

The Catholic Record.

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

VOLUME 11.

LONDON, ONTARIO, SATURDAY, AUGUST 24, 1889.

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R. LEWIS.

Catholic Record.

London, Sat., August 24th, 1889.

EDITORIAL NOTES.

It is reported that the alliance between Germany and Austria has become more intimate. They have now agreed to support each other whenever vital interests of either nation are threatened. Previously an open attack was required before either nation would come to the assistance of the other.

CARDINAL GUILBERT, Archbishop of Bordeaux, is dead. He was created Cardinal at the express wish of President Carnot, and from his intimacy with the President much good was expected to result in the way of a better feeling between the Church and the Republic.

ARCHDEACON FARRER maintains that monastic orders should be established in the Church of England with vows of obedience, celibacy and poverty, as in the Catholic Church. He says this is the only way to reach the masses. This is quite a change of base for the Church of England, which began existence by making war upon the monasteries, and through such orders flourish and succeed in their mission in the Catholic Church, it is more than doubtful that they would have any success in so unsuitable a soil as the Church of England.

THE Mail of the 20th inst. publishes a letter over the signature "Patriot," which boasts screamingly of the super-eminent loyalty of the writer and the anti Jesuit agitators; then, to show the character of that loyalty, he declares that unless Lord Stanley be recalled, "we should recall our sympathies from Britain, and prepare to defend ourselves." This is just the kind of loyalty which characterizes blatant boasters like "Patriot," who, we presume, is an Orangeman. His loyalty smacks of the species of loyalty which insulted the Prince of Wales and threw rotten eggs at Governor General Lord Elgin.

LORD SALISBURY, who had set his heart upon a Title Bill to facilitate the collection of tithes in Wales, has met with a most unexpected rebuff which has angered him exceedingly. When the bill came before the House it was so badly received that every essential point in it was changed, the ministerial leaders yielding to the pressure to such an extent that the speaker pronounced it a new bill, which must take the lowest place on the docket and take its chance of progress. The Government were thus obliged to abandon the bill, which was withdrawn, amid the cheers of the House. Mr. Smith has since stated that the Government will not introduce a new bill.

MRS. FLACK, of New York, was much surprised on receiving notice that the Divorce Court had granted her a divorce from her husband. She declares that she made no application for a divorce, and she is troubled now to know how it can be set aside. New York is not at all one of the most lax States in regard to the marriage tie, and the fact that under such circumstances it was possible that the Court should give her a divorce is a queer commentary upon the absurdities which result from the existence of divorce laws at all. What may we not expect where the laws are so lax as they are in Illinois and the New England States?

LA VERITE, of Quebec, has the following timely comment on the course of the Mail:

"But is the Mail, which talks of a crusade of a new kind, really sincere in its anti Catholic and ultra-Protestant propaganda? We do not believe it. In fact, we remember some years ago that that journal, so far from being Protestant, published articles openly sceptical. It became the organ of the agnostics, of that insignificant sect who hold that in religious beliefs there is nothing certain. Atheism and deism do not pay very well, and it has, as the English express it, 'mounted the Protestant horse.' The principal writer of the Mail, to day, is, it appears, Mr. E. Farrer. Well! when the Verite was in the first year of its existence, this same Mr. Farrer was Ultra-montane enough to write for our columns! Who will say that in six months from now the Mail will not be a Jewish or Buddhist organ? And this is the paper that threatens us with a Protestant coalition!"

Every one is perfectly aware that the Mail trims its sails to suit the prevailing wind. It is not long since the French-Canadians were the Mail's white-headed boys. Again it proclaimed itself the staunch advocate of Prohibition, but, though it enticed the Prohibition ranks with great flourish of trumpets, we have seen nothing of Prohibition in its columns since; and only a few days ago

it announced that it had abandoned the cause of Commercial Union, which, a very short time ago, it pronounced to be the future salvation of the country.

It now appears that the Flack divorce case in New York, in which Mrs. Flack was divorced from her husband without being aware that she was the plaintiff, and, in fact, without knowing that the case was being tried at all, was the result of a conspiracy between Flack and the lawyer who represented Mrs. Flack. Flack took this means of obtaining liberty to marry again. The divorce has been set aside on proof of fraud, and now Flack, having married again, is open to the charge of bigamy as well as adultery. The New York Sun says:

"The wretched conspirators had procured their divorce by imposture, by false personation by lies and by fraud. Their whole structure of crime was promptly destroyed by the order of the Court, annulling the unlawful divorce and giving to their victim those rights of which they had conspired to rob her. These wretches must, of course, be dealt with by the criminal authorities. Such an offence as theirs merits the severest punishment. Meanwhile Flack should be made to resign the office of Sheriff. Monell cannot be tolerated as a magistrate. Meeks has been removed not any too promptly from the public service. But removal from office is not enough. They must be tried, and on due conviction sent to the State prison."

Monell is an ex-judge, and Meeks is a prominent legal official, who, beside Wright, the lawyer who professed to act for Mrs. Flack, were all concerned in the conspiracy.

IRELAND'S STRUGGLE.

The London Times published an absurd letter by a Mr. Murphy, of Dausany, which stated that the bishops of Ireland had condemned the game of football, because it is dangerous and unsuitable to the temperament of the Irish people, and secondly, because the Government is endeavoring to make use of Gaelic Athletic Association for sinister political objects. His Grace the Archbishop of Dublin being interviewed by a reporter of the Freeman on the subject, said that the first of these statements has no foundation, but in reference to the second he had good grounds for believing that the Government are making the efforts indicated. They are endeavoring to induce the members to enter a secret society, in order to bring them within the meshes of the law. He counselled the members to be on their guard, and gave his opinion that it was best to be an investigation into the facts as he stated them, but the bishops had not condemned the game nor the Athletic Association. Very little credit is given to the supposition that the Government can turn the association into a police force.

Mr. E. Harrington has accepted an apology from the proprietors of the Conservative Kerry Evening Post, in the libel suit which she had instituted against that journal. The defendants pay all costs. The statement for which the Post apologized was that Mrs. Harrington had advised a man who was charged with the horrible crime of cheating for Mr. Wm. O'Brien, to go to jail rather than pay bail. Concerning the malignant libel of the libel, Mrs. Harrington has dealt very leniently with the newspaper proprietors.

Mr. McNamara, secretary of the Irish National League at Crusheen, was asked by a policeman at Ennis what was his business in that town for three days. On declining to tell, he was arrested. The magistrate before whom he was brought asked him the same question, whereupon he demanded whether the magistrate had any authority to ask such a question. Being told he had not, he again refused to answer. He was then released.

The verdict of the Belfast jury in the case of Magistrate Fitzgerald against the Freeman's Journal and Mr. Carey, M. P., for libel was one of three travesties of justice which can occur only in Ireland under alien law. The libel was that Mr. Carey had described in a speech how the magistrate, just before trying Mr. Hurley, solicitor, was closeted in the court house of Nias with the police who were to be witnesses. The magistrate admitted going into the court house, but denied that the police were closeted with him. Of five witnesses, Mr. Hurley testified that he saw the police going into the same room with Mr. Fitzgerald. The other four testified that the police were with Mr. Fitzgerald as far as the court-house, also they heard the door shut, and the policemen disappeared, but they had not seen them enter the room with the magistrate. This was, surely, corroborative of Mr. Hurley's statement, sufficient to prove, yet on Mr. Fitzgerald's denial alone the judges virtually directed the jury to give the verdict in favor of the libel, and of course, nothing pleased the Belfast jurors, better than to obey his Lordship's direction, when they had two Nationalist "criminals" to deal with.

The defendants were each mulcted \$400. Another sample of what a Belfast jury can do is to be found in the verdict of \$100 damages awarded to a clerk of the Irish Protestant Loyal Union, named Walker, in another case against the Freeman's Journal, for publishing a sworn confession of the Informer O'Connor, that he had been guilty of perjury in implicating Mr. E. Harrington with some of the Times' outrages, before the Special Commission. Walker was implicated in the preparation of the perjury evidence, and the Belfast jury awarded him \$100 to heal the injury which the exposure inflicted on him.

It is now a long time since Mr. Ballough, in a column letter to the For-

ger (London Times), offered, with the help of T. W. Russell, to save the British Empire for £40,000 for Protestant plantation purposes. We have not heard of a £5 subscription to the project yet. But the Tenants' Defence League is no sooner started than Mr. Schwann, M. P., heads its subscription list with a magnificent donation of £500—United Ireland.

There is at last a Tory who is honest enough to acknowledge that the bye-elections prognosticate the rout of his party. Lord Churchill said recently: "There seems to be on the part of the Opposition a tendency to develop, and they demonstrate more and more strength at the bye-elections than he as a Conservative liked to acknowledge, and he did not see a corresponding amount of energy and activity on the Conservative side."

In the House of Commons recently Mr. A. O'Connor called attention to the fact that a return of elections was not presented in the form in which the Parliament had called for it. Mr. Balfour acknowledged that the Government had made the alteration, and the speaker stated that the proceeding was very irregular. Mr. Balfour must know that if returns are presented in the form asked for by Parliament, it would be impossible without great delays to get returns of any kind.

It is stated that Balfour intends to announce in his Edinburgh speech that the Government are ready to bring forward a Local Government Bill and a Land Bill for Ireland, which will be possible without great delays to get returns of any kind.

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THE GENTLE LITTLE WOMAN.

WHO COMMENDED HERSELF TO ALL, AND WHO WAS KNOWN AS OUR WASH-LADY.

Mrs. M. L. RAYNE, in the Detroit Free Press.

That was just what she was. Oh, you need not smile. We smiled, too, when we first heard her called a lady, but, you see, we did not know her then. It was a neighbor calling at our house who asked my mother if she had trouble about the weekly wash, then she said: "I will send you the lady who washes for me. I am sure she will suit you. We do not think we could keep house without her."

After the caller went away we all indulged in a little mirth. "The idea!" said sister Julia, "a lady to do our washing! Why she will expect us to wait on her!" "She will wait to eat with the family," remarked another. "It is only a polite western way of speaking," said our mother quietly, "if she does her work well we can manage the rest."

On the appointed day our "wash lady" came. We expected a bold caricature of modern style who would make us feel how much she had condescended in coming to do our washing, but when a gentle knock came at our back door and we answered it as usual, there entered a quiet little woman with soft brown hair just touched with gray. She was neatly dressed in blue gingham, and after a few words of instruction she turned to her work which she accomplished with ease and diligence—taking off her broad blue-checked apron only once, and that was to tidy herself at noon.

"Tell her to come in and eat her dinner," mother had said when we rose from the table. But she had cleared off a little place on the kitchen table and set a cup and plate and there, and no persuasions would induce her to come into the dining-room. When her work was done she took her pail and went away as quietly as she came, but she had made two promises—one to little Charlie, our lame boy, that she would bring him a ginger bread horse, and one to mother of a recipe for domestic dye stuff. All the week little Charlie fretted for the wash lady to come and bring the ginger-bread horse.

"She will never think of it again," mother said to him, and then he went into one of his baby tempers, and cried out: "She will! She will! I know she will, 'cause she's a lady!" She had it when she came on the day we expected her, and I never saw a happier child than Charlie was. She had not asked him to kiss her, or make friends,

but when he lifted his pitiful, trembling lips to hers she took him in her lap and kissed the soft brown curls and the white, waxen hands.

"He's a bonny bairn," she said—did I say she was a Scotchwoman? "an' he's unco gude, but he's lang for this world."

But mother told her how much better she was since we had the cast made for him, and the good doctor had straightened his back.

Margie, that was the name she gave us, said no more, but went out to her tub and bent over her steaming waves all day, and as before, finished her work neatly and deftly.

This time, as we watched her in her neat plaid shawl and tidy bonnet going through the gate on her way home, we all felt as if we had met with a personal loss.

"Why not have her come and do the ironing?" suggested sister Julia. But mother said she had only the one day to give us; her time was all taken up.

"She's other folks' wash lady," said little Charlie fretfully, "I 'ant her all the time my own self."

When our neighbor called again we told her how much we liked Margie, and she related some of her history. It appeared that she had a household—an old, feeble mother and a weak, invalid husband, who was mildly demented. She cared for them both, and kept them comfortably by the labor of her hands, while she helped many others in small ways, and by her cheerful, sincere life.

"She's a lady," said mother emphatically, "a lady in the truest meaning of the word, and in its old Saxon sense, 'loaf-giver.'"

"Queen of two hands," misquoted Julia appreciatively. She was our wash lady for seven years. By and by she came and did odd chores at times, took her turn at nursing our sick, advised, helped, comforted. What she was to us she was to many other families in the village. There never was, there never could be, a more unselfish creature. When some one remonstrated with her for her devotion to her fretful, ill-conditioned husband, and suggested sending him to an asylum, she answered simply:

"And gang all the rest of my days alone! Na! na! I'd be that lonesome without my pair mon, I could na live. It's better so."

One morning her "gude mon" over-slept and in this world awakened no more. We all tried to do something for her, but there was nothing to do. She had her own way of doing her own work, and everything went on as smoothly as if no uninvited guest had invaded her home. We could only leave her to her grief.

One was followed on another's heels. The dotting old mother died within a week, and Margie was indeed left "alone." They all—the families who had known her, I mean—tried to induce Margie to give up her little home and live with them. It was a selfish offer but Margie did not know her own worth, so she gave them credit for all they offered. But she kept her little home.

"For my ways are not your ways, I mean to be under my ain roof tree." She said simply: "I mean to live alone." But she never was alone. It was not that she had angelic company, as she well deserved, but if there was any poor wretch to do well, any lass who had been thrust aside, a poor "feckless" baby likely to go to the county house, Margie took it home.

"It maun just stay teel Providence opens a door." And Providence opened many doors for Margie.

It was the winter after our Charlie died when she washed for us. Her hand fast locked in Margie's—that Julia took one of her dear, patient hands in hers, and said with a piteous inflection of voice:

"Margie, you're withering away." "It maun be the soap, they shiver my flesh, but they're gude and whole some to be in," she said in her quiet way.

We soon knew that it was something else that was stealing over Margie. We could hear her singing low over the washing, but it was no longer of "Claver houses" or "Bonnie Prince Charlie." It was that sweet and mournful strain, "The Land of the Leal," and as she rubbed she chanted:

"I'm wearin' awa, Jean, Like snaw wreath in the aw, Jean. I'm wearin' aw, Jean, To the Land of the Leal. There's no sorrow there, Jean, There's neither cauld nor care, Jean. The day is aw laid, To the Land of the Leal."

One day she did not come. We went to the little home—it was all in order, but Margie was away to the Land of the Leal. She was the elect lady now.

GOD'S RIGHTS AND CAESAR'S.

We have, lately, been so much surprised at the usual reply to say, in allusion—questioning of Catholic loyalty to the State, that it gives us pleasure to reproduce a word of St. Anselm, Archbishop of Canterbury, on this subject. St. Anselm lived at the end of the eleventh century (born 1033, died 1109), and at the Council of Rockingham, held some time before his death, he said:

SOMETHING FOR PARENTS.

BY MAURICE FRANCIS EGAN.

There is an unacknowledged opinion in the minds of some Catholics that religion comes by nature—that it is an inherited thing. If a man has a "Catholic name" it is understood that his children who bear that name must be Catholics. Now, although we say colloquially that a man is "born a Catholic," no man is born so naturally. It is not until he is regenerated supernaturally through the sacrament of baptism that he becomes a child of Christ and heir to the kingdom of heaven.

But we do not remember this sufficiently. We presume that we have such an abundance of zeal, that it must inundate our children. Other peoples' children may lose the faith—indeed we often wonder at the carelessness of persons less firm, less supernaturally and naturally gifted than ourselves—but our children, no matter what the temptation may be, must always remain good Catholics. Therefore we send them to a "colorless" school, we take no trouble to see that their reading is supervised; secure in our faith, we allow ourselves great liberties in criticizing matters pertaining to it, and we let our children associate with whom they will.

We awake some day to find an immense gulf between us and our children. They have wandered away. Their Catholic name, the faith of their forefathers, their having been "born Catholics," amount to nothing. They have no Catholic instinct; it has never been cultivated, and the responsibility of this lack of cultivation rests on their parents. They have never taught their catechism on Sunday; they are not ignorant of the fundamental doctrines of the Church, but there is a coldness, a suspicion, a blighting spirit of criticism in their position toward the Church. This easily leads to a complete indifference, and when a Catholic becomes completely indifferent in religious matters he is worse than an infidel.

It is not easier to define what the "Catholic instinct" is than to define what any instinct is. It is that aroma from the gift of faith which neutralizes the odors of evil. It is a perfume of Rome, not an odor of Paris. It is that sensitiveness which makes even the unlearned detect false doctrine, or a tendency to false doctrine, without knowing exactly why. It keeps us safe; it makes us trustworthy; it prevents intemperance in the assertion of the truth; it makes us obedient without the necessity of our explaining to ourselves why we should be so. On the heart full of Catholic instinct the truths of religion fall like the "gentle rain from heaven." It saves us from mistake of over zeal or under zeal. It is grace cultivated and conserved. We know its effects, and our great publicists have owed more to this instinct than to their scholarship. It is like the bloom on a plum, however; it easily vanishes, and it is hard to restore.

One of the chief effects of religious education is the creation of this instinct. And one of the most essential reasons for the struggle for Catholic schools is the need of this instinct for the preservation of the Church and society. Thoughtful men of all opinions have reacted from the materialism which has controlled the councils and literature of the world for the last thirty years. Roman, sitting in the places of skulls, admits that he would give worlds to hear the sound of the Angelus as he heard it in his youth; the disciples of Darwin are not so dogmatic as they were; Bismarck has learned by hard experience that the suppression of Christianity means the encouragement of anarchy. We Catholics ought to learn from the tendency of the times, from the example of these men, the corroboration of the world's sometimes near with unshining error, that the gates of hell shall not prevail, and that the varying winds of man's doctrines and opinions make a hurricane loud but impotent. The calm is God's, and the victory is ours through Him.

But how are we to ensure the inheritance of faith to our children, if we do not train them from the beginning? The little non-resistant but beautiful customs of faith should be encouraged from the earliest infancy. The public school may teach what the text-books call facts, but they ignore the great Fact of all. The basest result of modern teaching is to make us minimize the weight of paternal responsibility. No power can give the parent from the duty of keeping his child's heart pure for its Creator.

Let us look to our children's face and then into the face of death. On our death-bed, rushing to judgment on the wings of time, which school would we choose for them—which education? Let us answer that now, not in the spirit of the world, but in the spirit of God. Are they weeds to be let grow on waste places, to blossom, and to scatter evil seeds? Or are they precious flowers, to be tendered with strenuous care, even in the heat of the day and with many sacrifices? Those who look on them as weeds reap the seeds of poison, and suffer the penalty even in this life—Ave Maria.

There is nothing so skillful in its own defence as Imperious pride. * * * Wounded vanity knows when it is mortally hurt, and limp off the field, pitious, all disguises thrown away. But pride carries its banner to the last; and fast as it is driven from one field, unfurls it in another, never admitting that there is a shade less honor in the second field than in the first, or in the third than in the second; and so on until death. It is impossible not to have a certain sort of admiration for this kind of pride. Such pride as this has led many a forlorn hope on the earth, when all other motives had died out of men's breasts; has won many a crown, which has not been called by its true name. —Helen Hunt Jackson.

So Near And Yet so Far.

A soothing strain of solemn harmony... My footsteps staid upon an unknown street...

CARROLL O'DONOGHUE.

CHAPTER XXIII.—CONTINUED.

Lord Heathcote looked up, his hand at his forehead, and the lines and creases of his face...

had overcome some secret scruple, he said: "I shall return to Tralee for a day or so..."

CHAPTER XLV.

CARTER REPULSED.

The eventful day of Carroll O'Donoghue's trial arrived. Father Meagher and Mrs. Carter...

order to find Nora. He fanned her cheek with his hand...

cautiously spoken reply, "if you will leave me to pursue my suit without your interference..."

They were chiefly Catholics and were attended by their last moments by two or three Catholic priests...

Images and Relics. Martin Luther, says Philip O'Neill in Catholic Mirror...

Count the Mercies. Count the mercies I count the mercies I count the mercies I...

Written for CATHOLIC RECORD. CATHOLICS OF SCOTLAND. ALEXANDER CAMERON, ALEXANDER PATTERSON, JAMES CHISHOLM...

Curious Things. Dr. Spurgeon, who has been all his life preaching against idols...

Reform Opinions on Celibacy. Frodo, in his history of England, shows that during the reformation...

Father Flannery's Picnic. For years Father Flannery's picnic has been one of the events of the season at St. Thomas...

Count the Mercies. Count the mercies I count the mercies I count the mercies I...

Count the Mercies.

Count the mercies! count the mercies! ... Number... Look at all the lovely green spots...

Written for CATHOLIC RECORD. CATHOLICS OF SCOTLAND.

ALEXANDER CAMERON, ALEXANDER PATERSON, ANAS CHRISOLM AND THEIR TIME.

BY THE REV. ANAS M. DONNEL DAWSON, LL.D., F.R.S.

ALEXANDER PATERSON (1816-1881)

Was one of those distinguished ecclesiastics whose mission was to the Catholic people. He was born at Perth, in that country, in March, 1766. In his youth he spent a year of study at the seminary of Seclau. At the age of thirteen he entered the college at Douai, and remained there till that house was broken up by the outbreak of the French revolution in 1773.

Count the mercies! count the mercies! ... The French revolution of 1830 caused the students of the Scotch mission who were pursuing their studies at Paris to return home. Bishop Paterson, regardless of personal danger, proceeded to

Paris in September of the same year, in order to save if it were possible the college funds belonging to the Scotch mission from confiscation.

All expectation; so much so that he obtained from the King's Government the same management of the funds in question that he had exercised under the reign of Charles X. In consequence of this arrangement the students were enabled to return to Paris and recommence their studies.

The fiscal severance of the Catholics of the United Kingdom or Great Britain and Ireland from almost all the remaining legal disabilities took place during the pontificate of Bishop Paterson. The Catholic Emancipation Bill, as it was called, passed through both Houses of Parliament and received the royal assent, after having surmounted all the difficulties that were thrown in his way, by the still existing bigotry of the country.

Count the mercies! count the mercies! ... The French revolution of 1830 caused the students of the Scotch mission who were pursuing their studies at Paris to return home. Bishop Paterson, regardless of personal danger, proceeded to

Mery's Church; and so great was the desire to be present that it was found necessary to issue tickets of admission. His Eminence Cardinal Latini and the

Right Rev. Bishops Scott and Kyle participated in the solemn obsequies. The Rev. William Reid, assisted by the Rev. John Murdoch, afterwards Bishop of the West, and the Rev. James McKay, who died lately at a very advanced age, celebrated the Mass of Requiem.

It is but justice to Bishop Paterson to say that he resolutely employed his abilities, which were of a high, if not perhaps of the very highest, order, in promoting the good of the Church and the welfare of the faithful Catholics. He was of the strictest principles, and never swayed from what he believed to be true and just.

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Then he clasped her with emotion, threw the maiden to his breast, whispered words of truth and love...

This dramatic speech broke him up badly; but when she explained that her apprehensions were founded on the fact of an inherited predisposition to consumption in her family, he calmed her fears...

Advertisement for \$500 OFFERED, for an incurable case of Cholera, by Dr. S. J. S. S. S.

Advertisement for NESTLE'S FOOD, IS ESPECIALLY SUITABLE FOR INFANTS IN HOT WEATHER.

Advertisement for CHOLERA INFANTUM, Ziemssen's Cyclopaedia of the Practice of Medicine, Vol. VII.

Advertisement for CURED AFTER THIRTY YEARS, REV. FATHER KOENIG, I am personally acquainted with a man who in the year 1878, had forty-four years of epileptic fits.

Advertisement for KOENIG MEDICINE CO., 10 W. Madison cor. Clinton St., CHICAGO, ILL.

Advertisement for BUCKEYE CELL FOUNDRY, 101 W. Superior St., CHICAGO, ILL.

Advertisement for MESHANE BELL FOUNDRY, 101 W. Superior St., CHICAGO, ILL.

Advertisement for MENELY & COMPANY, WEST TROY, N. Y., BELLS.

Advertisement for Eyes Tested Free, A. S. MURRAY, 101 W. Superior St., CHICAGO, ILL.

Advertisement for MYRTLE CUT and PLUG SMOKING TOBACCO, FINER THAN EVER. See T & B IN BRONZE on EACH PLUG and PACKAGE.

Advertisement for JOHNSTON'S FLUID BEEF, A PERFECT FOOD.

Francis Wyatt, Ph. D., Analytical Chemist, New York, after giving an Exhaustive Analysis, says: "Here we have the whole of the Elements—without a single exception—necessary for the formation of Flesh, Muscle and Bone."

Advertisement for HEALTH FOR ALL, JOHNSTON'S PILLS FOR BILIOUSNESS, THE PILLS Purify the Blood, correct all Disorders of the LIVER, STOMACH, KIDNEYS AND BOWELS.

Advertisement for TO EDUCATORS, School Books for Catholic Children.

Table listing school books for Catholic children, including Sadler's Dominion Catholic Speller, Sadler's Dominion Catholic First Reader, etc.

Advertisement for JAMES A. SADLER, Catholic Publisher, Bookseller & Stationer, 123 Church St., TORONTO.

Advertisement for SAXONY TWEED SUITS, TO ORDER, \$10.

Advertisement for SAXONY TWEED COAT & PANTS, TO ORDER, \$7.50.

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Advertisement for NATIONAL COLONIZATION LOTTERY, Established 1881, under the Act of Quebec.

Advertisement for CLASS D, The 27th Monthly Drawing will take place WEDNESDAY, SEP. 18, '89.

Advertisement for THE DOMINION Savings & Investment Society, LONDON, ONT.

Advertisement for NOTICE, In hereby given that all communications in respect to matters relating to the Department of Indian Affairs, should be addressed to the Honorable E. D. Bowdoin as Secretary.

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THE CATHOLIC RECORD

Published Weekly at 44 and 46 Richmond Street, London, Ontario.

REV. GEORGE H. NORTHGRAVES, Author of "Mysteries of Modern Ireland"...

Catholic Record.

London, Sat., August 24th, 1889.

LORD CHURCHILL'S PROGRAMME.

Lord Randolph Churchill's speech at Birmingham has brought dismay into the ranks of the Tories...

Lord Churchill evidently feels sore because he is not taken into the Cabinet...

THE MINISTER OF JUSTICE ON MR. GRAHAM'S PETITION.

In an important document addressed to His Excellency the Governor-General Sir John Thompson gives his opinion on the application of Mr. Hugh Graham...

LORD CLANRICARDE'S AGENT SHOT AT.

A cable despatch tells us that Lord Clanricarde's agent, Mr. Tener, was shot at by one or two men on the night of the 11th inst.

The Portumna Board of Guardians passed resolutions strongly condemning the "injustice, cruelty and savage barbarity of Lord Clanricarde, his agent, and the Government."

Lord Clanricarde's conduct towards his tenants has before now caused him to be denounced both for cruelty and dishonesty...

The evictions which have been lately carried on at this estate have been peculiarly heartrending. The tenants, anxious for peace, offered the extreme amount which they were able to pay...

Much as it is to be deplored that the tenants should have recourse to evil means for revenge, the feeling of vengeance is a natural result of such proceedings...

THE MANITOBA AGITATION.

Mr. Martin's utterances on the abolition of the French language and of the separate school system of Manitoba do not, after all, indicate that the Greenway Government intend to adopt the no-Popery cry as their party shibboleth.

Supreme Court, he explains to be the obtaining of the advice of the court in...

Government will adopt the leadership and platform of Mr. McCarthy, but Mr. to pay for the education of the children of their Protestant fellow citizens, they

Quebec. But that there may be no doubt of the matter, it lets the rest of the

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It is clear, then, that the object of the Free Press in harping upon this subject, is simply to make political capital to Mr. Mowat's embarrassment, out of a question with which it does not concern either Mr. Mowat or the Ontario Legislature to interfere.

But cannot the Dominion be governed without Catholics at all? For example, might not Quebec be treated as the parish of the Provinces? Might she not be ruled by a clique of Ontario persons?

It is needless to say that though we know there are people of Ontario who would be delighted with such a state of things, it would be no easy matter to bring it about.

At a recent period in this century our penal law was passed by the British Parliament. It was success fully defied, and not even an attempt was made to enforce it, down to the time when a few years afterwards it was wiped from the statute book by almost a unanimous vote.

In Canada the case is very different from that of Great Britain. Catholics are almost 43 per cent. of the population, and on such a proportion of the people it is useless to attempt to impose penal laws or restrictions.

THE FREE PRESS ON "PAPAL AGGRESSION." The Free Press of this city says "It would be well to know just what the members of the Ontario Legislature have to say on the Jesuit Estates Act."

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an insensate uproar to deal unjustly with one of the Provinces, and, indeed, with the whole Catholic population of the Dominion; and both parties deserve all credit for their patriotic action.

But our friend with the Jewish pronouns, in his new-born zeal for Protestantism, tells us that the Jesuits' Estates Act is a "Papal aggression."

The present rulers of Great Britain and Ireland know all this and shudder for the consequences at the next general election. They are just now endeavoring to offset the story of Ireland's grievances by misrepresentation and lies.

But all the efforts of Balfour and Salisbury to blind the English and Scotch people to the inhumanity and shocking cruelty of their acts in Ireland will prove utterly unavailing.

In proof of the change which has come over the hearts and the minds of the English people towards their Irish fellow-subjects, struggling for existence and for freedom, we append the following letter to Mr. William O'Brien.

House of Commons, July 22. MY DEAR MR. O'BRIEN—Feeling the greatest admiration for your splendid exertions on behalf of the oppressed and suffering tenantry of Ireland, whose cause you have defended so nobly and so effectively, though at the cost of many months of trying imprisonment and consequent loss of health and strength to yourself, I feel that your self-sacrificing efforts should have the support of all those who respect your courage and who sympathize with the cause of the oppressed.

Did the Home Rule agitation in Ireland produce no other result than what has already been accomplished, its presence in Great Britain should be considered as a national blessing.

They had witnessed the heroic resistance made by unarmed boys and girls in defending the homes of their fathers from the assaulting police and emergency men.

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know. We must, at the same time, accord to his able opponents, Messrs. Laurier, Blake and Mackenzie, the credit of showing on the occasion of this specially critical vote a courage and honesty not inferior to that of the Premier of Canada.

The review says: "A rather dramatic scene occurred this week in the historic city of Quebec, when a deputation from Ontario waited on Lord Stanley, Governor General of Canada, and asked him to veto the Jesuit Act of Quebec's Provincial Parliament.

But there is another side to the matter. A few days ago in Cincinnati this elixir was injected into a patient who was suffering from paralysis, and soon he suffered intense agony, and his thighs became swollen as if from gangrene.

Several eminent physicians ridicule the claims of this new medicine, and say that Dr. Brown Sequard must be in his dotage. Certainly the results in America do not justify the extraordinary claims which have been made in its favor.

ST. JOSEPH'S PASCHAL CANDLE. We learned the following from the "Lilies of Mary," in Naples: A good country priest who had a great devotion to St. Joseph, found himself one day in trouble.

His determination being taken, he girded his pilgrim's dress, and knocked first at the door of the bishop. A lovely given blessing, and as a foundation stone, a sum of £100 was given. A better beginning could not have been expected.

What could be done? Should he buy one on credit? No, decidedly not! It was one of his inviolable principles, never to go into debt.

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THE NEW "ELIXIR OF LIFE."

The idea of looking for a preparation which will preserve human life permanently is one which comes from very remote antiquity. It was asserted by Paracelsus that he had discovered the means of immortality in a stone, and others have made profession of having discovered a true elixir of life.

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dearly loved friend; all had been turned into money for the completion of his great work.

On the morning of Monday Thursday, a strange idea presented itself to his mind. There was living in a castle, about fifteen miles distant, a Jew, a retired banker, who was immensely rich.

When he entered the castle court, he met the carriage of the master, who cast a cold and contemptuous glance on the uninvited guest, who even dared to walk into his private grounds.

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returning fishermen touched the shore, but I did not see my two comrades among them. Fearing treason, I hid myself in an abandoned hut.

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£500 FROM AN ENGLISHMAN.

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HOW AMERICANS VIEW IT.

Our respected and able contemporary the New York Catholic Review has the following commentary on the reception accorded by Lord Stanley to the anti-Jesuit deputation which waited on him.

A NARROW ESCAPE.

A Hausa soldier named Alakal in the service of the Congo State, had a thrilling experience a while ago, which Captain Coquilhat says is one of the most dramatic incidents that has come to his notice in Africa.

HOW ENGLISHMEN LOOK ON THE ROYAL FAMILY.

It is perfectly true that, if all the money voted annually to all the various members of the royal family were distributed among the poor of England, the national distress would not be sensibly alleviated.

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