

The 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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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 and calumnious assertions. In Rev. xxii, 15, our reverend brethren will find a profitable warning: "For without," explains the aged apostle, "are dogs, and sorcerers and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." A rather motley company for a Christian to turn up among. Again, in Revelations we read 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 falsehood. If our congregations cannot be influenced but by falsehood, better were it for man to throw aside his casock and become an honest man.

The Catholic Church is opposed to science! They who give utterance to this venerable platitudinal 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 lightning of the Vatican 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 self-evident. 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 faith, 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 Church, or felt 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 non-Catholic."

"Why Should Not the State Pay for Religious Instruction?" is the title of an article in a current number of the *Catholic Record*. The article is based on sound common sense, and cannot but bear conviction to any unbiased 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 shrine of self-interest, but who, as experience has proved, will serve his country more faithfully than those who grate about the absolute subserviency of the Church to the State.

With regard to discussions of the State power in matters of education, Catholics should remember the inalienable 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 ligaments 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 remain in a savage state. If legislative granpy should

strive to trammel this right divine, better were it for parents to embrace the scheme of Rousseau in his "Central Social."

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 unnamable 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 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 Dumais' celebrated saying: "Some have claws only to tear those who have wings."

A New York minister has 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 assertion, he must be bereft of common sense, or from long trucking to common sense, but admire the beautiful 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 monopolies in America has made organized opposition necessary, and that it is not only the right of the workmen to protect themselves, but it is the obligation of the entire people to assist them in finding a remedy for the dangers with which civilization and social order are menaced by avarice, oppression and corruption." The workmen have thrown off the shackles of ignorance, and they are now playing their roles in life's great drama—not those of serfs, or of besotted menials, but of intelligent framers of the world's destinies.

Do the work, young man, which lies within your reach appealing to your fairer nature. 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, will the vain dreamer, who has been supinely waiting, be 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:

"What is a man, if his chief good and market of his time be but to sleep and feed? A beast, no more; Sure, he that made us with such large discourse, looking before and after, gave us not that capability of God-like reason to rack in us unused."

It is asserted on good authority that the Protestant Episcopal Bishop of Massachusetts will not permit the Anglican monk, Father Ignatius, to preach in 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 ordination 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, however, 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 its membership no man or woman who believes in the Lord Jesus Christ as the Son of God and the Saviour of men. She exacts as the only condition of membership a credible profession of faith in Christ and obedience to His revealed will. Other churches no doubt are equally faithful in this respect and avoid burdening conscience with human inventions, forms and ceremonies.—*Baltimore Presbyterian Witness*.

Notwithstanding this bold statement, the Presbyterians of Scotland were sworn adherents to the declaration of the Westminster Confession of Faith that

the Pope is anti-Christ—a declaration which Rev. Mr. Scheff says is based on erroneous interpretation of the words of St. John and Paul. The *Witness* has 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 basis is not to be the infallible Word of God as interpreted by each individual, in accordance with the primary principle of Protestantism. The basis adopted consists of: 1st, the Apostles' Creed; 2dly, the Nicene Creed; 3dly, the Westminster Confession and Catechisms.

ARCHBISHOP CORRIGAN of New York has given incidentally a severe rebuke to the legion of clerical and semi-clerical slanderers and hypocrites, who, while themselves constantly interfering in the politics of the United States and Canada, are making the pretence that the Catholic hierarchy 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, whereupon Mr. Preston, the Administrator of the Diocese, promptly repudiated this as an unauthorized use of the Archbishop's name. On the arrival of the Archbishop at home a reporter interviewed him, and among 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 Lings, the Hunters, the Carmaus 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 Farand, of Athabasca, N. W. T., died at St. Boniface, 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 spending two years in the Red River valley he left for the far-off mission fields in Athabasca and McKenzie River districts, 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 blatherer, who heralds himself to mankind as an infidel, a skeptic, or an unbeliever. He always poses as being specially intelligent, and that he is better read than his neighbors. He looks down with commiseration on the poor dupes who are silly enough to believe in the Christian doctrine. He is always argumentative, and delights in asking questions he thinks are difficult to answer. He intrudes his peculiar ideas whenever an opportunity offers. He scoffs at all things Divine, and will become 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 liberal 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 fly them alive, when as a matter of fact there are school-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. There is a screw loose mentally, or else he has done something to make him lose the Christian belief. It is not pleasant for a rogue to live in the constant fear of punishment from a just God.

We regret to learn that Rev. Father O'Brien is dangerously ill from tuberculosis. 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 been a priest for five years.

DIOCESE OF HAMILTON.

CATHEDRAL SOCIETIES.

In the afternoon of Sunday, the 17th ult., a union of all the ladies' societies was held in the Cathedral. His Lordship presided and addressed the meeting, complimenting them on their numbers, their zeal and their piety. The following societies were represented, viz.: St. Mary's Ladies' Aid Society, the Young Ladies' Sodality, the Sacred Heart Confraternity and the Altar and Rosary Societies. His Lordship directed their attention to the new church and priests' residence in course of erection, and reminded the ladies that as the members of the congregation had subscribed for the buildings it was their duty to furnish them. In answer to His Lordship's appeal, the ladies present subscribed \$700. It is expected the subscription, when complete, will reach \$1000.

On the following Sunday, the 17th ult., the Bishop visited St. Patrick's and assisted at a Mass. At High Mass His Lordship preached a long and instructive discourse on the subject of the Exaltation of the Holy Cross. In conclusion, His Lordship made an appeal to the parishioners of St. Patrick's in behalf of the new church of St. Lawrence, and the result of the subscription was \$1,000.

THE BISHOP VISITS OWEN SOUND MISSION. A few months ago His Lordship visited all the churches of his mission except Gillis's Corner, where a new church was in course of construction. On Saturday, the 20th ult., the Bishop, accompanied by Rev. Father Martijn, Provincial of the Bishops, arrived on the evening train at Owen Sound station, where he was met by Father Corriar, and most hospitably entertained by that genial friend of the clergy, Mr. Somers. On the following Sunday morning His Lordship celebrated Mass at seven o'clock in the neat church of Catesworth, at which a large congregation assisted. After Mass, accompanied by many carriages the episcopal party proceeded to Gillis'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 consecration of the new church. The building is of Gothic style, 94 x 38, including tower and sanctuary, and was designed by Mr. Post, architect of Whitby. It stands on an eminence overlooking the surrounding country, and the tower, eighty feet high, can be seen for miles in the distance. The whole cost, including stained glass windows is about \$6,000. The windows are gifts of the congregation, of which the architect and of the priests attending the mission.

Shortly at 10:30 His Lordship, vested in rochet, coped and mitre, accompanied 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 complimented the people on the efforts they had made, and that the promise made by their pastor a year ago was about to be realized, with the generous offering he had made and the efforts of the future to be remembered by all. He thanked the Basilian Fathers for their noble work in the mission, and the Very Rev. Provincial for his presence there. Next, turning to the children about to be confirmed, he put them through a catechetical examination, after which the sacrament 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 intoxicating drink until they were twenty-one years old.

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 minutely examined the new building, sanctuary, windows, tower, basement, furnace, etc., expressing complete satisfaction with the design and workmanship, and in the meantime the ladies in a school house adjacent 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 at school and at Mass in the morning, during which the hymn reminded him of his college days and the singing of his dear children when parish priest of Paris. His Lordship asked and obtained a holiday for the children.

DISINGUISHED VISITORS.

Last week His Lordship had a visit from Archbishop Flood, of Trinidad, 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 Hamilton. The visitors were delighted with the new church of St. Lawrence and the handsome cemetery chapel and vault.

Lord and Lady Aberdeen on Wednesday afternoon called at the palace, St. Charles 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 McEvoy, rector of the cathedral, promised that the school board would with pleasure grant the request.

The earl and countess next called on Bishop 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, who 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 Abbey and some of the other Catholic institutions.

WEST END CHURCH. A beautiful site (corner of Harkimer and Locke streets) has been purchased by the Bishop for the erection 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 quotations.

LORD BISHOP, MR. GLADSTONE AND THE ARCHBISHOP. 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 surprised the method of Mr. Gladstone.

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 Anglicans, in one of his lectures to them, of "praising this or that Catholic saint" to make up for abuse, and to show their impartiality. Whether Mr. Gladstone will plead guilty to his indictment I cannot say; but if he will look at his various and most welcome praises of Newman and see how, by juxtaposition, they are made to imply dispraise of the brother and colleague who bears the burden of government and the responsibility of the Bishops, 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 Cardinals has been a common feat of jugglery vainly performed to annihilate the one or the other. It is delightful, despite all differences of temperament, and of the objectivity and the objectivity with which each variously regarded the outer world, to see these two names linked together, if not in daily speech, in the unity of eternal love. When Newman was twenty-eight, the younger man of twenty was led captive by the "form and sound and penetrating words at Evesham in the University Church at Oxford," where, having been seen and heard Newman, he "never failed to be."

When the fury of officialdom in the Anglican Church was fulminating against Littlemore, Manning, the born administrator, the bright hope of officialdom, wherever he was found, paid a conspicuous visit of sympathy to its occupant—Newman's 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 them. 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, as 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 a second spring, in the first Provincial Council of Westminster." In 1857, Newman dedicated to Cardinal Manning his volume of "Sermons on Various Occasions." "As some memorial of the friendship there has been between us for nearly thirty years," and in 1861 the compliment was returned. Cardinal 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 hands that have never signed in incoherence. What if, between two men of character, and of such high level of difficulties in the way of a continual and close interchange of thoughts and emotions? Only the vulgar can demand of men a contract contrary to temperament, or will profess to be astonished, when Cardinal Newman's biography comes to be published, if his name is not found to be indelibly to his brother Cardinal; nor ever to Father Faber, that "bright, particular star" who carried the London offshoot of the Birmingham Oratory to a pitch of prosperity outstanding in external show its parent house.

Mr. Lilly thus describes the circumstances under which he heard of Cardinal Newman's death: "I was in London one morning to see Lady M.—upon some trivial matter. As I began to speak of it: 'Have you not heard?' she said, in a sad, half-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 yesterday! I mounted my horse and rode slowly away, unconscious of the green earth and balmy air and blue rejoicing sea, in which a few moments before, I had taken such delight; but thinking the more intensely as the impressions of the outer world were deadened by the tidings to which I had just listened; thinking, not so much of the 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 shall I hear the low music of his voice, or feel the influence of the serene sweetest beaming from his face, or look into his candid eyes, whose brightness time had scarcely dimmed. Never again shall I

be able to consult him in my undertakings, or to seek his aid in my perplexities. How good! how kind! and he is gone!

"As I was pondering these things 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 memory 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 work, would be impossible to me at present; but if the few simple words, which I may find myself 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 COBURG BY REV. FATHER CONOLLY, S. J., OF MONTREAL.—FORMATION OF A BRANCH OF THE HOLY LEAGUE OF THE SACRED HEART OF JESUS.

Rev. Father Conolly, of the Gesù Church, Montreal, gave a very successful mission in this parish, which opened at High Mass on the 14th September, and closed on the following Sunday, with a sermon on Perseverance, in which he urged "Devotion to the mother of Jesus, as a sure and efficacious means of persevering in the practice of a virtuous life." Masses were said every morning at St. Joseph's chapel at the hour 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, came to the assistance of the congregation by 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 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 exist from Sarnia to Gaspé—he said the only way he could account for such an anomaly, 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 experience in the ways and wants of the 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 mission. Night after night every seat in the church was occupied by the earnest Catholics of this parish up to the closing of the mission on Sunday, September 20, when pew and aisle 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 hour the Jesuit Father spoke in words of loving warmth on the subject, "Devotion to the Mother of our Lord," and the breathless stillness over that vast multitude told clearly what control religion and its themes has over men's minds, when given out by the voice that has the ready eloquent tongue.

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

During the first three days of the mission, the Father gave to the children of the convent and Separate school, numbering one hundred and fifty, a mission for themselves and closest it by instructing among them devotion to the Sacred Heart of Jesus, leaving them a sure means of practicing that apostleship of prayer, by forming them into the juvenile branch of the Holy League of the Sacred Heart of Jesus. On the last day of the mission he established also in this parish the men's and ladies' branch of the Holy League of the Sacred Heart of Jesus, of which league the Rev. Father has been lately appointed Central Director for English speaking Canada. This new office has been lately created, on account of the great spread of this devotion among Catholics who speak the English tongue, thus necessitating in Canada a director who would especially watch over its requirements in the Dominion. The people were most zealous to become members of the Holy League, well over two hundred and fifty men remaining in the church for the meeting of the men's branch to be enrolled as associates.

Father Conolly left here on Monday for his quiet home of study and prayer at St. Mary's College, Montreal. We hope he takes with him pleasant remembrances of Coburg, the old quaint town, with its abundant foliage, its fresh green lawns, stretching far away into the lake, and from which he looked out, in admiration, over the clear, blue waters of Ontario. Coburg will always keep him in kind remembrance for his arduous labors during the week of the mission, and from the good Catholic people of this town the fervent prayer will constantly go up that the good things of God may abundantly come down on that society of which he is so justious a companion. COBURGERS. Sept. 27th, 1890.

James Walsh, who died recently at Covington, Ky., will be \$90,000 to Catholic educational and charitable institutions.

THE RISING OF '98.

THE LONDON DAILY NEWS SAYS IT WAS PEACEFUL AND CONSTITUTIONAL.

Referring to the forthcoming volumes of Mr. Locky'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 Fitzwilliam is the turning point in modern Irish history. The rebellion 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 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 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 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 Irish National Parliament, "Grattan's Parliament," as it is called, was a Parliament in which no Catholic could sit, and for which

NO CATHOLIC COULD VOTE. Grattan and those 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 was in favor of the full emancipation of the Irish Catholics. He had gone too far to please the King whose obstinacy had driven a large number of American colonists to successful rebellion. The same Lord Cornwallis who had capitulated to the conquering colonists 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 instantly recalled. This act on the part of the sovereign and his English ministers produced a great consternation in Ireland. The younger and more ardent of the Irish 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 CONFESSIOAL.

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 need is to find a being to whom they can pour out their feelings unheard by the world? 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 to believe themselves of a load in order to get 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 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 sacramental ordinances 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, confession is such. And such it is ever found, in fact; the very act of kneeling, the low and contrite voice, the sign of the cross hanging, so to say over the head bowed low—and the words of peace and blessing. Oh, what a soothing charm is there which the world can neither give nor take away! Oh, what a pleasing, heart-subduing tranquillity, provoking tears of joy, is poured a substantial and physical balm upon the soul—the oil of gladness, 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 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 commemorates the consecration of France to the Blessed Virgin, is held every year on the Feast of the Assumption. On that day the forests' shop windows are profusely adorned with rare white flowers, which are proffered for distribution among those who bear the sweet name of Mary. This practice recalls another not less beautiful—that of showering white blossoms from the dome of St. Mary Major, Rome, on the Feast of Our Lady of the Snow.

Equal Rights. All have equal rights in life and liberty and the pursuit of happiness, but many are handicapped in the race by dyspepsia, biliousness, lack of energy, nervous debility, weakness, constipation, etc., by completely removing these complaints, Black Blood Bitters cures untold benefits on all sufferers.

Timely Wisdom. Great and timely wisdom is shown by keeping Dr. Fowler's Extract of Wild Chokeberry on hand. It has no equal for typhoid, cholera morbus, diarrhoea, dysentery, colic, cramps, and all summer complaints or looseness of the bowels.

Minnard's Liniment cures Dietsper.

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

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

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

"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 was about rallying him upon it, but again checked himself.

As they repeated the walk, the trout were leaping at the flies, and they loitered for a few minutes to watch them.

"What an evening this would be for Edmund Kieley," Arthur observed. "He is a genuine disciple of Isaac 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 sister Mary in that respect."

"Does not she go much from home?" "Scarcely ever. I sometimes wish I had a big parish and a big house, and I'd insist upon her spending some time with me occasionally."

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

"That is quite true. But it might be carried too far. I'm inclined to think a woman's 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 superior a girl is not snatched at as a prize? She would adorn any station."

"How do you account for it?" Arthur asked.

"Well, men generally require some encouragement before they will run the risk of being refused; and Mary does not give the encouragement. 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 a convent, too."

"Yes; she always intended it; though she seems a fighter for the world than Mary. Do you think is Edmund Kieley engaged in any way? It has even occurred to me that he is actually married, but wants to keep it private."

"No, he's not," Arthur replied. "But he has some romantic 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 the dew."

During the evening they discussed Arthur's plans 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 once.

"But there is another difficulty in the way," he said, "which it is unpleasant to reflect upon."

"What is that?" Father Carroll asked.

"Money," returned Arthur. "After the sacrifices my mother has made on my account, I don't know how I can encroach further upon her narrow means; particularly as I have disappointed her hopes. And you know what importance she attaches 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 desk with the brass handles, took a small drawer from the inside, and emptied its contents upon the table. There were a few sovereigns and half-sovereigns, and several rolls of bank notes, some worn and faded, and some white and crisp, appearing at first sight to represent quite a formidable sum, but being all one-pound and thirty shilling notes, Father Carroll found to his disappointment that his hoardings scarcely amounted to one hundred pounds. He had not given himself a holiday since his short visit to Tadmore with Arthur and Edmund Kieley, and had taken to himself with two objects in view—the finishing and fitting up of his cottage, and a visit to Rome. Rolling all the notes into one bundle he tossed them across the table.

"It is only ninety-three pounds," said he; "but it will do for a while. And before that is spent Fortune may prove more liberal of her favours."

Arthur O'Connor stared in amazement at his friend. He knew Father Carroll was a good fellow, in the best sense of the word. But so great a sacrifice as he knew this must be he was unprepared for. Arthur O'Connor was particularly sensitive on the score of pecuniary obligations, and his whole nature revolted against the acceptance of the money. He never could bear to be in debt. Even in his boyhood he could not take money from his kind old priest with whom he used to spend a few weeks of his vacation in that table. There were a few sovereigns and half-sovereigns, and several rolls of bank notes, some worn and faded, and some white and crisp, appearing at first sight to represent quite a formidable sum, but being all one-pound and thirty shilling notes, Father Carroll found to his disappointment that his hoardings scarcely amounted to one hundred pounds. He had not given himself a holiday since his short visit to Tadmore with Arthur and Edmund Kieley, and had taken to himself with two objects in view—the finishing and fitting up of his cottage, and a visit to Rome. Rolling all the notes into one bundle he tossed them across the table.

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CATHOLIC CHAPLAINS.

SOME OF THE PRIESTS WHO HAVE OFFICIATED IN CONGRESS.

INTERESTING HISTORY OF HON. AND REV. GABRIEL RICHARD, MEMBER OF CONGRESS FROM MICHIGAN—BISHOP ENGLAND—FATHER MATHEW—FATHER FISHER—FATHER STONESTREET—HENRY 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, 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 earlier history of Congress the Catholic clergy took a more active part in legislative proceedings than most people supposed. 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 to Congress from the territory of Michigan in 1823. Lammans'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 Catholic seminary at Paris in 1790. Came to America in 1798 and was, for a time, professor of mathematics in St. Mary's College, Maryland. 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 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 elected a delegate to Congress and addressed from his prison cell in the wide of Michigan his seat on the floor 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 language of the tribes in Michigan. In 1809 he took the first printing press to the West, and became the first Catholic publisher in the North, printing and publishing the *Evening Star*, a paper that gave moral office to the English colony at Detroit. The English authorities at that laid hands on the good man and dragged him into imprisonment. After the surrender of General Hull, in 1812, he was released, and soon afterward published the laws of the new territory in French. At this time there was great suffering among the settlers, their crops having been taken by the soldiers, and Father Richard purchased wheat and gave it to the destitute people.

A Catholic gentleman, residing in Washington a few years ago, gave a pen picture of Father Richard as he remembered seeing him nearly fifty years before, the sketch appearing in a volume of Catholic biography published by Lawrence Kehoe in 1869. He said: "In 1824 I was wending my way to the Capitol in the city of Washington, and when crossing the street with a friend, I was attracted to a SINGULARLY ODD-LOOKING PERSONAGE. He was of middle size, with sharp features and wavy, fringed hair that was thrown back on 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 polished shoes, with silver 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 Rev. Gabriel Richard, M. C., Vicar-General of Detroit. This was the first I had of this remarkable man, a Catholic priest and an 'M. C.' I was a mere stippling then, but I had a love for all that belonged to my Church, and the reader may well imagine my feelings when my companion soon introduced me to this wonderful man as he appeared to me. The acquaintance soon after ripened into 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 Mathew bestowed on me the distinguished honor of dining with the Hon. and Rev. Gabriel Richard, M. C. Oh, for those days of real Catholic fervor and American simplicity!"

In 1821 Father Richard made a pilgrimage to the grave of Father Marquette, the great missionary priest of the North, which he cut with a penknife over it, on which he cut with a penknife: "Father Marquette died here May 9, 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 in manuscript left by Father Marquette and later by Father Richard. Returning to the subject of congressional chaplains, there is no record of a Catholic priest acting in that capacity prior to 1839. In that year Rev. Charles Constantine Pise, D. D., was, at the instance of Henry Clay, unanimously elected chaplain to the United States

Senate. Rev. Dr. Pise was a native of Maryland, his father being an Italian and his mother a native of Philadelphia. He was born at Annapolis, Nov. 22, 1801. HE GRADUATED AT GEORGETOWN COLLEGE, and afterwards entered the Society of Jesus and went to Rome to study theology. His father soon after died, and he left the society and returned home. He was afterward professor of rhetoric at St. Mary's College, which position he occupied until 1825, when he was ordained priest by Archbishop Marsechal in the cathedral in Baltimore, where he was stationed for a short time. He was made a doctor of divinity at the College of the Sapientia, Rome, in 1832. Upon his return 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 Episcopal Church of the Emmanuel, which he dedicated to St. Charles Borromeo, where he resided until 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 Court room. The House of Representatives has never elected a Catholic clergyman to its chaplainship, consequently the statement recently published that Father Boyd was elected chaplain of the House while at St. Patrick's Church is incorrect. On numerous occasions he officiated, and, during one session, when the House failed to elect a chaplain, he alternated with two Protestant clergymen 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 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 FATHER STONESTREET 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 hall."

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 Oregon, on Sunday, January 8, 1838. Of the circumstances which led to his delivering the address, the Bishop afterward said: "Duty calling me for a few days to Washington, some of my friends were kind enough to procure from several members of Congress the expression of their wish that I should preach for them. Having the permission of the Archbishop of Baltimore to do duty in his diocese, and having been permitted by the chaplain of the House of Representatives to occupy his place, I consented." The invitation extended to Dr. England was signed by a majority of the representatives, and after the discourse was delivered, they sent a note to him signed by twenty-seven members, in which they said: "We were gratified in hearing the discourse delivered by you yesterday in the Representative chamber, and our gratification will be much increased by your coming here. If not inconsistent with your views, we would respectfully solicit its publication in such manner as would be most agreeable to yourself."

The bishop replied: "I have just received your very flattering request that I should publish the address which I delivered yesterday in the House of Representatives. I should very gladly 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 send you what lies in my power to meet your wishes." THE DISCOURSE WAS AFTERWARD PUBLISHED 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 Bishop England are becoming very scarce, the Carroll Institute of this city being obliged to purchase a few copies a few years ago for a very large price to complete its set. Another memorable address by a Catholic priest was the one delivered by the great apostle of temperance, Father Mathew, in the hall of the House in 1849. The story of Father Mathew's visit to Washington is an exceedingly interesting one. Seldom, if ever, has a man received such honors from the hands of Congress as did Father Mathew, and, too, it is doubtful if any other man ever intentionally created such a commotion in political circles at the capital in so brief a visit as he did. The name of the great temperance orator had reached America years before he landed in New 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. The great meeting in Irving Hall, New York, was one of the most noted in the city's history. Daily leaves in the City Hall were the programme for a week. While there, Hon. Millard Fillmore, Vice-President of the United States, and Hon. Lewis Cass called upon him and invited him to visit Washington. About this time Wm. Lloyd Garrison extended him an invitation to visit Boston as the guest of the Massachusetts Anti-Slavery Society and Father Mathew unwittingly complied with the request. This afterwards caused much embarrassment to Father Mathew, as will be seen later on.

In Boston he addressed very large audiences on temperance, and refused to be dragged by Mr. Garrison into discussing the slavery question. His acceptance of him equal honor, and on December 13th he arrived in Washington. As soon as his coming was made known to Congress a resolution was unanimously carried in the House admitting him 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 informal reception was held during the noon recess. In the meantime a resolution had been offered in the Senate extending him the courtesies of that body, which gave rise to a most animated debate. Senator Walker of Wisconsin had moved "that the Rev. 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 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 in so concluding a harshly speaking 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 I could conscientiously suffer such a resolution to pass. I therefore object to the adoption of the resolution."

Mr. Clay expressed deep regret that any opposition should have been made, and in concluding a harshly speaking 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 I could conscientiously suffer such a resolution to pass. I therefore object to the adoption of the resolution."

Mr. Seward delivered an eloquent eulogium upon the object of this intended compliment. Mr. Hall said he would gladly vote for the resolution as a tribute to the virtues and the philanthropy of Father Mathew, although he disapproved of the course which he had taken on the slavery question. JEFFERSON DAVIS THEN TOOK THE FLOOR and made a very bitter attack on Father Mathew. He said: "Shall this Senate, having upon its floor those who represent a slave holding constituency, vote an extraordinary compliment to one known as the ally of O'Connell, and in whose opinions he coincides? Why, if he came here as a guest, should he not, in the public mind, be regarded as the peace of the country, did he not say that our domestic affairs are our own, and that he came here to express no opinions in relation to slavery? No; but he comes covertly, a wolf in sheep's clothing, and I shall oppose his entry into this chamber by my vote."

Mr. Cass deprecated the introduction of the slavery question, respecting which the public mind was already in high state of excitement. "This is but a complimentary notice of a very distinguished stranger."

Mr. Foot, Mr. Downs and others followed in support of the resolution, which was finally carried by a vote of 33 to 18—an honor which had been previously conferred by America only on Lafayette, and now accorded to the humble Irish priest who had won a name even more glorious by his services in the cause of suffering humanity.

Father Mathew delivered his famous address in the hall of the House of Representatives the following evening, and the next day he was the guest of the President of the United States at the executive mansion, who gave a grand dinner in his honor, to which fifty guests, including the foremost men in the country, had been invited. The President, in person, presented each member of the distinguished company to Father Mathew. It is said of this dinner that, though the choicest wines of Europe sparkled on the board, not a drop was used by the company out of respect to the guest of the evening.

And now in closing this fragmentary review of the part Catholics have taken in the public domain, it is sadly enacted at the capital, we cannot help but admire the tolerant spirit of our legislators of the past, and wonder why the lawmakers of the present time seem less liberal.

Queen Victoria has a remarkably fine head of hair, for a lady of her age; but her son, the Prince of Wales, is quite bald. He had been suffering for over two months, he said, with a hair loss, to-day, have been well covered as that of his royal mother. It's not too late yet.

Mother Graves' Worm Extirminator has no equal for destroying worms in children and adults. See that you get the genuine when purchasing. Thos. Sabina, of Elington, says: "I have removed ten worms from my feet with Holloway's Corn Cure." Reader go thou shalt to likewise.

Department of Railways and Canals. Mr. L. D. Dion, a prominent official of the above department, Ottawa, writes: "I am very glad to give you to-day the testimony that Nasal Balm has completely cured my catarrh, from which I suffered for nearly three years."

Mr. Parquet, Bellevue, Ottawa, says: "I was radically cured of piles, from which I have been suffering for over two months, by the use of Thomas' Electric Oil. I used it both internally, taking it in small doses before meals and on retiring to bed. In one week I was cured, and have had no trouble since. I believe it saved my life."

D. Sullivan, Malcolm, Ontario, writes: "I have been selling Dr. Thomas' Electric Oil for some years, and have no hesitation in saying that it has given better satisfaction than any other medicine I have ever sold. I consider it the only patent medicine that cures more than it is recommended to cure."

Minard's Liniment is used by Physicians.

Catarrh

IS a blood disease. Until the poison is expelled from the system, there can be no cure for this loathsome and dangerous 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.

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

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

Ayer's Sarsaparilla,

PREPARED BY Dr. J. C. Ayer & Co., Lowell, Mass. Price 61; six bottles, \$5. Worth \$9 a bottle.

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STAINED GLASS FOR CHURCHES. PUBLIC & PRIVATE BUILDING. Furnished in the best style and at prices low enough to bring it within the reach of all.

WORKS: 484 RICHMOND STREET, R. LEWIS.

CHURCH ORNAMENTS.

Special reduction on BRONZES, STATUARY, FLOWERS, and other church ornaments.

Splendid Xmas Crib sold at SPECIAL TERMS. MASS WINE—The finest on the continent.

C. B. LANOTOT, 1664 Notre Dame St. MONTREAL, P. Q.

Dr. Morse's INDIAN ROOT PILLS.

Thousands testify to their being the best Family Pill in use. They purify the system, regulate the bowels, thereby cleansing the blood. For Females of all ages these pills are invaluable, as a few doses of them carry off all humors and bring about all that is required.

No Female should be without Them.

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W. J. THOMPSON & SON, Opposite Revere House, London, Ont. Has always in stock a large assortment of every style of Carriages and Sleighs. This is one of the largest establishments of the kind in the Dominion. None but first-class workmanship. Prices always moderate.

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The object of this Agency is to supply, at the regular dealers' prices, any kind of goods imported or manufactured in the United States.

The advantages and conveniences of this Agency are many, a few of which are: 1st. It is situated in the heart of the wholesale trade of the metropolis, and has completed such arrangements with the leading manufacturers and importers as enable it to purchase in any quantity at the lowest wholesale rates, thus getting its profits or commissions from the importers or manufacturers, and hence—

2nd. No extra commissions are charged its patrons on purchases made for them, and they have besides the benefit of my experience and facilities in the actual prices charged.

3rd. Should a patron want several different articles, embracing as many separate trades as he may desire, the writing of only one letter to this Agency will insure the prompt and correct filling of such orders. Besides, there will be only one express or freight charge.

4th. Persons outside of New York, who may not know the address of houses selling a particular line of goods, can get such goods all the same by sending to this Agency. 5th. Clergymen and religious institutions and the trade buying from this Agency are allowed the regular rates for country orders.

Any business matters, outside of buying and selling goods, entrusted to the attention or management of this Agency will be strictly and conscientiously attended to by your giving me authority to act as your agent. Whenever you want to buy anything send your orders to

THOMAS D. EGAN, Catholic Agency, 42 Barclay St., New York, N. Y.

LADIES INCREASE YOUR COMFORT BY WEARING FEATHERBONE CORSETS. THEY ARE MORE DURABLE, THEY ARE MORE GRACEFUL, THEY ARE MORE STYLISH. TRY A SAMPLE PAIR. SOLD EVERYWHERE. MADE ONLY BY CANADA FEATHERBONE CO. LONDON, O.

FARMERS AND MILL MEN, McCOLL'S CELEBRATED

Lardine Machine Oil

Is the only Safe and Sure Oil for Self-binders, Threshing Machines and Mill Machinery generally.

Try our FAMOUS CYLINDER OIL—Guaranteed Unequaled in Canada. MANUFACTURED BY McCOLL BROS. AND SOLD BY LEADING DEALERS.

THE PROVINCE OF QUEBEC LOTTERY

AUTHORIZED BY THE LEGISLATURE. For Public Purposes, such as Educational Establishment and Large Hall for St. John Baptist Society of Montreal.

MONTHLY DRAWINGS FOR THE YEAR 1890

(FROM THE MONTH OF JULY) July 9, August 13, September 10, October 8, November 12, December 10. Fourth Monthly Drawing, Oct. 8th, 1890.

Table with 2 columns: 3134 PRIZES WORTH - \$52,740.00 and LIST OF PRIZES. Includes prizes of \$15,000.00, \$5,000.00, \$2,500.00, \$1,000.00, \$500.00, \$250.00, \$100.00, \$50.00, \$25.00, \$10.00, \$5.00, \$2.50, \$1.00, \$0.50, \$0.25, \$0.10, \$0.05, \$0.02, \$0.01.

HEALTH FOR ALL. HOLLOWAY'S PILLS & OINTMENT

THE PILLS Purify the Blood, correct all Disorders of the LIVER, STOMACH, KIDNEYS AND BOWELS.

They invigorate and restore to health Debilitated Constitutions, and are invaluable to all Complaints incidental to Females of all ages. For Children and the aged they are precious.

THE OINTMENT Is an infallible remedy for Bad Legs, Bad Breasts, Old Wounds, Sores and Ulcers. It is famous for Gout and Rheumatism. For disorders of the Chest it has no equal.

FOR SORE THROATS, BRONCHITIS, COUGHS, Colds, Glandular Swellings and all SKIN Diseases it has no rival; and for contracted and stiff joints it acts like a charm.

Manufactured only at Professor HOLLOWAY'S Establishment, 78 NEW OXFORD ST. (LATE 533 OXFORD ST.), LONDON.

And are sold at 1s. 1d., 2s. 6d., 4s. 6d., 10s., 20s., and 30s. each Box or Pot, and may be had of all Medicine Vendors throughout the world.

Purchasers should look to the Label on the Pots and Boxes. If the address is not Oxford Street, London, they are spurious.

GET STRONG BY TAKING JOHNSTON'S FLUID BEEF

KEEP STRONG By Taking it REGULARLY. THE GREAT STRENGTH-GIVER.

Because it contains all the NUTRITIOUS CONSTITUENTS of Prime Beef in the most digestible form.

Worth their Weight in Gold

Dr. Morse's Indian Root Pills.

To save Doctors Bills use Dr. Morse's Indian Root Pills. The Best Family Pill in use.

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

FOR SALE BY ALL DEALERS.

Advertisement for a medicine or product, partially obscured.

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as such; and the agitators themselves intended it to be so, as is evident from the plea with which they set forth their wishes in their memorial to His Excellency the Governor General.

We may add that the Protestants themselves of Quebec did not, to any considerable extent, enter upon the anti-Jesuit crusade.

The anti-Jesuit agitation was simply an 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.

PREACHERS SALARIES.

After the desultory discussion on the use of tobacco, which occupied a large share of the time of the Methodist General Conference in Montreal, a long discussion occurred on the unevenness and unfairness of the salaries paid out annually to the preachers.

A TEMPEST STILLED.

While you here do nothing the Open-eyed conspiracy His time doth take: If of life you have a care, Shake off slumber and beware, Awake! Awake!

A scene which has its amusing side occurred in the General Conference of the Methodist Church last week. It has been frequently asserted that the Government had treated the Methodists badly in not granting them justice in giving a sufficient appropriation for the Methodist Indian schools in the North-West.

It appears that the neglect arose from the fact that the Government are altogether devoted to the Jesuits and the Catholic hierarchy.

The vote was passed by a small majority censuring the Dr., but the latter at once resented the action of the Conference and tendered his resignation of the office, though he had just been re-elected to it.

This made the Conference weak-kneed, and several who had voted with the majority declared that they were ready to cancel their former vote of want of confidence in the Rev. Dr. Sutherland, Judge Dean, who was one of the most energetic in bringing the whole transaction to light.

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.

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?"

The Third Party leader was so busy protesting against the endowment of Jantils 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.

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 diocese.

FATHER DAMIEN'S SLANDERERS.

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.

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 simple truth is he was a coarse, dirty man, headstrong and bigoted."

VERY REV. DR. C. O'REILLY.

The Detroit papers 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.

At 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.

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 Catholic idea of meriting eternal life."

It is the sentiment of a Christian clergyman that we are not to be animated with the idea of meriting eternal life? It is certainly the Catholic belief 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."

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.

The idea may have been suggested to the Bishop by Dr. O'Reilly, but it is very certain that the moment a decision was come to by the ecclesiastical authorities it was welcome and agreeable news to the Doctor.

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 diocese.

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

"When we have failed, and another has succeeded; when we have stood by and another has stepped in; when we sit and grow bulky in our charming mansions, and a plain and unobtrusive man steps into the field, and the eyes of God and man are turned to him, and he is himself afflicted in his turn, and dies upon the field of honor, the battle cannot when you had been outstripped in that high rivalry, and seen inglorious in the midst of your well-being, in your pleasant room, and Damien, crowned with glories and honor, toiled and rotted in that pigsty of his under the cliffs at Kailwa—your elect who would not, were the last man on earth to collect and propagate gospel on the volunteer who would and did."

Mr. Stevenson then tells Rev. Mr. Hyde that: "Your Church and Damien's were in Hawaii upon a rivalry to do well—to help, to edify, to set divine examples. You having in one huge instance failed not to have occurred to you that you were doomed to silence, that you had been outstripped in that high rivalry, and seen inglorious in the midst of your well-being, in your pleasant room, and Damien, crowned with glories and honor, toiled and rotted in that pigsty of his under the cliffs at Kailwa—your elect who would not, were the last man on earth to collect and propagate gospel on the volunteer who would and did."

Mr. Stevenson admits, indeed, the noble, self-sacrificing spirit of Father Damien, but he apparently could not appreciate fully the devotedness of the saintly priest who was not only ready to give, but who gave his life for his flock, and he appreciates at his correct value the hireling who flinch when the wolf cometh, who flinch because he is a hireling, and, utterly as he reproached Rev. Mr. Hyde, it will be acknowledged that he did not address the hireling slanderer a whit too severely.

"I imagine you to be one of those persons who talk with cheerfulness of that place which oxen and walrus 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 deformations of our common manhood and saw yourself landing in the midst of such a population as only now and then surrounds us in the horror of a nightmare, what a haggard eye would you have rolled over your reluctant shoulder toward the home on Beretanus 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 Kailwa.

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 Sisters; it brought supervision, for public opinion and public interest landed with the man at Kailwa.

The imputation against Father Damien's morality, which is so maliciously brought by Rev. Mr. Hyde, is traced by

with the idea of meriting eternal life? It is certainly the Catholic belief 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."

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 insinuations and assertions have not been allowed to pass unchallenged by his own co-religionists. Besides Mr. Connel 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 advantage 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 mocking 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."

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Mr. Stevenson to a disreputable man who repeated it in his presence in Sidney. It was asserted and was founded on the notion that only in that way by communicated, but Father Damien's morality is amply proved by several witnesses who were acquainted with him: E. M. of the Hawaiian government, A. Morrow, Mr. E. M. Mr. Emerson, the Pres. Board of Health, and the Bishop of Oahu, all attest the exemplary piety, and the further refutes the false statement of Mr. Hyde that Father Damien was a miserly and uncharitable man without orders of frugal superiors. The Bishop was a moral and exemplary man, and he "acted under the direction of his superior."

Rev. Mr. Hyde stands before us as a slanderer who attacks because he would not or could not do better.

ARCHDIOCESE OF K.

CATHOLIC INSTITUTIONS.

VILLE.

His Grace, the Archbishop, holds a meeting of the Clergy in Brockville, after which, he decides that a new School for boys and girls, also a new Sisters of the Congregation of the Sacred Heart, shall be erected near the coast will be about \$25,000.

In St. Francis Xavier Church, the following delivery of Grace Archbishop's message, was congratulated by Very Rev. Father:

THE PALACE.

Sept.

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

MY DEAR FRIENDS—Having had an interview on last evening with the gentlemen of the congregation to the consideration of the question about the site to be erected of a union school, I was pleased with the frank manner in which the subject was discussed by several proposals that have been subject of conversation for some time. I was also glad to see the Catholic spirit exhibited in the discussion, all having shown a desire to promote the religion of our youth, and all having declared their readiness to accept whatever decision would be given by me as their Archbishop.

In the settlement of the selection of sites for schools, I had, first of all, to the presence of the greater number who shall frequent them daily, and I have taken them to be suitably distant from the school. Subjecting the two proposals to this rule, the figures are given by me as this rule, and above the other in regard to attending school at present, more numerous in the west, the girls in the east. A difference, exists in favor of the eastern site for the school, because the children residing in the west travel much longer distances if erected on the convent property, than if erected on the school property. It is highly important to bear in mind that your town, as you fail to recognize, is extending in the western and in the direction; hence this section to become populated in the near future. Accordingly, calculate on an increase of school children in the town of your town, and an increase in the number of the school. These facts and arguments lead to the conclusion that the site for the school is preferred in the east, and I should, after the lapse of time, be constructed for the school in the west, involving double building and additional expense. Maintenance of the school appears from present indications to be an improbable that St. Francis Xavier Church will soon be the town of Brockville.

Another matter was brought up at Wednesday's meeting, and could not fall to influence of the school question. The presence of Paul's hospital, situated upon an elevated and level site, was wonderfully successful three years ago of its infancy, it working at a disadvantage of the narrow dimensions of the difficulty of accommodation arrangements to the by both the Sisters of Charity patients. Other difficulties round it. Accordingly, it is at Wednesday's meeting and virtually unanimous vote, to sell the hospital property and proceed in purchase of a plot at the rear of the church, to erect the new school there; should convert the present an hospital, and build a residence for the Sisters of the Congregation of the Sacred Heart in connection with the hospital property, the cost of which I have listened attentively to adduced in support of this have taken a couple of days, and now, in the name of the interest of religion, in the town of Brockville, entire concurrence in the proposition. I approve and warmly recommend to the of the St. Francis Xavier hospital property, the convent into an hospital, and of a convent and school, with the plan submitted to land adjacent to the church, and the advantages will be derived from justness of our religion.

Mr. Stearns to a disreputable character who repeated it in his presence at a tavern in St. Louis. It was inserted in pure malice, and was founded on the wrong supposition 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 Hawaiian government, Dr. Prince, A. Morrow, Mr. Edward Clifford, Mr. Emerson, the President of the Board of Health, and the Right Reverend Bishop of Oha, all attest that he was an exemplary priest, and the Bishop of Oha further refutes the false statement of Rev. Mr. Hyde that Father Damien had gone to Molokai without orders from his ecclesiastical 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 virtues.

ARCHDIOCESE OF KINGSTON.
CATHOLIC INSTITUTIONS IN BROOKVILLE.

His Grace, the Archbishop of Kingston, holds a meeting of the parishioners in Brookville, after a long discussion, decided 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 Sunday the following deliverance from His Grace Archbishop Cleary, was read to the congregation by Very Rev. Dean Gasthler:

The Palace, Kingston,
Sept. 27, 1890.

To the Catholic Congregation of St. Francis Xavier Church, Brookville:

MY DEAR FRIENDS—Having had a protracted interview on last Wednesday evening with the gentlemen named by the congregation to meet me for consideration of the question raised about the site to be selected for erecting 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 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 whatever 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 to the pupils attending school at present, the boys being more numerous in the western division, the girls in the east. A difference, however, exists in favor of the school being erected 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, in your town, no one can fail to recognize, it extending largely in the western and north-western direction; hence this section is likely to become more densely populated in the near future. Accordingly we should calculate on an increase of the number of school children in the western division 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 for building and additional expense in the maintenance of the schools. Indeed, it appears from present indications not improbable that St. Francis Xavier's church will soon be the centre of the town of Brookville.

Another matter was brought under deliberation at Wednesday's meeting, which could not fall to influence our final judgment on the school question. St. Vincent 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 narrow dimensions of the house and the difficulty of accommodating its interior arrangements to the requirements of both the Sisters of Charity and their patients. Other difficulties also surround it. Accordingly it was discussed at Wednesday's meeting and adopted by a virtually unanimous vote, that we should sell the hospital property and employ the proceeds 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 advanced 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 Brookville, 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 hospital property, the conversion of the convent into an hospital, and the erection of a convent and school, and the residence with the plan submitted to me, on the land adjacent to the church. Many advantages will be derived from this re-arrangement of our religious institutions,

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

The financial view of the subject has been fully brought under my notice by the several speakers at our recent meeting. The facilities involved in the project, and the resources at our command for meeting them without hardship to the congregation, have been diligently compared, and my mind being thus fully informed, I have no hesitation in authorizing the execution of works and I promise to borrow for you, on exception ally easy terms, the sum of money required 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 so, because you will see with your own eyes how beneficially your weekly tribute to religion shall be invested in the beautiful 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 41 per cent. interest on the loan and 21 per cent. for the liquidation.

I pray the Almighty God to bless the pastor and faithful people of St. Francis Xavier's church and to fill your minds and hearts with His Spirit of charity and goodness and love of Him and His Holy Church, her interests and her honor and the Christian education of her little ones. I remain,

Your devoted servant in Christ,
JAMES VINCENT CLEARY,
Archbishop of Kingston.

THE NEW DISPENSATION.

WHAT THE ENGLISH GOVERNMENT IS DOING FOR STARVING THE IRISH.

There has been a failure of the crops in the Azores Islands—owing to the unfavorable weather—even as there has been in Ireland. But, mark the difference of the Spanish government at once, ordered large shipments of provisions to the Azores. 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 Irish Representatives 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 Spenser, who did not disdain directing his muse by the agreeable diversion of "marrying" and killing his neighbors of the "mere Irish." The country Releigh, 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 Irish" stood up for their country, and for their rights as men, against a lawless invasion. Cromwell was more blunt, as well as more merciful; and Lord John Russell, when he prepared way for the horrors of 1847, with his smoothly worded dissertation on the inviolability of the tenets of "political economy," while the Irish people were perishing by the millions under the maniacism of his government, may have been supplied with the assistance of some of that triumph of diplomacy that does nothing while appearing to be intent on doing everything. The present Tory Government in Ireland has copied all these historical records of its predecessors in the malignity of its action towards the Irish people. The so-called "civilization of the age"—the "spirit of the Nineteenth Century," that throws up its hands at the idea of the 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 Spenser with his incendiary fires, and Essex, with his pistols, and Cromwell, with his brutal sword, undertook to get rid of the trouble some Irish, 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 policy of 1846 and '47—with the addition that it is to be enforced by a Minister more merciless than Cromwell and more conscienceless than the meanest "adventurer" or "discoverer" that ever cured the soil of Ireland with his presence. That is what the present policy of the Salisbury-Balfour government means for the Irish people; and if the horrors of the olden "Famine Years" are to be averted from our kindred at home, it will only be done by their more fortunate relatives here and in Australia, who are released from the obnoxious influence of London government taking prompt action to meet the evil which every one now sees impending over our unhappy Mother-land.

Salesman Wanted.
We are in receipt of a communication from D. H. Patsy, Nurseryman at Geneva, N. Y., inquiring if a salesman to sell nursery stock. We would advise anyone who would like to try the business to write to Mr. Patsy at once. Address D. H. Patsy, Geneva, N. Y.

THE TOBACCO HABIT.

To the Editor of the CATHOLIC RECORD.
Post 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 full opinion is probably the cause of my enthusiasm upon reading your leading editorial of last week in which the use of tobacco is defined, and in which editorial you give many instances where "a puff at the pipe or cigar" is justified and defended, or where "a pinch of snuff" 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 ground, and turn them against the tobacco fiend until his power is completely eradicated.

I live in the city of Fort-Gratot, containing a population of three thousand souls, in which one firm sold last year over \$100,000 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 population of thirty thousand, and therefore her quota of expenditure in the same line, 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 together, and I am satisfied that the alarming 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.

What 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 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 habit is persisted in. 2nd. The use of snuff generally occasions an offensive state of the breath, and we are acquainted with an amiable and learned individual whose breath from this cause has been rendered most disgustingly fetid.—*Journal of Health, 2nd vol., page 335.*

My own observation, sustained by the experience of lawyers of long practice, seems to me that from this cause spring many of the family disagreements, divorces and domestic 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 extinguish life. The barbarous Indians were accustomed to poison their arrows by dipping them in an oil obtained from the leaves.—*Journal 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 continued use of wine and opium, i. e., loss of memory, fatuity, and a sound state of the nervous system. It occasions a constant thirst that cannot be allayed by water, thus calling for the use of intemperate and ardent 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 external signs less perfect than other individuals.

4th.—It is a property of tobacco and opium, long persisted in, to weaken the tone of the skin and lay it open to troublesome eruptions, which it is impossible 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 239.*

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 independence which every gentleman should feel in associating with the world, because while the cigar or pipe is in operation he is excluded from the best catches upon the train from the bus, and from every room in a well-kept household. It should be a humiliation to him to be compelled to turn back by a sign over the door, "No Smoking Here," so he goes through the world like a criminal upon the jail limits.

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 hesitate to pollute the air which others are compelled to breathe. A custom or habit which lowers mankind so much in their own self-respect must be indefensible.

I know that the tobacco habit is quite American. When our Government acquired Alaska, one of our poets celebrated the event after the following fashion:

See the awful Yankee leering
Just across the Straits of Behring;
On the drifted snow top plain
Sinks the fresh tobacco stain.

Thus pre-empting the land and imposing (as it were) the raising of the flag of the republic with this odious habit.

I write this article because I want Cath-

olic newspapers to keep their just rank in every advance towards personal purity and liberal reform. Such is their birthright, which should not be bartered or impaired.

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

How shall I habit break?
As you did that habit make?
As you gathered, you must lose,
As you yielded, now resume;
Till they bind us neck and wrist,
Till they bind us neck and wrist,
Must untwine the patient snare
As we builded stone by stone,
As we built the wall, alone,
Till the wall is over-taken.

I hope you will give this communication 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 recently contributed to the New York Times by Ben. C. Crespi:

One hundred and twenty-one years ago, on the 15th of May, Juan Crespi, a Friar of the Order of St. Francis, accompanied by twenty-six soldiers, three packers, and four or five Indian servants, arrived at San Diego, Cal., with the purpose of establishing a permanent mission, converting the savages, and introducing the arts of civilization—and those purposes were not only solemnly and religiously carried out, but successfully.

The settlement was permanently established in great confusion, encountering of disturbing elements, and in 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 15, 1769, and who at once formally founded the first mission in California at what is now known as old San Diego, where the waters of the record which I once saw in the possession of the president priest in February, 1897.

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 garrison, etc.

THE FIRST CIVILIZED SETTLERS IN CALIFORNIA.

As I have stated this mission was permanent, and there soon followed, until nearly all of the great valley 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 remote, poor, insignificant, thinly-settled, and almost unknown province has become rich, influential and populous, and is today one of the most noted States in the American aggregation, its productivity 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 unpretentious foundations.

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 sea; that she had taken Canada and India from the French, and that the American colonies were 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 colonization of the Atlantic coast would in less than a hundred years become one of the great powers among nations, make California part of a magnificent republic, and sweep almost entirely out of existence the unfortunate aborigines for whom the missions were at first, ostensibly or otherwise, founded. Lived there a man whose keenest foresight, stimulated by the wildest enthusiasm, could have predicted at the time Padre Crespi landed at San Diego, the inventions of the steamboat and the steam car, the cotton gin and the McCormick reaper, the wonderful developments of commerce and manufactures, the opening of gold and silver mines in California and Australia and Liberia and Nevada, and the establishment of the independence of the Spanish colonies in North and South America—all of which, while they contributed to strengthen many nations, weakened 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 SETTLEMENTS.

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, but 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 mission near Lower California. A little brig called the San Carlos sailed from La Paz on the 9th of January, 1769, and reached the Bay of San Diego on the 1st of May, and a stellar craft named the San Antonio sailed from Cape St. Lucas on the 15th of February, and arrived on the 11th of April. Both vessels experienced long voyages and they were about to sail away when Padre Crespi, who had left La Paz by land on the 25th of February, came in sight on the 13th of May, and Junipero Serra, the President of the missionary enterprise, arrived in San Diego in about six weeks thereafter from Loreto, having departed on the 1st of April, the trip taking three months and a day.

FATHER PALOU'S MEMOIRS.

The only original record accessible of

the first settlement of California is that briefly presented in the life of Junipero Serra, by his friend and for some time colleague, Francisco Palou, who wrote it at the Mission of San Francisco in 1785; but his biographer, whose attention was fixed chiefly on the pious labors and serene character of his hero, leaves the searcher of these curious looking old volumes of worn out Spanish manuscript in almost complete ignorance of the peculiarities of the advent of the Indians upon the first appearance of the missionaries.

ALL THAT IS LEFT OF THE EARLY RECORDS.

Crespi was in the habit of keeping diaries whenever he traveled, and several 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 archives in California. When the Franciscan Friars were directly or indirectly driven away many of their records were purposely destroyed, numbers were neglected, while others were carried away by the departing missionaries, and it would be a difficult matter to find a bit of manuscript of Crespi or Serra. Once, while in the city of Mexico, I saw copies of a number of their journals, and Father Ybancorti 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, Juliano, 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 Majorca, but that these journals and other companion papers are in great confusion.

EVIL RESULTS OF THE SUPPRESSION OF THE MISSIONS.

There is one thing certain; Serra and his brother friars did their work well, as they understood it; and their missions continued to gain converts, herds of cattle, horses and sheep, and wealth for forty-five years, after which, under the influence of the Mexican rebellion, they decayed, until at last, in 1835, after an existence of sixty-six years, they were secularized, the property placed in the hands of civil officers, and the friars were deprived of power to control. And thus ended, in California, a geat system of combination of commerce and agriculture and religion, the result of which, whatever good may have been derived therefrom, was to leave the Indians in a worse state than that in which they were found by the missionaries, as they afterwards abandoned 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 coyote.

GENERAL INFORMATION OF THE OLD MISSIONS.

There were twenty-one missions founded in 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.

On Sunday last the congregation of St. Peter's cathedral were given a very rich treat in hearing two most eloquent sermons delivered by Very Rev. Father Heuting, Superior of the Redemptorist Order in Annapolis, 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 blind man who was brought to him to be cured. Before our Blessed Lord created this temporal favor to the Lord's afflicted man, he conferred upon him a far more beneficial favor, by granting him the forgiveness of his sins, which alone is the true cause of sorrow. He then spoke on the sacrament of penance, and particularly on the necessity of confession and the benefits to be derived therefrom. In the evening the Rev. Father preached upon the infallible teaching of the Catholic Church.

LATEST CATHOLIC NEWS.

The Jesuit missions in India are flourishing exceedingly. In some districts the year's converts 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 another place were waiting to receive the Sacrament. In a single district the converts number nearly 30,000 for two years' labor; and Father Godeau, S. J., reports that 20 Belgian priests have in two years converted 51,000 idolaters.

TEACHER WANTED.

A School at Rat Portage; one who can teach English and French preferred; liberal salary. Address Rev. J. B. BARNES, P. O., O. M. L., Rat Portage. 632 2w.

TEACHER WANTED.

WANTED FOR SCHOOL SECTION NO. 1, McMillan, a male or female teacher, holding a 2nd or 3rd class certificate; duties to commence on October 1st, 1890; personal applications preferred.—ROBT. DEVEREAUX, Trustee, Seatonville, P. O. 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 Campbellford, Ont. 624 2w.

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After the best and cheapest means of school teaching for Colleges, Schools and Sunday Schools, our assortment of Views, Illustrations, Historical, Scientific and Travel, is unequalled. For Home Amusement and Parlor Entertainment, etc., nothing can be found as instructive or amusing, while a choice selection of Illustrations, Public Exhibitions and Popular Illustrated Lectures—*See our list of Views, Illustrations, Historical, Scientific and Travel, is unequalled. For Home Amusement and Parlor Entertainment, etc., nothing can be found as instructive or amusing, while a choice selection of Illustrations, Public Exhibitions and Popular Illustrated Lectures—See our list of Views, Illustrations, Historical, Scientific and Travel, is unequalled. 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The Broken Rose.

IVY GREENS. (A Fable.) Over the folds one summer's day...

At first the rose was glad to leave her bed in the broad, wild field...

OUR BOYS AND GIRLS.

Youth does not see death, for all the splendours of life stand before him...

BILK FROM WILD HEMP.

Neyemur Sakpeburu, a druggist of Hikoze, in Omi Japan, has succeeded in converting wild hemp (yachyo) into a substance possessing all the essential qualities of silk...

ANGELS OF EXPIATION.

Not to speak of the grand army of consecrated virgins who are fighting the flame and faith of charity throughout the world...

A BORN COURTIER.

During a stay of Emperor William I, of Germany, at the fashionable watering place at Enns, that monarch paid a visit to a large orphan asylum and school that was under Government patronage...

the future of this world's career; where- ever I turn I am oppressed by the mysterious...

RELIGIOUS MEMORIALS.

The rosary which you see suspended around my neck is the memorial of sympathy and respect for an illustrious man...

He received me with great kindness. I tendered my services to execute any commissions, not political ones, he might think fit to intrust me with in Italy...

ST. CECILIA SOCIETY.

Sermon delivered by the Rev. Henry A. Braun, D. D., Rector of St. Agnes' Church, New York, at the meeting of the American St. Cecilia Society...

THE CENTRAL CHURCH.

In the place of justice, at Rome, they take you somewhere into a chamber with strangely patterned frescoes on the ceiling...

high sounding cymbals, the strings or the organ, plain chant or figured music, it must be church music, and not the music of the camp or of the theatre...

As I stood some eight years ago in the aisle of the large Catholic church in Frankfurt-on-the-Main and heard the grand chorus of thousands of voices in thunder tones...

A REPORTER'S PRACTICAL JOKE.

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

ST. MARY'S ACADEMY, WINDSOR.

ST. MARY'S ACADEMY, WINDSOR, ONTARIO. This institution offers every advantage to young ladies who wish to receive a solid, useful and refined education...

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CONSUMPTION.

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

Ayer's Cherry Pectoral.

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ASSUMPTION COLLEGE, SANDWICH, ONT.

The studies embrace the Classical and Commercial Courses. Terms, including all ordinary expenses, \$150 per annum.

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

ST. MICHAEL'S COLLEGE, TORONTO, ONT.

In affiliation with Toronto University, under the patronage of His Grace the Archbishop of Toronto, and directed by the Rev. Fathers of the Holy Trinity, St. Michael's College offers a complete course of instruction for students preparing for University matriculation and non-professional certificates.

ACADEMY OF THE SACRED HEART, LONDON, ONT.

Conducted by the Ladies of the Sacred Heart. Locally unrivalled for healthiness, offering peculiar advantages to pupils even of delicate constitutions.

CONVENT OF OUR LADY OF LAKE HURON, SARNIA, ONT.

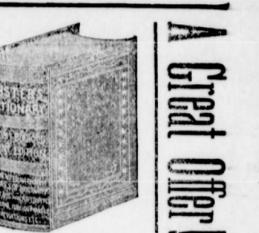
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ST. MARY'S ACADEMY, WINDSOR.

This institution is pleasantly located in the town of Windsor, opposite Detroit, and combines in its system of education great facilities for acquiring the French language, with thoroughness in the rudiments as well as the higher English branches.

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New Fall Overcoatings. New Fall Suitings. New Fall Trouserings.

PETHICK & McDONALD

333 Richmond St. First Door North of City Hall.

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HOW TO SAY THE ROSARY without distraction; or, Points for Mental Occupation while reciting the Vocal Prayers: \$3.00. The Most Holy Rosary, in thirty-one Meditations, Prayers and Exercises, by Rev. Eugene Grimm, C.S.S.R., \$1.00.

DR. FOWLERS

EXT. OF WILD STRAWBERRY CURES Cholera Morbus, COLIC and CRAMPS, DIARRHCEA, DYSENTERY.

CONCORDIA VINEYARDS

ERNEST GIRARDOT & COMPANY. Pure Native Wines. Altair Wine especially. Only Native Alizee wine used and recommended by His Eminence Cardinal Fillion.

ROYAL CANADIAN INS. CO.

HENRY TAYLOR, AGT. Taylor's Bank, Richmond St.

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Branch No. 4, London. Meets on the 1st and 4th of every month...

C. M. B. A.

Catholic Mutual Benefit Association, Office of the Grand President, 434 Somerset street, Ottawa, 20th September, 1890.

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

Brothers—Notice is hereby given that the fourth biennial and eighth convention of the Supreme Council of the Catholic Mutual Benefit Association will be held in the hall of Branch No. 1, at Niagara Falls, 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.

Anniversary of Branch 111. Toronto Sept. 23, 1890. To the Editor of the Catholic Record:

Dear Sir—On last Sunday evening a very interesting event took place in St. Helen's Church, Toronto, on the occasion of the celebration of the first anniversary of the formation of Branch 111, C. M. B. A., being musical Vespers and a lecture delivered by the Rev. Father McPhillips, the President of the Branch.

The result of the lecture has been exceedingly satisfactory, for not only were we all interested, but many of our brethren who had not previously been members of the association, were induced to join the Branch of the three ones.

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

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

Resolved, That the members of this Branch extend to Brother Dignan our sincere sympathy in his loss, be it further resolved, that the foregoing resolutions be recorded in our minute book and a copy sent to Brother Dignan.

Resolved, That Branch 23 do hasten to join in heart and hand in expressing their feelings of regret and sympathy with Brother Dignan in his bereavement, and to do what may be in their power to alleviate his loss.

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

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HOME RULE.

THE BATTLE FOR A PARLIAMENT IN COLLEGE GREEN.

Pointers, which have in former years been sold in Connemara at two pence per stone, have risen to sixpence or sevenpence 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.

It is stated by Mr. Swift MacNeill, M. P., that Mr. Balfour intends to make irremovable the removable magistrates who have been so obnoxious 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 subservience, notwithstanding that they are destitute of legal knowledge.

The Tory press are busy repeating the oft-made statements that there are dissensions in the ranks of the Nationalists and that the break up of the party at an early date is a certainty.

Speaking at Malloy 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 meeting which had assembled to greet himself and his wife at his own town.

Who can compare without wonder and delight the position of the Irish cause to-day compared with its position the night we came down here to that election? Why, it is little short of a miracle that a mere Malloy boy, a mere man of the people, should dare think of wresting the representation of Malloy from the nominee of Dublin Castle, and it was a miracle almost at that very time.

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OBITUARY.

Miss Katie Daly, London. On the 20th of Sept., at her father's residence in London West, Miss Katie Daly, in the twenty-second year of her age, departed this life.

She passed her life with Christ on earth the portion which she had chosen for herself. He called her to eternal life; in pain to weep no more.

From "Loss and Gain," p. 190. Just tell me, how can you justify the Mass; how can it be called a "reasonable service," when all parties conspire to gild 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 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 another.

And when the time comes to submit yourself to the gross 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.

Eies, 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.

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 Mass, when it is done as it should be.

When it happens that such a one is culled from the family circle under any circumstance—even after a long and painful illness—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 who is thus called to his Maker is a friend of the household, a friend of the heart, a friend of the soul.

It is with feelings of deep and profound sorrow we have to record the death of Miss Mary J. Hayden, St. Catharines, who died on the 29th of Sept., at her father's residence, after a protracted illness of two years and a half.

At her father's residence, on Monday, September 22nd, after a protracted illness of two years and a half. At the tender age of twenty-two she was called by the Divine Gardener as a flower ripened by suffering and transplanted to the heavenly parterre where lilies alone bloom.

The eldest daughter of a truly Catholic pious family, she earned for herself the good wishes of everyone who had dealings with her. Her loss will be the more felt on account of her amiable disposition.

She received her early training at the Convent of the Sisters of St. Joseph, of this city, and well has her life corresponded to the teachings of these devoted ladies.

With the editor of a New York paper we might add: "The convent schools deserve unqualified praise for the clean, modest, and virtuous girls they send into the world. The intellectual 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 her 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 Smith were incessant in their attentions 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 in dying was for her beloved parents; as to herself, she was perfectly reconciled 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 24th, and a large concourse of people. Besides having many family connections in this city, she had made who mourn her untimely death.

Another Christian victory, another soul has fled. Another saint in glory, dear Mary Jane is dead. She sought no earthly treasure, no passionate pleasures, but she was content with the joy which she shared with her Blessed Saviour's name.

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