could remain of the society. He then treated of the great moral is fluence which such an organization must necessarily exercise upon the members and the Cathoexercise upon the memors and the Cain-lic community at large, and the necessity of such a society for our Catholic young men and married men. He also pointed out the financial and other benefits derived from it, and strongly advised the men of the parish to become members of

the association. The result of the lecture has been ex ceedingly satisfactory, for since then we have had twelve applicants who desired to join the Branch of the three ones, Branch 111, though not large, is in a flourishing condition, and, as our Rev. President has always taken a deep interest in C. M. B. A. mat-ters, and especially in Branch 111, which he was instrumental in having established in in the parish, we may confidently expect to have before long one of the largest and most flourishing Branches in Toronto.

Yours respec fully, P. J. Dolan, Rec. Sec. 303 Dandas street.

Toronto, Oat., August 28, 1890. Received of D. H. Lehane, Recording Secretary of Branch No. 49 of the Catho-lic Mutual Benefit Association, \$2,000 in full for beneficiary due me by said asso-ciation on the death of Frank Stritmatter, late a member of said branch.

Dora Stritmatter.
Witnesses, M. Clancy and John Girvin.

Resolutions of Condolence. At a regular meeting of the Sacred Heart of Jesus Branch No. 70, held in their hall at

by Chancellor Gissler and Recording Secretary Herringer, and unanimously Resolved. That whereas it has pleased Almighty God to remove by death the oldest son of our esteemed Brother. H. Maier, that we extend to our worthy Brother and family our deepest sympathy in their sad bereave-

ment,
Resolved, That a copy of this resolution be
sent to Brother Maler, be recorded in our
minute book of this meeting and sent to the
CATHOLIC RECORD and C. M. B. A. Monthly.

E. B. A.

RESOLUTIONS OF CONDOLENCE. To Brother Dianan :

To Brother Digman:

DEAR SIR AND RROTHER At the last regular meeting of Branch 13, E.B. A., the following resolutions of condolence were unanimously adopted:

Whereas it has been the will of God to visit the home of our much esteemed Brother, H. Digman, and remove therefrom by the hand of Death his beloved father; be it

Resolved, That the members of this Branch xtend to Brother Dignan our sincere such

Resolved, That the members of this Branch pathy in his sad loss; be if further Resolved, That the foregoing resolutions be recorded in our minute book and a copy sent to Brother Dignau.

Signed, Jos. B. Henry Michael Quirk and P. McGrenerie, Committee.

J. DONOHUE, Secretary.

To Brother Bowers :

London, Sept. 5, 1890.

To Brother Bowers:

DEAR SIR AND BROTHER—At the last regular meeting of Branch 23, E. B. A., the following resolutions of condolence were unanimously adopted:

Whereas it has pleased an all-wise Providence to stillet our Brother member, Mr. Maneel Bowers, by the death of his peloved father, be it.

Resolved, That Branch 23 do hasten to join in heart and hand in expressing their feelings of regret and sympathy with Brother.

Mansel Bowers, by the death of his beloved father, he it
Resolved, That Branch 23 do hasten to join in heart and hand in expressing their feelings of regret and sympathy with Brother Bowers in his betewement. We know well what pain in the family circle such a great loss must cause. We are indeed most anxious to offer him what consolation we can in his sad trial.

Resolved, That the foregoing resolutions be recorded in our mitute book and a copy sent to Brother Bowers and family.

Signed, Joseph B. Henry, Michael Quirk

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HOME RULE.

THE BATTLE FOR A PARLIAMENT IN COLLEGE GREEN.

Potatoer, which have in former y been sold in Connemara at two pence per stone, have risen to sixpence or seven ence in consequence of their scarcity. This is the prelude to famine, which will be the inevitable concomitant of famine prices for the staple food of the people. There has been no effort made by the Government to avert the the people. There has been no effort made by the Government to avert the danger which is so pressing, and Govern-ment papers assert in the interest of the Government that the danger is very much exaggerated, though the Land Commissioners State in their reports the failure of the crops throughout the coun-

It is stated by Mr. Swifte MacNeil, M. P., that Mr. Balfour intends to make irremovable the removable magistrates who have been so subservient in the Coercion Act trials. He hopes to raise them thus to this position before the term of his office be completed, as a reward for their subserviency, notwith-standing that they are destitute of legal standing that they are destitute of legal knowledge. Should the opportunity be lost now, Mr. Baifour is well aware that he will soon lose his opportunity, as the Government are certain of defeat at the next election.

The Tory press are busy repeating the oft-made statements that there are dissensions in the ranks of the Nationalists and that there have been and the statements.

that the break up of the party at an early date is a certainty. These rumors have no truth in them, the Nationalists being full of hope and as united as ever.

Mr. Jasper Tully, who has completed

his last sentence of three months' im prisonment, for publishing reports of National League meetings, has just been released from Tullamore prison. He wa enthusiastically received by the people at Boyle and Carrick-on Shannon at both places he made patriotic ad dresses, advising the people to remain firm in their demands for justice to Ire-

Speaking at Mallow a few days ago on the progress of the cause of Ireland within the last few years, Mr. William O'Brien, M. P., thus spoke to a vast meet ing which nad assembled to greet himself and his wife at his own town.

"Who can compare without wonder and delight the position of the Irish and delight the position of the frish cause to-day compared with its position the night we came down here to that election? Why, it was little short of a miracle that a mere Mallow boy, a mere man of the people, should dare think of wresting the representation of Mallow from the nominee of Dublin Castle, and trom the hominee of Dubin Cashe, and it was a miracle almost at that very time. But imagine a nominee of the Castle, coming to contest the repre-sentation of Mallow now! Fancy a Government candidate venturing again to raise his head in any constituency from Mailin Head to Cape Clear now, out of their little Orange hothouse in a corner of Uister. (Great laughter and cheers.) Yes. On that day Mr. Parnell's party were a despleed and persecuted minority even of the Irish representation in Parlia-ment; but we have not only defeated that Government, we have done better still—we have converted them. We have won their hearts and minds. They are ours now, and the day when the Liberal Government shall return to power, the

Irish people will be in power."

Lord Cianricarde complains that he has received no zents from his Irish estates for everal years. As he has evicted his ten auts and left the place desolate in the hope that he could replace the tenants who had improved the estates with others who would pay reuts on those improvements, he has only himself to blame. The new tenants are not to be found, even by means of extraordinary inducements offered to the farmers of Ulster. Two years ago His Lordship complained through the columns of the Lordship complained through the columns of the London Times that, cut of £25,000, which was his custom ary rental, he had not realized one penny for three years. He must certainly have been equally cramped since that period, and it is evident that he must feel in his pocket the consequences of his own tyr anny. But as he spent all his rents out-side of Ireland the tenantry will be none the worse off for his distress at the present

Mr. Smith-Barry, who evicted the ten-antry of the old town of Tipperary, recently visited his property there, which recently visited his property there, which stands desolate. He had the sad consolation to see the new town, which does not belong to him, flourishing and pros-

perous. United Ireland very properly calls upon the Government to stop all evictions as the first and most necessary step towards averting the famine which threatens once more to devastate the country. Instead of doing this, it is announced that the most extensive evictions which have taken place for several years are about to take place on the Olphert estate, whereon two hundred and forty tenants are to be evicted at once, constituting the entire Ophert tenantry of Donegal. Only the Island of Innisboffin will be left in the hands of the people; and of course, as usual, the Government will lend military, police and battering rams for the purpose of carrying out the derous design. The Government evidently want the assistance of famine to break down the spirit of the Irish people in their struggle for freedom. It remains to be seen whether British tax payers will look on with equanimity while their moneys are squandered in persecuting a famine-stricken popula-

Mr. Denis McNamara, of Eanis, who has been persistently persecuted and repeatedly imprisoned for selling *United* Ireland and other Nationalist newspapers, has left Ireland for Minnesots, in the United States. He was entertained at a banquet and presented with a eulogis. tic address before his departure, testifying to the great respect and esteem entertained for him. He said that in better times he expects to return to his

native soil. Meantime he will be an addition to the thoroughly Irish population of the United States, and he will no doubt be among those who will entertain a high respect and great affection for England on account ot her paternal rule over Ireland. It is a matter for great suprise with English Tories that through the greatest English speaking country in the world there should be a current of hostility to England which leads to the rejection of friendly treaties between the two countries, but it ought scarcely to excite sur tries, but it ought scarcely to excite sur prise when so many millions of Deni-

M'Namaras have been expatriated by It is stated that the Government expect Messrs. Dillon and O'Brien to be sentenced each to six months' imprisonment. The charge sgamst them would be scouted out of any English Court, but in Ireland a sentence is sure to be inflicted when the Government so desire it. There will certainly be a question raised in Parliament on the whole subject of their arrest, and, as the Govern-ment have still a majority there, they will probably be sustained; yet the fart that the elections prove the indignation of the public against their coercive measures, may create an occasion for discontented members to show their independence, and a crisis may easily be brought about

and a crisis may easily be brought about on the question of the arrest, which will precipitate a dissolution.

John Fitzgerald, President of the Executive Committee of the Irish National League, and Messrs. Sutton, Gannon, and O'Connor, members, were in Cincinnation September 23rd. Other prominent Irish Americans were also there. They decime to give informathere. They decline to give informa-tion, but it is understood the Executive Committee will meet there.

WEDDING BELLS.

CORCORAN-KILLORAN. St. James' Catholic church on Wednes St. James' Catholic church on Wednesday morning was the scene of one of the grandest and most interesting events that ever occurred in this town, it being the co:asion of the wedding of Miss Mollic Killoran, one of Seaforth's most highly esteemed and accomplished young ladies, to Mr. L. H. Corcoran, a young and talented lawyer of Caro, Mich. A few minutes past 9 the two brides maids, followed by the bride on the arm of her father, proceeded up the aisie to of her father, proceeded up the aisle to the music of the bridal march from Lohengrin. This was the signal for the groom, who, with the groomsmen, were stationed in the vestry. They met the ladies at the altar railing, Mr. Killoran giving away the bride. Thevery impressive wedding ceremony of the Catholic Church, performed by the Rav. Father Cook, then began. After Mass the wedding party returned to the home of the bride's parents, where a sumptu-ous breakfast was served. Very Rav. Dean Murphy, of St. Columba's Church. Irishtown, graced the occasion with his presence. Miss Killoran was the recipent of many rich and valuable presents Miss Annie Downey presided in an efficient manner at the organ, and several line solos were rendered by members of the choir. The bride looked handsome in a gown of ivory white duchess satin, with a Grecian front of brocaded moire antique, made entraine. She wore a culle veil fastened with moonstones to her hair, white kid slippers and gloves, and carrying a boquet of bridal roses Miss Katie Killoran, sister of the bride was attired in a pretty robe of white chins silk tulle hat, white slippers and gloves. Her boquet was of jacquemot Her boquet was of jacquemon Miss Jennie Murphy, of Cayuga wore a charming gown of cream mar-veilleux satin, with tulle bonnet, white kid slippers and gloves, and carried markid slippers and gloves, and carried marechalneil roses. Mr. Corcoran was
ably supported by his brother, Dr.
Corcoran, and Mr. P. T. Trainor, of
Saginaw, Mich. Mr. and Mrs. Corcoran
departed on the afternoon train for
Detroit and thence to their home in
Cairo. The Sun congratulates Mr. and Mrs. Corcoran on their happy union. The bride was one of our talented young ladies who reflected credit upon ou sky without a cloud to obscure the sun of her perennial bliss and that the even ing of her days will be serene as an autumn sunset. - Seaforth Sun, Sept. 26.

On Wednesday morning, September scene of a very happy event, Mr. James Fitzgerald and Miss Clara Broderick, of that city, being united in the holy bonds of matrimony. Mass was celebrated by Rev. Father McBrady, of St. Michael's College, cousin of the bride. The other Contegs, cousin of the order. The other officiating clergyman was Very Rav. Vicar General Rooney. The nuptial blessing having been given, the happy couple received the sacred Body of our couple received the sacred Body of our Lord, to bring happiness on their future lives. As the bride (who was given away by her father) proceeded up the aisle of the spacious editice the joyful strains of Mendelsson's Wedding March resounded throughout the church. Miss N. Clark presided at the organ and during the Holy Sacrifice Miss Kate Clark, one of Toronto's lavorite vacalists, sang selections from Resemi vocalists, sang selections from Rossin and Millard, in excellent voice. The young bride was elegantly attired in white satin and lace, with pearl orna ments ; she wore a rich veil and wreath of orange blossoms and lillies of the valley. She was attended by her sister Miss Maggie Broderick, who was dressed in blusn pink Indian silk, Mr. E. F. Archibald acted as best man. After the ceremony a large number of invited guests assembled at the residence of the bride's father, where sumptuous breakfast was prepared, to which all seemed to do ample justice Among those present were Ray, Father McBrady, Mr. C. P. Archibald, Mr. and Mrs. M. McConnell; Mr. and Mrs. James Fun; Mr. Vincent McBrady; Mr. and Miss Reid; Mr. and Miss Herbert; Miss Brennan; Miss May Finn;
Miss Curley; Miss Hayes, of Detroit; Mc.
Creed; Miss O'Shea; Mr. and Mrs. Fratiing; Mr. and Mrs. Newman; Miss Dewan;
Mr. Flood, and several others. The presents were numerous and very beautiful. Mr. and Mrs. Fitzgerald left for Pine Orchard and other points, amid a shower of rice and a world of good wishes.

FITZGERALD-BRODERICK.

OBITUARY.

Miss Katle Daly, London.

Miss Katie Daly, London.

On the 26th of Sept., at her father's residence in London West, Miss Katie Daly, in the twenty-second year of her sge departed this life. She had been suffering for many mouths, the most delicate and watchful care as well as the best medical attendance failing to conquer the disease that had become firmly fastened in her constitution. About a year previously Death came and deprived her of the nearest and dearest friend a good God bestows on mankind—a fond and loving mother. What wonder that her lamp of life should begin to burn dimly. The rudest and most cruel shock death may impart had been inflicted on her tender, trusting heart. Bravely she battled, but the trusting heart. Bravely she battled, but the burden of grief placed upon her was all too heavy. To those who know her we need scarcely say her plety and resignation dur-ing the days when life's stream was fast bbing towards her Creator were such as to raise the heart and all its aspirations far above the world, its strivings and its longings. She had been a pupil of the Sacred Heart Academy for many years and the lessons there imparted, as well as the careful home training of a good Catholic mother, contributed to make her a model young lady. Added to this natural ball. lady. Added to this, nature had given her in abundance of all the lovely attriher in abundance of all the lovely auti-butes that made her companionship a bright spot in the lives of those about her. Hers was a life of innocence and sweetness. Her kindness, her charity, her goodness of heart and her gentleness at all times and in all places ren ness at all times and in all piscs ren dered her the favorite of society and the joy and pride of the home circle now so tflicted. But joy may be mingled with he tears of the sorrowing, for surely another bright angel has been added to heaven, a mother has once more embraced her daughter, and both enjoy the companionship of the sweet and once sorrowing Mother of Him who die for all. Farswell! sall. Farewell! a long and fond farewell, dearest of friends! That eternity's bliss may be your portion is the prayer that arises from the inmost heart of a school companion of other years, as she weaves these few words of ond remembrance to be placed as a garland of love on the newly made grave.

May heaven comfort the kind father and brothers who are now so lonely! The joy of their home has departed for a better world. God's will be done.

M. C. Miss Mary J. Hayden, St. Catharines, tion of every part of the solemnity

culled from the family circle under any tegral action. So we all around, each in circumstance—even after a long and his place, look out for the great Advent, painful iliness—even when the warning notes were long and oft repeated—the sorrow occasioned by the void is deep and enduring: add to this that the one called to a happier world is one of good make and mind, in the summer of her days, in the bloom of her intellect, a pure and candid soul, who spread happi-ness and contentment around her, who caused all to feel the effects of Christian modesty—when such an event happens, our first sensation is not one of poignant grief-"the swelling tide of sorrow comes after "-but the effect is to make us conscious that we are but contingent beings who are nothing and can do noth-ing of ourselves, and to bring more ing of ourselves, and to bring more vividly to our minds the solemn declaration of Holy Writ: "Death comes as a thief in the night to sieze his prey when

It is with feelings of deep and pro-found sorrow we have to record the death of Miss Mary J. Hayden, who died at her father's residence on Monday, September 22nd, after a protracted illness of two years and a haif. At the tender age of twenty-two was she called by the Divine Gardener as a flower ripened by suffering and transplanted to the heavenly parterre where lilies alone

he is least expected."

The eldest daughter of a truly Catholic picus family, she earned for herself the good wishes of everyone who had deal. ings with her. Her loss will be the more felt on account of this her amiable disposition. She received her early train ing at the Convent of the Sisters of St.
Joseph, of this city, and well has her life orresponded to the teachings of these devoted ladies. With the editor of a New York paper we might add: "The convent schools deserve unstinted praise for the clean, modest, and virtuous girls they send into the world. The intellec-tual culture of the advanced colleges can never make up for the womanly graces

they too often destroy."

Miss Hayden was confined to her bed of pain for the past eight months, and during all that time she was never heard to complain of the sufferings which God alone knows she endured. Very Rev. Dean Harris in referring to ber demise said: I hardly think it necessary to request your prayers for this angel; for I have no doubt but that she is already enjoying the beatific vision. When God causes people to undergo their Purgatory here below He spares them hereafter.

The Very Rev. Dean and Father Smyth

were incessant in their attations during her illness. Hosts of friends watched night and day and sought by their kind endeavors to restrain and impede, as it were, her flight to the bosom of God. Her sorrow tu dying was for her beloved parents; as to herself, she was perfectly resigned to the holy will of God.

Her last words in life were for Jesus'sake. I suffer, but He died on the Cross for me. The Requiem Mass for the repose of her soul took place on Wednesday, September 24, amid a large concourse of people. Besides having many family connections in this city, she had made by her winning ways a host of frends who mourn her untimely death. Bereaved father and disconsolate mother, and you, too, well-beloved staters and brothers has entered into the rest and happiness

Another Christian victory, another soul has fled, Another saint in glory, dear Mary Jane is dead. dead,
If he sought no earthly treasure, no pasttime
liqut or valo,
She rejood with pleasure at her Blessed
Saviour's name.

She passed her life with Christ on earth the spouse she did actre.

He called her to eternal mirth; in pain to weep no more.

Adieu. weet Mary Jane, now in your home called the

Raise your hands in prayer for us now weep-ing at your shrine.

Eternal rest grant unio her O Lord, and let perpetual light shine upon her soul!

M. A. W.
St. Catharines, Ont., Sept. 27, 1890.

CARDINAL NEWMAN.

HIS ANSWER TO THOSE WHO OBJECT TO THE MASS IN LATIN. From "Loss and Gain," p. 190 92.

Just teil me, how can you justify the Mass; how can it be called a "reasonable service," when all parties conspire to gabble it over, as if it mattered not a jot who attended to it or even understood it?

These are such difficult questions. I mean people view them so differently; it is so difficult to convey to one person the idea of another. The idea of worship is different in the Catholic Church ship is different in the Catholic Church from the idea of it in your Church, for, in truth, the religions are different. Don't deceive yourself. It is not that ours is your religion carried a little farther—a little too far, as you would say. No, they differ in kind, not in degree; ours is one religion, yours auother. And when the time comes to other yourself to the greeious web of submit yourself to the gracious yoke of Christ, then it will be faith which will enable you to bear the ways and usages of Catholics, which else might perhaps startle you. Else, the habits of years, the association in your mind of a certain outward behavior with real inward acts of devotion, might embarrass you, when you had to conform yourself to other habits, and to create for yourself other associations. Ah, that faith should be necessary in such a matter and that what is so natural and becoming under the circumstances should have need of an explanation. I declare, to me nothing is so consoling, so piercing, so thrilling, so overcoming, as the Mase, said as it is among us. I could attend Masses forever, and not be tired. It is not a mere form of words-it is a great action, the greatest action that can be on earth. It is not the invocation merely, but, if I dare use the invocation merely, but, it I date use the word, the evocation of the Eternal. He becomes present on the altar in flesh and blood, before whom angels bow and devils tremble. This is that awful event which is the end, and is the interpreta-Pure as the surora of a beautiful day,
Her soul took its flight to the heavenly
mansions.

A favorite and well-beloved child has
been called to her reward.

When it happens that such a one is
When it happens that such a one is
when it happens that such a one is

Words are necessary, but as means not as
the throne of grace, they are instruments
of what is far higher, of consecration, of
sacrifice. Quickly they go, the wnole is
quick; for they all are parts of one in
tegral action. So we all around, each in waiting for the moving of the water E ch in his place, with his own heart, with is oun wants, with his own thoughts, with his own intentions, with his own prayers, sep has own intentions, with his own prayers, sep arate but concordant, watching what is going on, watching its progress, uniting in its consummation; not painfully and hopelessly following a hard form of prayer from beginning to end, but like a concert of musical instruments, each different, but concurring in a sweet harmony, we take our part with God's priest, supporting him, yet guided by him. There are little children there, and old men, and simple laborers, and students in seminaries, priests preparing for Mass, priests mak ing their thanksgiving; there are inno cent maidens, and there are penitents, but out of these many minds rises on eucharistic bymn, and the great action is the measure and the scope of it. And O you ask me whether this is not a formal unreasonable service?

### LATEST MARKET REPORTS.

London, Oct. 2.—GRAIN—Red winter, 1.50; white, 1.60; spring 1.50; corn, 1.15 to 1.20; rye, 90 to 1.00; barley, malt, 95 to 1.00; oarley, feed, 65 to 75; oars, 1.07; peas 1.00 to 1.02; beans, bush, 90 to 1.40; buckwheat,

1.02; beans, bush, 90 to 140; buckwheat, ceptal, 75 to 85; ceptal, 80; ceptal, 90; ceptal,

VEGETABLES.-Potatoes, per bag, 65 to

75; ontons, per bag, 100; oabbages, per doz., 15 to 59; turnips, per bash, 40.

Toronto, Oct 2 - WHE 3 T - Red winter, No. 2, 90 to 100; pring, No. 2, 90 to 100; barley, No. 1, 70 to 72; No. 2, 50 to 67; No. 3, extra, 6) to 62; peas. No. 2, 69 to 61; oats, No. 2, 49 to 43; flour, extra, 4.25 to 4.30; straight roller, 4.60 to 4.75.

BUFFALO LIVE STOCK.

East Buffalo, N. Y., Oct. 2—CATTLE— Six care on sal-; mostly in export; stocks, 44 to 475; calves quil; lower; veals, fair to choice, 5.00 to 600. SHEEP AND LAMB3—Offerings, 17 car loads; gbout half sheep; good to \*xtra SHEEP AND LAMBS-Olderings, 17 car sheep, 450 to 500; fair to good, 4.15 to 4.50; large, trade quiet; proportion of Canada offerings rather small for the season; sold at 68 to 670; LOPA, 675; range, choice to extra, 6.50 to 6.75; choice to extra Michigan lambs, 6.25 to 6.50; good to choice, 5.85 to 6.25. HOGS-Sixty cars on sale; mediums and heavy, 4.70; o 4.75; choice Yorkers, 4.70; Michigan York weights, 4.40 to 4.60; p'gs 4.00 to 4.25.

LONDON CHEESE MARKETS.

LOND IN CHEESE MARKETS.

Saturday, Sept. 27, 1890.

The cheese market to-day was not very lively, owing to the fact the greater portion of the August make has been disposed of and september is not yet ready. The first call brought 10 cents as the nighest and the second 10; cents per pound as the nighest was not accepted. The factorymen wented 10; cents, and the buyers woud not bite. A motion is to be brought before the Cheese was not accepted. The factorymen wented call system, but the wisdom of this movement is doubtful. The call system expedites business, and the bids are made in fair competition. The Utics Herald, on the cheese situation says: We have an impression that the English market is not heavily stocked with cheese for ihis season of the year, and that a good many fail made cheese will be needed for that trade. This, in conjunction with the wants of domestic trade, ought to give an active sale for late made goods. On Canadian markets the factorymen are refusing to sell except at prices that are hardly toolalushie at pressur for any large quantities of cheese. the London cheese market fully rates one

half a cent above these quotations, if we are to understand the feeling of the factory men to-day. The Live-pool cable registered 45 shillings per cent of 112 bs.

C. C RICHARDS & Co. GENTS, — I took a severe cold, which settled in my throat and lungs and caused me to entirely lose my voice. For six weeks I suffered great pain. My wife advised me to try MINARD'S LINIMENT and the effect was magical, for after only three deses and an outward application my voice returned and I was able to speak in the Army that night, a privilege I had been unable to enjoy for six weeks. CHARLES PLUMMER.



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Of Pure Cod Liver Oil and HYPOPHOSPHITES

Of Lime and Soda. It is almost as palatable as milk. Far tter than other so-called Emulsions wonderful flesh producer

SCOTT'S EMULSION s put up in a salmon color wrapper. Be are and get the genuine. Sold by all Dealers at 50c. and \$1.00.

SCOTT & BOWNE, Belleville.



Epileptic Fits, Failing Sickness, Hyster-

ics, St. Vitus Dance, Nervousness, Hypochondria, Melancholia, Inebrity, Sleeplessness, Dizziness, Brain and Spinal

Weakness.

This medicine has direct action upon the nerve centers, allaying all irritabil-ities and increasing the flow and power of nerve fluid. It is perfectly harmless and leaves no unpleasant effects

and leaves no unpleasant effects
Our Pamphlet for sufferers of nervous diseases will be sent free to any address, and
poor patients can also obtain this medicine
free of charge from us.
This remay has been prepared by the Reverend
Pastor Kemig, of Fort Wayne, Ind., for the past
ten years, and is now prepared under his direction by the
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SEALED TENDERS, ADDRESSED TO the Postmaster General, will be re-Friday, 17th October, 1890, or the conveyance of Her Msjes'y's Mails, In two proposed Contracts for four years here and twelve times per week each way, respectively, between London and Udell and London P. O. and

Canadian Pacific Kanway Section the 1st of January next.

Printed notices containing further information as to conditions of proposed contract may be seen and blank forms of Fender may be obtained at the Post Offices of London and Odeli and at this office.

R. W. BARKER,

Post office Inspector. Canadian Pacific Railway Station,

Post Office Inspector's Office, London, 5th Sept., 1890.

VOLUME XIII.

### Catholic Becord | man

London, Sat., Oct., 11th, 1890,

EDITORIAL NOTES.

THE manuals of philosophy, edited by cor the Jesuit Fathers, are doing much to sweep away the larvae of infidel principles and to display Catholic philosophy in its true light—as the handmald of the true falth. The manuals are shorn of useless technicalities, and, dealing with the | wh problems of the day, cannot but be of great interest to intelligent readers. They are purged of the cold fatalistic philosophy which makes man but a mere eating and sleeping machine, and shows him no prospect beyond the tomb. Man is indeed a rational creature, but he is also a child of grace. Created things form but the mystic ladder by which we ascend to catch a glimpse, as through a glass, darkly, of the Most High. This is the keynote of true philosophy, not a product of scholasticism, but from all time. "We are plants," says Plato, "not of earth but of heaven; and from the same source whence the soul first arose a Divine nature, rateing aloft its head and root, directs our whole bodily frame." The gentle-souled Wordsworth gives expression to the same thought in the oftquoted words :

"Not in entire forgetfulness, Not in entire nasedness But trailing clouds of glory do we come From God who is our home.

THE German Emperor has earned the gratitude of his countrymen by the legal enforcement of the costation of labor. Within German confines no workman can be obliged to do any needless work on Sunday. Austria and Hungary have followed the good example, France is now the only country of Western Europe which does not make adequate legal provision for the protection of the workman's Sunday.

DIRTY Fulton is about to ensconce him self in Montreal as the pastor of a Baptist church. We trust that, finding himself for nonce in decent company, he will don the habiliments of courtesy. We desire, however, to know why the postal author-Ities, who prohibit the Sunday Mercury, and other papers of dubious morality, from passing through the mails, do not keep Falton's compendium of filthy literature on the other side of the border ?

Some weeks ago we lauded the Boston Arena for its fearless tone in the discussion of vital questions. Without having endorsed all the opinions of the writers who gem its columns with literary brilliants, we could not refrain from admiring its endeavors to solve the problems which lie at every man's door. That we were not justified in so doing never entered into our mind. Some of our critics, however, have taken umbrage at our counten ance of such a magazine. But why? Is it devoted to the dissemination of error? Are not its pages thrown open to combatents of all creels, and is not the contest decided by their respective arguments? Is not ample opportunity afforded to see the two sides of the question? Has not Bishop Spalding, one of the glories of the American hierarchy, ap. peared in its columns as an exponent of Catholic doctrine? The Arena is ever freighted with some healthy brain nourish. ment. It makes the heedless think, and H when once thought begins to permeate a man's mind he will more readily contemplate the beauty of rational Christianity -of the Catholic Church. With regard to the action of the RECORD, we may say that the timid go in bands, the brave go in single file.

During the month of October the Church confidently implores Mary, the Queen of Heaven, to liberate the Church from her present peril. Confidently, we say, for she knows full well that the same mighty hand which oftlmes has driven back her enemies will one day restore to our Holy Father the independence of which tyrant hands have despoiled him. Lovingly does she call upon her members to remember what a potent influence Mary has exercised upon the destinies of mankind, "Minstrel and minnesinger, troureur and troubadour, gleeman and bard, have all sanctified their lyres by dedicating a lay to the Mother of God." The philosophic historian Leckey has described her influence upon modern civilization in the following words:

" For the first time woman was elevated to her rightful position, and the sanctity of weakness was recognized as well as the sanctity of sorrow. No longer the slave or toy of man, no longer associated only with ideas of degradation and of sensualty, woman rose in the person of the Virgin into a new sphere, and became the object of a reverential homage of which antiquity had had no conception. Love was ideal zed. The moral charm and beauty of female excellence was for the first time felt. All that was best in Europe clustered around it, and it is the origin of